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# THE NEGRO CHURCHMAN

The Official Organ of the African Orthodox Church

*With an Introductory Essay:*

The Origins of the African Orthodox Church  
by  
Richard Newman

Volumes 5–9

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1927–1931



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# The Negro Churchman



*In Tenebris Lumen*

## YOUR PARISH PRIEST

If you're trying to find the kind of a Priest,  
Like the kind of a Priest you like,  
You need'nt put your clothes in a grip  
And go on a Long, long hike.  
You'll only find what you left behind,  
For there's really nothing new;  
It's a knock for yourself when you knock  
your Priest,

It isn't your Priest — it's you.  
You say he talks on money each week,  
That's the only sermon we hear;  
If every church member were just like you,  
Would the Church debt ever be clear?  
The Parish is made by those not afraid  
Lest somebody else get ahead,  
When a few do the work and the rest of  
you shirk,

No wonder your Parish is dead.  
So support the Church and your Parish  
Priest,

Please remember this saying too,  
It's a knock at yourself when you knock  
your Priest,  
It isn't your Priest, it's YOU.

—Selected.

NEW YORK CITY, JANUARY, 1927

VOL. V No.1

TEN CENTS

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# The Negro Churchman

In Tenebris Lumen

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### A NEW YEAR'S CHALLENGE

By Archdeacon Philips

A New Year has dawned upon us. Many look back with regrets upon 1926, as it made its departure. With glad anticipation we face a new three hundred and sixty five days. Have they anything in store for us? As we listen to the pessimist we hear him say, "What is to happen will happen. The year has nothing to do with your destiny."

But is this the fact? While no one is responsible for his coming into this world, every rational being will agree that many are responsible for the way they die. The Creator has endowed mankind with the power to think, reason, and decide. The faculties were not given to us for mere convenience. Between our birth and our death we are held responsible for our thoughts, words and deeds. We are responsible for neglecting our duty to God, our brother man, and ourselves. There is no chance happening with our lives. We are here to place at our command success, achievement, and to evolve into the perfection set by our Lord Himself. However small the portion.

Fellow members and clergy of the African Orthodox Church, another milestone is before us towards which we are to journey. The past had its difficulties, treachery, disappointments, disloyalty and foolish pride. But this is not all. It had also, its wonderful achievements, accomplishments, victories and conquests. Slowly and surely, with little noise the African Orthodox Church has been doing a great and meritorious work. Our Lord Primate is worthy of our highest esteem, congratulations, and consideration for the unselfish sacrifice he has been making for the good of the Church, the Race, and Humanity. No one

will deny that he is far from being paid for his work in the A. O. Church. He is willing to continue, and we should get busy and do our share.

Do not let us then sit and cry over the past. Prize this noble heritage. Let the words of the poet

And go on a long, long hike.

"Act well your part, 'tis there all honor lies,"

cheer us on wherever we are. It is for us as clergymen to make our parishes worthy adornments of African Orthodoxy. Too many are depending upon "somebody" to build for them. A few are looking too much at the dollars and cents. Let us fall into line in our army-corps for clerical freedom and franchise, and make it possible for the coming generations of our Race to become "monarchs of all they survey" eclesiastically.

(See Picture on last page of cover).

### A NEW YEAR REMINDER

By Rev. Wilfred Kirnon

It is the Christian religion, more than any other thing, which makes it possible for Negroes to live through their many trying experiences. The Love of God, manifested in the gift of His Beloved Son, brought hope into our world. For thirty years Jesus prepared Himself in apparent silence and inaction. Then came those three years in which He transformed mankind, strengthening and renewing their faith in God and their fellowmen, and causing them to believe in good even when they were surrounded by evil. Since His First Advent, goodness has become a reality.

As we go forward during 1927, let us of the African Orthodox Church be no longer "dumb, driven cattle". Let us "be up and doing" all we can to build up this Church which God has "planted among our Race".

Let us, appreciating the value of the present, "forget the things which are behind", and press on to "the things which are before". Let us "redeem the time" by setting our affections on the things that are "eternal".

Happy the man, and happy he alone,  
He who can call the hour his own,  
He who, secure within, can say  
"Tomorrow, do thy worse, for I have  
lived Today".

Be fair, or foul, or rain, or shine  
The joy I have possessed in spite of Fate  
is mine;

Not Heaven itself upon the Past has power,  
For what has been, has been, and I have  
had my hour.

### THE SPIRIT OF LOVE

By the Ven. O. W. Hollinsed

What is Love?

It is the force that made Luther thunder  
alone against the injustices and gross doc-  
trines of the Roman Church.

It is love that made the early Christian  
girl bare her breast to the piercing daggers  
of the heathen and the barbarian.

It is love for human souls, that sent Liv-  
ingstone to Africa, where he died from  
fever after many years of arduous labor.

It is love for his Race, that sent George  
Alexander McGuire to Chicago on bended  
knees, that he might obtain Apostolic Suc-  
cession for us; and there should be a re-  
sponsive chord of love resounding from the  
disposon of the heart of the Race.

From everywhere — where the negro  
makes his habitat, — from the villages and  
veldts of Africa, from the huts and plains  
of Australia, from the villages and towns  
of the Caribbean Isles, from the fields and  
cities of this great and mighty land, shall  
yet arise, one answering chord, — one long  
lost chord, — one prolonged tune, in unison  
with that of the African Orthodox Church.

It is this Church that is destined to carry  
onward and forward the work that has been  
neglected by the Ethiopic Church of Aby-  
ssinia. The Ethiopic Church has been con-  
tented to sit still, safe and secluded in its  
mountain fastnesses, unmindful of the fact  
that the souls of millions of Negroes, just  
across the threshold of her door, were be-  
ing lost to the Church of God and to  
Jesus Christ. Islamism and Mohammedan-  
ism have taken possession of that region,  
whilst the Church of Abyssinia lay dor-  
mant. Just as many Western Negroes to-  
day are asleep to the fact that God, out of  
a great and loving heart, has placed in  
their midst, a branch of the One Holy

Catholic Orthodox Church under the lead-  
ership of His Grace, Archbishop Alexander,  
a man of the race, — that we may worship  
Him in the beauty of holiness, and with  
greater spiritual freedom, and with love  
abounding.

However the day is not far distant, when  
the vast millions of our Race shall place the  
right valuation on this great gift of God  
to the race of Ham, and of Simon the Cy-  
renian, and of Endich, the Ethiopian Eunuch.

Had the Church Catholic used this doc-  
trine of love as a gauge during her growth,  
she would have avoided many bitter mis-  
takes that now break the golden thread of  
her history, and mar its sacred pages.

It is the duty of the African Orthodox  
Church to use this gauge in her work. What  
we do, it is actuated by love? If it is, it will  
live forever. If not, God will have to do  
the work that we have failed to perform,  
through some other outlet than that of  
this Church. For every Church has its own  
place, and its own work in the Divine De-  
sign and Fabric of the Universe.

The denominations that are dotted all  
over Christendom, in the early stages of  
their existence, were so full of the fruits  
of the Spirit, that men of the business world  
trusted their followers, — had every con-  
fidence in them. To be a Moravian, in the  
early days of that Church, meant that you  
were true, that you were good, that you  
were to be loved and trusted. But those  
days have gone, buried in the limbo of the  
past, because the Church heeded not this  
warning note, "The fruit of the spirit is  
love."

We of the A.O.C. are on the scene, and  
whilst carrying forward the banner of the  
Church Catholic and Universal, we must  
exemplify, and manifest forth, emulate and  
even surpass, the life of the early Chris-  
tians, and live a life most productive of the  
fruits of the spirit, especially that spirit  
which is LOVE.

(See Picture on third page of cover).

### THE LATE REV. SISTER CECELIA

By the Rev. Sister Agnes

As the Senior Deaconess of The African  
Orthodox Church, it is with a sense of deep  
sorrow that I pay this last tribute of re-  
spect to the youngest of our small group of  
Deaconesses.

The Rev. Sister Cecelia, formerly Miss  
Ophelia Hunt, departed this life on Christ-  
mas Day, Dec. 25th, 1926.

I had been very well acquainted with her  
for a number of years when we both re-  
sided in Boston, Mass., always admiring her  
as a devout and earnest Christian



She was one of the pioneer workers in St. Luke's A. O. Church, Cambridge, and often visited us at St. Michael's Boston, where I was working at that time. She did more to organize and build up the Church School of St. Luke's than any other person, and the children there will never forget her. She assisted her Priest, the then Fr. Robertson, in every way. In those early days of persecution from outsiders, when it seemed as if the Church must fall, she was one who often found time to write encouraging letters to the Primate, who never failed to express his appreciation to her for the same.

It was a great pleasure on my arrival in New York City two and a half years ago, to find that Miss Hunt had preceded me by a couple of months. As she had been active in Massachusetts, so she kept along the same lines and soon began assisting in teaching in the Church School of the Good Shepherd, and singing in the Choir, holding the position of Treasurer of that body for a year. When, after much prayer and meditation on the subject, she decided to become a Deaconess she began a course of studies with His Grace Archbishop Alexander, Changing her residence to Brooklyn, she was transferred to Christ Church, where she was ordained Sept. 12th, 1926, by Rt. Rev. Wm. Ernest, her former beloved Priest, now Bishop of Florida, shortly after the close of the last Synod, taking the Church name of Sister Cecelia. Ill health had been one of Life's burdens which she had been called upon to bear, but she had apparently become quite well, hence after her short illness of two weeks, her demise was indeed sudden. After a short period of three months as a Deaconess, she was called to her eternal reward on the evening of Christmas Day, 1926.

May she rest in peace, and may Light Perpetual shine upon her!



### KNIGHTS OF ALEXANDER, ATTENTION

By S. G. Dames, Supreme Knight  
Commander

1. We thank the various Chapters of the K. of A. for their efforts during 1926 and wish them success in the New Year. From two of these we have financial reports and the funds forwarded are deposited in the Dade County Security Company in the name of "The Supreme Chapter Knights of Alexander of the African Orthodox Church."

2. We request every clergyman and catechist in charge of a congregation to organize a chapter at once, charging the ad-

ganize a chapter at once, charging the admission fee of one Dollar, same to be forwarded immediately to the Supreme Bursar, Mr. Jas. C. Hepburn, 355 N.W. 14th Terrace, Miami, Fla. Copies of reports of funds sent thus should be forwarded to the Primate, to S. G. Dames, Supreme Knight Commander, 120 N.W. 10th St., Miami, and Mr. S. T. Martin, Supreme Scribe, 355 N.W. 14th Terrace, Miami.

3. No Rules can be printed, or By-Laws and Constitution published, until the above mentioned fees are forwarded and reported at General Synod next September. The Knight Commander of the Chapter of St. Peter, Miami, Mr. Oswald Bethel, has promised to raise from the Knights under his command the sum of \$100 before Synod, and we hereby issue our request that all other Chapters do likewise in order that we may place our Episcopate Fund upon a solid basis, this being the first object of the K. of A., the second being the defence of our Faith and the validity of our Episcopate.

4. We further direct that you become active not only in the work of your parish, but in charitable work among Negroes in general. Fix your own dues, meetings and other details, sending to the Supreme Bursar regularly one-tenth of all proceeds from dues, taxes, gifts and entertainments, and using the balance as your Chapter shall direct.

5. It is best that you elect laymen rather than clergymen for your Officers. The Rector or Vicar is already an officer ex-officio. Get a "live wire" for your Knight Commander. None other will do. Then let there be a healthy competition among all Knight Commanders to see who will send in the best report at the General Synod.

6. We herewith further instruct every Chapter to put over a Pre-Lenten Entertainment for the Episcopate Fund, including the Chapters that we require to be immediately organized. Get busy NOW.

7. We are building not for the present, but for the future. At present we pay our Bishops no salary. Hence they must be chained to the parishes they serve as Rectors. Just imagine the great good they could accomplish if they were free to travel in the interests of the Church at large. The Knights of Alexander are determined that future Archbishops and Bishops shall not have the experiences of our present Prelates. The African Orthodox Church is the heritage of the Negro.

We are Yours for Negro Leadership in Negro Churches.

S. G. DAMES, S.K.C.

## "THE CRY" OF ST. PAUL'S CHURCH, NEW HAVEN

By Mr. William E. Allen

Of all the parishes of the African Orthodox Church, St. Paul's New Haven, Conn., has experienced more ministerial changes than any other, yet not one of these changes has enhanced its progress to any appreciable degree. On the contrary there has been a marked decline with every successive change, until it became necessary to send out an "S.O.S." to the effect, "Come over and help us". The reply came from two sources. On Sunday, Oct. 3rd 1926, His Grace the Primate visited St. Paul's and after preaching, held a meeting of the Congregation. He told them that in five years they had had five clergymen, and all had painted a gloomy picture of existing conditions, that at the request of the last clergyman he had transferred him to the neighboring city of Bridgeport where he expected to begin a mission, and that it was not his purpose to appoint another clergyman. He would send them assistance from New York occasionally, but the laymen must "paddle their own canoe" henceforth. The Primate expressed his confidence in the laity to "carry on", and left Mr. Charles Hamilton, Senior Warden, to manage affairs. But "the cry" was still being made "Come over and help us". Among those of our city who heard it and came to the rescue was the Rexall Social Club, several of their members pledging their support and co-operation to Mr. Hamilton. Among these gentlemen, there is one (he prefers to be nameless) who suggested securing the assistance of Mr. J. N. Dingwall. While this brother was unfamiliar with the conduct of the Episcopal form of worship, as a highly respected Christian, and a man of splendid education, he was willing, with a Catechist's license secured from the Archbishop; to hold the services in St. Paul's for three Sundays in each month, the Rev. S. G. Davis coming from New York for the fourth Sunday. This arrangement was heartily endorsed by the congregation, as it eliminated weekly railroad expenses from New York as had been the case for several years. This was one of the great drawbacks of St. Paul. About five months' rental of the chapel was due when His Grace made his visit in October and his words were, "God's mercy and the good landlord kept this church under shelter". In less than three months the debt had been appreciably reduced. Brother Dingwall, of his own volition and expense, has installed a small furnace which has added greatly to the comfort of the worshippers. He has done more, for he has offered himself, mainly through

the request of the members, for Holy Orders, and is now taking a correspondence course from the Endich Theological Seminary, in preparation for Deacon's Order in the next few months. "The Cry" of St. Paul's has been heard, and thus far there has been a good response. But this is only the start. When we shall have completed our reorganization of the old structure, and shall have put our proposed "districts" into working order, we shall then be able to discover whether we have been successful in emerging out of our own difficulties, or whether we have also set a precedence for the lay members of the African Orthodox Church.



## ST. JOHN'S AFRICAN ORTHODOX CHURCH, BROOKLYN BROOKLYN

By Rev. H. H. Henry, Rector

On Dec. 22nd, the request of Rev. H. H. Henry to resume the active service of the A.O.C., under the direct archiepiscopal supervision of the Primate, was granted; and the congregation which was organized by him on Oct. 3rd, 1926, and which he has been pastoring, was received with him into the communion of the A.O.C.

A joint celebration of Christmas and St. John's Day was held on Dec. 26th. "Watch-night" service was held on Old Year's night, followed by a celebration of High Mass on the opening of the New Year. At this service, a general report of the work of the Church since its incipency was read by the Rector.

Three concerts directed by Mr. W. R. Miller, our Organist and Senior Warden, who secured efficient talent both from Brooklyn and New York, were very successful.

Master Oliver Roach, our Acolyte, is giving a very helpful and devoted service in the work of the Church, adding much to the dignity of our worship.

We are glad to mention that the Altar Frontal, Altar Coverings, Altar Cloths, Altar Linen, Pulpit Hanging, the Eucharistic Candlesticks, the decorated Candles, and the Sanctus Chimes, are all gifts from individual members and friends.

On Sunday, Jan. 9th, 1927, His Grace the Archbishop paid his first official visit to this congregation, and delivered a special Epiphany message from the Text: "We are come to worship Him." Matt. 2:2, at a Vesper service held at 6 o'clock when Rev. Canon H. H. Henry was installed by His Grace as Rector of St. John's African Orthodox Church. In addition to the Primate there were present in the chancel, the Rev. F. H. Nicholls, The Rev. J. C. Simons, the Rev.

G. S. Nurse, the Rev. H. C. Herod, L.Th., the Rev. Canon Smith of the Old Catholic Church, and the Rev. S. G. Davis. Brief addresses of congratulation were made by the last four. Before the Recessional Hymn, Warden Miller read, and delivered to His Grace a letter of appreciation and gratitude, accompanied with a thank-offering. In the Name of the Lord, we proceed in peace.

### ST. JOSEPH'S CHURCH, NEW YORK CITY

By Miss Matilda Meade

Our Christmas was joyful, and peace and goodwill prevailed. On Christmas Day at 5 A.M. His Grace celebrated Solemn High Mass for us, the Rev. G.S. Nurse being the Deacon, and the Rev. F. H. Nicholls the Subdeacon. After Mass the Archbishop extended us his felicitations on our achievement of being able to spend Christmas in our own chapel purchased last spring. He and the Vestry were then taken to the home of Mrs. B. Riley who provided a sumptuous breakfast for the party. At 5 P.M. the Church School gathered for their Christmas Tree exercises, presents, and refreshments. On Sunday, Dec. 26, the Rev. Canon Mair celebrated Low Mass, and at 11 A.M. the Rev. Bruce-Callander preached an inspiring sermon. At 3:30 P.M. a Christmas Cantata was rendered by the Choir Guild. Mr. C. Gordon being Master of Ceremonies. The addresses of Messrs. Hilliman, Harrell, Francis, and O'Garra brought forth great applause. The Misses Coleman and Ward assisted in the program. To Mr. O'Garra, Chairman of the Guild, Mrs. Allen, organist and Mr. Banfield, choirmaster, great credit is due for their untiring efforts. At 8 P.M. after Vespers, a Pageant commemorative of the Birth of Bethlehem was presented by the Church School. The attendance was larger than we could accommodate, but all were satisfied with the interest taken in their children. Mr. John Lynch, Superintendent, and Miss O. Ward were congratulated at the close by our beloved Vicar, Rev. W. S. Kirnon. On Monday Evening Dec. 27 a Drama, "Christmas in All Lands" was staged by Mrs. Allen and Miss H. Frye, under the auspices of the Young People's Club, which was a tremendous success. Great applause was given to Miss Edna Davis for her Solo, and Miss May Minsett who acted as the representative of Holland. Our Christmas was GREAT.

### ST. PETER'S A.O. CHURCH, MIAMI

By Rt. Rev. William Ernest, D.D.

The Christmas season was fraught with

many things to make us thankful, hence joyous. It is our first Christmas in our church building. Despite the financial depression before and after the hurricane which is still existing, despite the handicaps brought about by the hurricane, there was in that destructive breeze the working of God for our Church.

The damage done to the building was the means of bringing out new features in our spiritual life. Fresh energy, new hopes and determinations made us draw nearer to God. There was none other to help. All were in the same plight. In a calmer and deeper manner we drew from that INFINITE SOURCE OF SUPPLY.

Some of our brethren of the A.O. Church responded to our appeal for help in a gallant manner, and although there is much to be done to restore the edifice to its former condition yet by the grace of God we were able to re-enter the sacred place on Thanksgiving Day to worship with thankful hearts.

But the gratitude and joy reached high mark on Christmas Eve. From 8:30 p.m. till 11 p.m., we had a sacred concert in which the choirs of St. Mary's Wesleyan and St. Matthew's Baptist Churches took part with our choir. The Church capable of seating 400 was full. Addresses befitting the season were delivered by the Rt. Rev. E. A. Roberts and Rev. F. N. Clarke pastors of the above-named Churches respectively.

At 11:30 p.m. Mass was begun with the Asperges. The music to the Mass composed by Custance was rendered with marked credit by our choir. And here let us say a word about them. Under our able Choirmaster Mr. Stafford G. Dames, with our skilled organist Mrs. A. C. Ritter-Roberts, the choir of St. Peter's A.O. Church has reached a standard, which, without any spirit of boastfulness or ungodly pride, is considered second to none in Miami. We take pleasure in recording our congratulations to the Choirmaster, Organist and Choir and bid them good-speed for the future. We do not feel that they have reached the point as we desire them, but that they are moving upward in a manner, which if continued in the present spirit, will take them there.

On Christmas Sunday we had Low Mass at 7:30 p.m., Sung Mass at 11 a.m. and Vespers at 7:30 p.m. At 5 p.m. the Lyceum presented a beautiful "all-star" programme to the public. The St. Cathrine's Guild was responsible for this programme. To the President and members of this Guild we extend thanks and congratulations for so beautifully entertaining the audience.

At the close of Vespers the Choir ren-



dered Christmas Carols, the congregation joining in the singing of the most familiar ones. These were hapily received.

Sunday being St. Stephen's Day the Church bore testimony to the First Christian Martyr. At 11 a.m. Mass the Bishop preached an inspiring sermon on the life of this great Christian who was "full of the Holy Ghost." The preacher at Vespers was the Rev. W. O. Perry. His text was "Behold I bring you tidings of great joy." From this he drew beautiful lessons for the season.

Thus the Christmas services helped to brighten the hearts of many and aimed at bringing those who attended into the spirit of Christ Jesus.

Requiem Mass was said on Wednesday 29th. December for our departed Sister in Christ, the Rev. Sister Cecelia, whose death is sadly deplored by the rector and people of St. Peter's A.O. Church, news of which reached us at 10:30 Sunday night.

The first gift of Altar coverings for our Church is the handiwork of this dear sister and we regard them as a perpetual token of her generous heart. May her soul rest in peace.

On New Year's Eve another concert was given. The Lyceum and Choir are responsible for the programme which was also splendid. Mass was celebrated to begin the New Year.

The programme for the Lyceum on Sunday 2nd. January will be in the hands of the Women's Auxiliary.

We beg through this medium to extend to all our brethren and readers the good wishes for a bright and prosperous New Year.

### ST. PHILIP'S CHURCH NOVA SCOTIA

By Ven., D. E. Phillips, B.D.

Early in the Fall we were glad to welcome Mr. Francis Williams our Sunday School Supt., and Junior Warden, after a vacation in Barbados. He looked well, and it was evident that the rest had done him much good.

November 7th and 8th, were red letter days for our Boy Scouts. The third anniversary of the troop was celebrated. At the Sunday concert, Mr. Cyril Kennedy presided on account of the indisposition of the rector. Scoutmaster Gibbons addressed the boys. Monday evening's concert found District Commissioner Carter in the chair. Rev. E. Forbes, M.A., B.D., spoke on Scouting. Several scouts from the city

were present. The West Indian Band assisted in the Sunday afternoon's program.

The Ladies' Guild put over a successful Chicken Supper and Dance on Nov. 15, in aid of the Building Fund. They deserve congratulations.

Sunday Dec. 5th, found us celebrating the first anniversary of the present incumbent of the parish. We reproduce the following from the "Sydney Post," "At St. Philip's Church, Whitney Pier, last Sunday, a neat and pleasant function took place when the first anniversary of the present incumbent of the parish was celebrated. The snow storms of the previous day drove several of those who promised to contribute to the program to be present, nevertheless a fairly good number was in attendance. Following the invocation Mrs. John Olton rendered a solo when young Fred Olton was the accompanist on the organ. Mr. Arthur Cambridge next presented a cornet solo with Miss Amy Cambridge accompanying Archdeacon Philips then gave a report on the work of the parish for the past twelve months. Following this report was a vocal solo from our leading baritone and Senior Warden, Oscar D. Crick. In the next item Mrs. Ida Marshall spoke in congratulatory terms concerning the work of the year under review, and expressed the hope of a new church building in the next year. Another vocal solo was rendered by Mrs. Ettienne. The accompanist in this and the former solo was the organist Mr. N. B. Crawford. Mr. Allen Hamilton, B.A., L.L.B., in a well worded and appreciated address spoke as an outsider for the year's work. It was full of encouragement and inspiration." It may be of interest to state that, among other things, mention was made of the Registration of St. Philip's African Orthodox Church as a branch of the African Church of Miami, Florida, Incorporated; the Purchase of Land; and the Removal to larger and more spacious quarters with an increased rental from twelve to twenty-five dollars monthly.

On Dec. 10th Mrs. G. Brown and Mrs. C. Mayers gave a Box Social and Concert in aid of the land payment. While the function was not carried through as arranged the weather proving unfavorable, a neat sum was raised from the sale of tickets. We thanked and encouraged the promoters.

On Dec. 10th we received a lengthy letter from the Vicar-Apostolic, Very Rev. D. W. Alexander of South Africa. This was in reply to ours. Brother Alexander reported that they were able after great struggles to purchase a building. We trust that all our members would send in their assessments so as to assist this our fellow

laborer. Our Christmas services were held with fairly large numbers attending. We had larger gatherings last year. Midnight Mass was celebrated on Christmas and at eleven o'clock on Christmas day.

On Dec. 26th the Church School rendered the Cantata "The Song of Peace" by F. Clark a musician of the Race. Mr. F. Williams was the speaker for the occasion, Mr. N. B. Crawford, accompanist.

On Dec. 28th, Innocents Day, the prizes were distributed to our Church School scholars, and the Christmas Tree presented a beautiful appearance. The children seemed to be in their glee for the occasion.

We regret to mention the protracted illness of Mrs. T. Tull wife of our Church Clerk. In spite of this affliction our brother Tull is still faithful, and without a "murmur nor complaint," continues to be faithful in his obligations.

Mrs. F. Lewis suddenly took ill shortly before Christmas day, and is now a patient at the city hospital. We are in sympathy with Mr. Lewis, and wish both members speedy recovery.



### RALLY HYMN OF THE AFRICAN ORTHODOX CHURCH

Composed by Rev. Aubrey C. Hamilton,

and approved by the Primate

O God, we came before Thee,  
Inspired by Thy love:  
To Thee we raise our Tribute  
To join Thy courts above.  
"One God, one aim, one destiny",  
Our Church we do proclaim  
An emblem of Thy glory;  
We build in Jesus' name.  
O'er Afric's hills and valleys  
We pray Thee speed Thy word,  
Through this redeeming emblem,  
May Jesus' name be heard.  
May Temples rise in splendor,  
And lofty towers ascend  
One Church her people pleading  
For mercies to descend.  
O may her portals ever  
Be marks of shining light,  
The Cross her glorious banner  
To cheer us in the fight;  
Her bells the peals of heaven  
Glad tidings to impart  
The music of her choirs  
A solace to the heart.  
Before her altar kneeling  
We view our King so dear;  
And oft in sweet communion  
His presence fully share.  
O place of sacred mysteries  
Of heaven brought with in,  
God grant that we may enter

And cleanse our hearts from sin.

The God of Simon calleth,  
The Cross to carry on  
To help our struggling brothers  
Till victory be won.  
Our Church the one fond Mother  
Shall comfort all our cares,  
Our Princes then shall triumph  
For God has heard our prayers.



(NOTE. This Hymn may be sung to the tune of "The Church's One Foundation", or "From Greenland's Icy Mountains". Copies of the same in leaflet form, with the pictures of the Primate, and the Author, can be obtained from the office of this Magazine, at five cents each, fifty per cent of same to be given by the Author to the Central and Extension Fund).



### HYMN

Composed by Rev. Canon H. H. Henry

Dear Lord and Father of mankind,  
O hear our humble prayer,  
And from Thy bounteous love and power  
Bestow on us Thy gracious dower  
Of godly life sincere.  
To the, O God, our hearts we raise,  
That Thou our souls might'st feed  
With Living Bread from heaven above,  
And water from Thy fount of love,  
Supplying all our need.  
For blessings now, and blessings past,  
Our thanks we give to Thee;  
But more than all, we bless Thee, Lord,  
For Jesus Christ, the Living Word,  
And grace so full and free.  
But bowed beneath a load of sin,  
By Satan sorely press'd,  
Convinced of our unworthiness,  
And conscious of our helplessness,  
We come to Thee for rest.  
Grant these, O God, and we shall then,  
With all Thy heavenly host,  
Ascribe all praise while ages run,  
To God the Father, God the Son,  
And God the Holy Ghost.

AMEN.

(See Picture on third page of cover).



### THE OUTLOOK IN TRINIDAD

By Mr. John Grayson-Carey  
Your Grace!

Having received the September and October issues of the "Negro Churchman", your official organ, which to me is always an inspiration, I crave your indulgence, to comment briefly on the report of the Extraordinary Session of Synod held in Christ Church, Brooklyn, N. Y. in the early days of September, and the present

outlook of our work in Trinidad. First of all I note the impartial and masterly way in which you dealt with the affairs then at issue, and the deliberative judgment exercised with the problems as they confront you, which to one who is acquainted with your administrative policy, occasions no surprise. We are grateful to God, Who in His wisdom has permitted you to continue in your office as Primate and Head of this our ecclesiastical fabric, under whose able administration we predict years of continued growth, and we are certain that with you as commander, our good ship shall weather every gale and anchor safely the destined haven.

Your journal of primatial acts discloses facts which are worthy of note, especially in reference to the Latin American Field, Theological Education, Church Discipline, Pulpit Courtesies, Clerical Support, and the need of deeper Spiritual Life. In regards to the first mentioned, to an extent it is true, yet we who are compelled to labour in the British West Indies are no less favored; our only barriers being the inadequate means of livelihood which confront our people, the economic situation, an aftermath of retrenchment schemes, an inglorious name, which in most cases is disastrously felt by our people.

Theological Education, Church Discipline, and Pulpit Courtesies are also points of much import to us in these parts, as in general, for experience of the African Orthodox Church since its inception years ago, reveals to a great extent, that which is especially true in our midst, that while many of our would-be-leaders are inspired with the work coming, as they do in many cases, from Nonconformist and other religious bodies, they are reluctant in conforming with the liturgy and polity, as directed in the Canons of the Church, with the result that sooner or later they are delinquents, and for this and other reasons, all lovers of law and order cannot fail to agree with decisions of Your Grace.

And now my subject, "The Outlook of Our Work in Trinidad". As has always been the case, the aspect is rather hopeful, especially to a freedom-loving son of our noble Race, but we lack the financial machinery, the necessary funds to bring about desired results to appeal to our people, and for this reason the work lags; even places I have visited where our missions once existed are proofs that our people are willing to rise again, for they are assured that the African Orthodox Church as its motto implies, is a beacon light to the rising generations. Let those in the home field who have undertaken, and are willing, stand back of foreign work, let them contribute

their quota, as upon this largely depends the success of such work, coupled with a determination on the part of those concerned to work out their own salvation by methods best adapted to the local conditions, which will work simultaneously for the welfare of the church. I note with interest the work in Nicaragua in spite of political and other disadvantages, and in Santo Domingo where I have lived, under the most trying circumstances, but we must note that the financial problem is more keenly felt in the British Colonies where wages are lower than in the adjoining republics.

Let our prayers ascend for a deeper spiritual life among the clergy and laity; let us be willing to sacrifice for the millions of our bloodkin scattered the world over; let us not rest content until they are gathered into the fold of Jesus Christ under the banner of our Church; let our priests, deacons, and others, realize that the African Orthodox Church is not a social organization, but a spiritual structure, an arena, where latent powers may be developed, if we see and grasp our opportunities, a possibility which to many of our group, could never be achieved, being only employed as door-lepers and underlings.

Wishing the African Orthodox Church and "Negro Churchman" in the New Year, continued success under the able direction of Your Grace,

I am, your obediently,  
INO. GRAYSON-CAREY



#### CORRESPONDENCE

San Fernando, Trinidad, B.W.I.

Editor "Negro Churchman"—

Kindly permit me space in the columns of your valuable journal to say a word concerning the leader of the African Orthodox Church.

In the 29th chapter of Proverbs we read that "where there is no vision the people perish". In the person of the Most Rev. Alexander, Primate and Archbishop of the A.O.C., the Negro Race has a man of great vision, love and sacrifice for his people, — a man who has the courage to dare to stand alone when others flee.

When Nehemiah heard that the walls of Jerusalem lay in ruins, disdaining the grandeur and luxury of his office as cup-bearer of King Artaxerxes, out of sincere love for his kinsmen and country, he found favor with God and his royal master, and returned to rebuild the walls of Jerusalem. So His Grace Alexander honored with high office in the Protestant Episcopal Church,

(continued on cover page)



did not permit his vision to be obscured, but labored to lay the foundations of a Racial Church, and like the Ethiopian Eunuch of old, "he went on his way rejoicing."

We "rejoice today with one accord in the fact that we are in possession of a valid episcopate denied us for nineteen centuries, and can now be true shepherds of our own sheep none being able to make us fear. May God's blessing rest upon our Primate whose vision and labors have secured us this boon, and spare him to direct us in the Master's Vineyard for many more years.

I am a member of the Church of St. James the Less founded by Archdeacon Phillips who is in Nova Scotia, Canada. We are without a leader and pastor: We are all looking for the day when some one will be sent to replace him, as we do not wish to be left alone. I myself cannot take up the leadership being employed as a yard shunter on our local railway, but I am willing to assist, as I did when the work was placed under Mr. Charles Lewis who has left our ranks and entered the C.M.E. Church. Kindly favor me with a copy of the Synod reports.

I am, Mr. Editor, yours in the Lord,

JAMES REID, 17 Carib Street.



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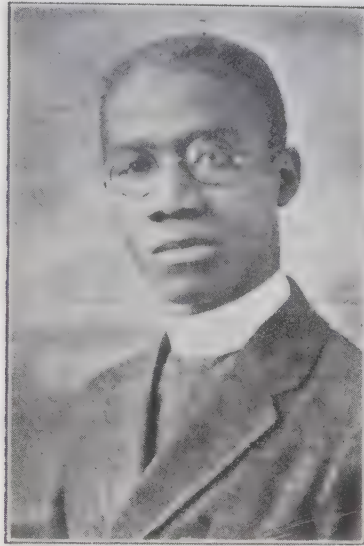
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# The Negro Churchman +

*In Tenebris Lumen*



*Rev. William Russell Miller  
Brooklyn, N. Y.*

NEW YORK CITY, FEBRUARY, 1927

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# The Negro Churchman

In Tenebris Lumen

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Archbishop ALEXANDER, Editor and Business Manager  
Bishop WILLIAM ERNEST, Contributing Editor



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### LIBERIA SEEKS FREEDOM FROM ALIEN CHURCH

Every Nation, Says President King,  
Must Know God For Itself

#### MISSIONARIES THANKED FOR SUPPORT IN PAST

Withdrawal of Foreign Religious Control  
and Financial Support Urged

Foreign support and control of religious organizations in Liberia W. Africa is pre-  
saged by President C. B. D. King in his  
annual message to the country.

Copies of the message became available  
today through the office of Dr. Ernest  
Lyon, Liberian Consul General.

President King declares Liberia must find  
God for itself and he adds that control of  
foreign religious bodies, as well as their  
financial support must be withdrawn.

Carrying out this notion will affect re-  
ligious bodies in America and Europe which  
are spending a quarter of a million dollars  
yearly in Liberia. The A. M. E. Church  
spends about \$50,000 annually, the M. E.  
Church, \$65,000 and the P. E. Church,  
\$75,000. All of these churches have bishops  
in Liberia who will be affected.

President King's message reads in part:

Before concluding this Message I cannot  
but point with patriotic pride and pleasure,  
to the new thought now moving through the  
Nation towards Liberia's religious indepen-  
dence by complete severance from all for-  
eign Ecclesiastical control.

#### Church Servitude

The incompatibility of political freedom  
with religious servitude the Liberians are  
now beginning to realize.

"The British Nation realizing this incom-  
patibility, threw off the Ecclesiastical yoke

of Rome for Spiritual freedom and declared  
the Established Church of England. For  
the same reason the Protestant Episcopal  
Churches of that Great Nation refused to  
submit to the continued Ecclesiastical Gov-  
ernment and control of their respective par-  
ent bodies under their own appointed  
American Ecclesiastical Heads in keeping  
with the Republican spirit and genius of  
their country and their government.

#### Withdraw Control

"The Churches in Liberia in thier awak-  
ening to national and racial consciousness  
must and will proceed upon these very  
lines. The control of foreign religious Bod-  
ies must be withdrawn, as well as their  
financial support, from the Churches in Li-  
beria. If the former why not the latter?

Since we are supporting and maintaining  
our own Government, we ought to be able  
to support and maintain our own churches.  
In fact, this is a duty and responsibility  
devolving upon us as a free, sovereign and  
independent People. No self-respecting, in-  
dependent Nation would desire otherwise.

#### Must Have Own God

"Every nation, like every individual, must  
know God for itself and not for another.  
As a people, we Liberians are most ap-  
preciative of the religious guidance and as-  
sistance we have received in the past from  
our foreign spiritual directors and teachers,  
and recognize the measurable benefits which  
have accrued to us therefrom: but never-  
theless, we hear the deep, loud and rever-  
berating sounds of the great bell of time  
announcing the fact that the hour has ar-  
rived for Liberia's spiritual freedom and  
religious independence. To this call of  
freedom every true and patriotic Liberian  
must respond irrespective of his religious  
faith or creed."

(Baltimore Afro-American)

January 15, 1923

# THE NEGRO CHURCHMAN

## EX ORIENTE LUX

### Editorial Letter

Churchmen of African Descent, Greeting in Christ.

Out of the Orient comes Light. The Associated Press on April 25th, the Feast Day of St. Mark, Apostolic Missionary, Evangelist and Martyr, broadcast the glad tidings that another race has won its struggles for ecclesiastical independence. The Japanese clergy and laity in the Anglican communion have for many years pointed out the justice and necessity of a racial church with a racial episcopate. Their position proved impregnable, and at a conference of English and American bishops the decision was reached to surrender control of the entire work of the Episcopal Church in the two largest cities, Tokio and Osaka, to the Japanese, who will elect from their own clergy two bishops for the two dioceses. It is reasonable to suppose that in due time the remaining six dioceses in Japan now administered by white bishops will be handed over to the natives. What makes this historic transfer interesting to us Negro Churchmen, apart from the racial viewpoint, is the fact that after only 60 years of missionary endeavor from without, the Japanese have reached the point where they can independently support the work in the two most important dioceses and could therefore request, we might well say demand, the episcopal jurisdiction thereof. Herein lies the crux of the failure of the Negroes within the same communion to obtain their ecclesiastical freedom. For a period of more than twice as long as among the Japanese there have been congregations of the Protestant Episcopal Church among Negroes in America, Liberia and Haiti, and if today there is not a black bishop in charge of the work in the home or foreign field, the blame must be laid at the door of Colored Churchmen themselves. The role of suppliant and beggar has never yet appealed to the white man either in State or Church. When the American Colonies desired their independence of Great Britain, and the Haitians of France, they first had to strike the blow. When the Japanese sought control of their Church they recognized that the white missionary agencies in America and England could not be expected to surrender their work and support it just the same, hence they laid a financial foundation and built thereon until they were able to present the only argument which the white man respects—power, whether political, military or financial. For 35 years the Episcopal Church has turned a deaf ear to the perennial supplications of their black brethren in the United States for Negro Bishops over Missionary Jurisdictions. To this injury they have heaped

what is almost insult, for wherein Colored Episcopalians have pleaded with the powers that be to elect black men as successors of Ferguson and Holly in Liberia and Haiti respectively, with impunity the request has been disregarded and the home Church has sent two white bishops to those missionary fields..

When the sons of Ethiopia are prepared to pay the salaries of their bishops, the day of emancipation will be at hand. Negro Methodists and Baptists, and Japanese Episcopalians, have solved the problem. Once we ourselves were among the army of suppliants on bended knees, but realizing that there was nothing to gain from our white brethren by that mendicant posture, as men, and the sons of men, we stood on our feet. In the African Orthodox Church we have realized an independent Episcopal Church, and the work, which in two years, has strengthened its stakes and lengthened its cords, is entirely supported by its membership and adherents. The yellow man of Japan has set an example for the black Episcopalian to follow. **Ex Oriente Lux.**

Yours for Ecclesiastical Freedom,

† GEORGE ALEXANDER.

(Negro Churchman, June 1923)

## WHY I AM AFRICAN ORTHODOX

By the Ven Robert A. Valentine, Chicago

Born in the West Indies of Christian parents who were staunch members of the Church of England, and reared under the direct influence of leading clergymen of that Faith, it became the natural thing for me to accept the doctrine of that Church; and later to serve as Reader and Catechist while employed as headmaster of a parish School under the government supervision. Happy were the years spent in that work, and pleasant are the memories of a reverential worship to Almighty God Our Father. During the greater part of my twelve years in Montreal, Canada, I remained a member of the Church of England. The congregation there was principally white, interspersed with persons of color, who were encouraged to throw themselves wholeheartedly into the activities of the Church. With good reason we continued to feel that we were an integral part of the congregation with equal right to the Services and to the Sacraments of the Church of Jesus Christ.

But the scene is changed in beautiful Chicago because persons of color are not few and far between. There is a Negro population of over 100,000, and the church is brought face to face with the so-called "Negro Problem". Quite true, all are not churchgoers, but large groups patronize the church which is in their locality. When



one visits a Protestant Episcopal Church, which is an offspring of the Church of England, he will find that the welcome extended to people of color varies in proportion to their number. That is to say, one may receive royal welcome and the invitation to come again, while a group will be politely taken care of in a different way, which may quench any desire to return for future worship; this of course will depend on the intelligence and self-respect of the group. When the colored worshippers become a good-sized congregation, arrangements are made to remove them into a Colored Mission even at the expense of the white "brethren", who are always willing to do their best in keeping them segregated. Distance makes their hearts grow fonder, as though nearness means pollution. It is easy to understand the psychology of this question after reading "The Soul of John Brown", written by Stephen Graham (white), in which he says that the Negro is looked upon by the Southerner as merely an animal "with no soul either to lose or to save, and Christianity and education are alike wasted on him". "He is all right as long as he is kept in his place but you must make him keep his distance." The same prejudice, that forced a few Negroes of Protestant Episcopal Faith to turn their backs on that Church and to found the African Methodist Episcopal Church, is to be seen in the Church today highly venerated by a superrefined hypocrisy and is deceiving many honorable men and women who keep their eyes closed so that they do not see because they have neither the heart nor the courage to leave the Church of dignity, of affluence, and of refinement even though it may not be governed on the principles of Justice and Truth.

The Church of England as I saw it in the West Indies and in Canada was as good as could be desired, but the conditions of the Protestant Episcopal Church here (and she is not alone) are revolting to common decency and incompatible with the fervent worship of a God who is no respecter of persons. And so another haven had to be sought. The Roman Catholic Church, powerful and wealthy, with her beautiful ritual fascinated me; but coupled with her outstretched arms of welcome there seemed to lurk the monster "Prejudice." And Stephen Graham tells why. About a year ago a Roman Catholic Church in Philadelphia segregated her colored worshippers. Masses were held for white and colored at the same hour: the white worshipped in the church proper but the colored worshipped in the basement — to the same God. Do you ask, dear reader, if the colored people "stood for it?" of course, they did: it was resented by a few but many viewed the situation with closed eyes

and could not see, so they thankfully received the crumbs from their Master's table. But Philadelphia is not singular, although it may be most glaring.

If I accuse the Roman Catholic Church, which is part of the Holy Catholic Church, with prejudice and discrimination, the large majority of our people will censure me severely. To alleviate that censure, permit me to quote from a Roman Catholic Magazine "Our Colored Missions" words of truth written by white priests of that Church speaking of prejudice:—

"The eyes and ears of the vast majority of white men neither see nor hear. And on and on, the tragedy goes through the years, but never reaches the climax — would to God that it would, and close the reign of inequalities."

"The so-called Negro problem is the creation of the white; it is therefore their duty to settle it with Justice."

Referring to the Church they write:

"Prejudice is the common property of both Catholic and Protestant Whites, who go to the length of frowning down upon any particular devotion to the Negroes."

"The greatest difficulty to overcome is the hatred of the whites for the poor black sons of sorrow."

"Not one, who has but the slightest knowledge of actual conditions, can deny that prejudice against the Negro exists."

"Of course what use is the denial of something which we know to be a fact? The Color Line has gained a foothold among us Catholics. It is a strange God in a holy society, Negroes have a right to attend services in common with the whites."

"Another priest writes that the Catholic Church in America 'has at all times been that of a friend and defender of the Negroes in theory and principle, but that in actual life it has furnished the Black man with the very best reasons for suspecting that she, the Church, manifests a warmth for the whites and a coldness for them. The monsters, prejudice and indifference abide in the hearts of many of our white brothers and sisters. A Negro has self-respect, can any one find great blame with him when he refuses to align himself with anyone who will restrict his freedom to enjoy God's gifts to the full? Have we a right to blame him when he refuses to be Catholicized along lines different from those which hold and benefit the whites?'"

It is also stated that a southern gentleman in a letter declared "that it is both useless and wrong to fight for certain what-we-are-pleased-to-call-rights of the Negroes,

for God has created the two races, the Caucasian and the Negro, diametrically opposed to one another, and consequently never intended that the members of the two races should live as brothers."

That prejudice is an evil no right-minded person will deny. We are all agreed that the South is prejudice, but there is strife when we speak of a compromising North, and yet that is equally true. Many of our white friends ministers included, will tell us in secret that we are all one; but how few, if any will openly say a good word when Ignorance and Prejudice are at war against us? Many of us are at the mercy of our Brother. We can not compel him to take down his barrier and give suitable occupation to those of us who are capable; we can not compel him in social affairs to admit those of good appearance and possessing the necessary attainments; we can not compel him to remove his barrier in education and admit to his best schools ambitious and respectable boys and girls of our group. Neither can he compel us to accept Religion when it is clothed in hypocrisy and void of its essentials, — Love, Justice, and Truth. The foundation of true religion is Love, for God is Love; and that is free to all irrespective of race or color. The religion of those who show no love is empty and miserable indeed.

Dissatisfaction caused me to draw from the P. E. Church and not to desire the R. C. because of the same existing evil. Just at that time the African Orthodox Church loomed on the horizon. I hesitated long enough to get an understanding of her doctrine and of her authority, — "from Missouri" is a phrase that is applicable to many of us. Since the A.O.C. is a living branch of the Holy Catholic Church of Jesus Christ, and is connected with that Church through Apostolic succession coming down in an unbroken line from the Holy Apostolic See at Antioch founded by St. Peter; and since she is to be governed by men of African descent, thereby eliminating prejudice and segregation from the worship of Almighty God. I decided to cast in my lot with that Church, after which I would give my support in spreading the good news, so that men and women of color would for the first time worship in a Catholic Church with heart and soul fixed upon God without being prejudiced through fear of prejudice. The Primate Alexander, though then unknown to me, won my respect because of the very high tribute paid to him by prominent persons of both races. He was said to be a man of great learning and of good character.

Some one might enquire as to my attitude toward Negro priests of the R. C. and P. E. Churches. For them I have the greatest sympathy, which they deserve

from all of us. They have been set apart to carry out the program of their Church; what is wrong in that program should not be laid on the shoulder of any of them for they are ministering faithfully and well. Let us hope that they will not resist the Spirit of racial leadership, which is as much needed, if not more, in religion as in business. Let us also hope that the time has come, because of the advent of the A.O.C., when the Church which they are serving will treat them as **Priests of God** ordained to offer sacrifice at all altars and before all people. They are worthy of that fair-play, and they ought also to receive the same consideration meted to others when they meet on common ground as at the convention of St. Andrew's Brotherhood.

Another person might ask why I am showing so much interest in Negro Affairs. The answer is that I have always shown that degree of interest. Some will remember the assistance I rendered while in Montreal, Canada, in the successful attack on the alleged discrimination of a leading University against Students of Color, notwithstanding the fact that they won medals and other prizes, thus proving that they were capable students. It will also be remembered that I gave moral and financial support in an unsuccessful legal proceeding against an American Theatrical Company then operating in Montreal. It will not be denied that I have always taken more than a passing interest in disturbing problems affecting the race, and always without remuneration. Therefore, it should not be surprising to find me deeply concerned over the deplorable religious situation already described. It is to be regretted that many Negroes here in the compromising North are not fully alive to the values of racial leadership. One of the reasons is that they have been duped by selfish and dishonest leaders; and because of prudence, they are over-cautious in accepting new leadership, hence they are unconsciously impeding their own progress. But when they step across the line of demarcation they will be faithful soldiers of the Cross.

In bringing this article to a close for want of space, let me say that we are men and women who are looking for justice with no desire to be coddled. We are free and no longer slaves, and as freemen let us take an active part in our salvation and not depend entirely upon others. "Only one as blind as a bat or as foolish as an ostrich will try to deny the truth of what lies on the surface for everyone to see." Like Lincoln "I stand with everybody that stands right; I stand with him when he is right; and **part from him** when he goes wrong." The African Orthodox Church will eventually be your Church. Why not NOW?

## OUR EPISCOPAL SUCCESSION

For the benefit of our readers we shall give briefly the data concerning the source of the Episcopate of the African Orthodox Church. S. Peter became first Bishop and Patriarch of Antioch in Syria about A. D. 38, reigning over his See for six years before he became Bishop of Rome. He was succeeded at Antioch by Evodius, and then by St. Ignatius the Martyr. In 1872, Ignatius Peter III became the 126th successor of S. Peter in his original chair at Antioch. It was this Ignatius Peter who by a patriarchal bull in 1891 allowed the consecration of the Priest Joseph Rene Vilatte, with the title of Archbishop-Metropolitan and name of Mar Timotheus I, for churches of the Orthodox Faith in the archdiocese of America. On May 29, 1892, Archbishop Vilatte was consecrated in Ceylon by Archbishop Alvarez, assisted by Bishops Paul Athanasius and George Gregorius. Alvarez had been consecrated in 1889 by Athanasius and two others. Athanasius received his own consecration from the hands of Ignatius Peter himself in 1877. On September 28, 1921, George Alexander McGuire, elected by the First Synod of the African Orthodox Church, was consecrated, after necessary baptism, confirmation, ordination to minor orders, the diaconate and priesthood, by Archbishop Vilatte in the Church of Our Lady of Good Death, Chicago, assisted by Bishop Nybladh, in the presence of a large congregation, including several clergymen of the Protestant Episcopal Church who were friends and co-workers of Dr. McGuire during his long service as a minister of that body.

✠

**MAGNA EST VERITAS, ET  
PREVALEBIT**

In direct and unbroken succession from S. Peter, through his original patriarchal See of Antioch, where believers were first called Christians, the Episcopate has come down to us. When in 1891 Mar Ignatius Peter III, Syrian Patriarch of Antioch, issued his bull permitting the consecration of the priest Joseph Rene Vilatte and when in obedience on May 29, 1892 Alvarez of Ceylon, assisted by Bishops George Gregorius and Paul Athanasius, consecrated him to archiepiscopal authority over Orthodox Catholics in the New World, no one could have foreseen that the Great Head of the Church had selected these prelates to be the channels through which, on September 28, 1921, a valid and historic episcopacy should be delivered to Negro Churchmen of orthodox faith, to be safeguarded by them, and to be transmitted to their sons, not only in the West, but ultimately to those awaiting us in our Fatherland. **MANIFOLD AND MYSTERIOUS ARE THE WAYS OF GOD!**

## OUR RACE NEEDS OUR CHURCH

By Bishop R. G. Barrow

Do we need the African Orthodox Church? Yes, we do! First, because it has done effectively for the Negroes of Episcopalian training, traditions and tendencies, what has already been done for colored Methodists by such ecclesiastical organizations as the African Methodist Episcopal Church, the A.M.E. Zion, the C.M.E. and other such Churches. We say that it **has done**, not that is merely attempting to do. It really has done all that is necessary to provide for its people a genuine Catholic Church free from alien domination.

The African Orthodox Church teaches the historic faith that is held in common by all Orthodox Communion of the Christian Church. It preserves intact all the formularies, traditions and customs of the ancient, primitive and undivided Church. It possesses the Historic Episcopate, it lays claim to the possession of the Apostolic Succession, and holds this claim without fear of contradiction. Anything that antagonists may say reflecting upon this claim can only be classified as untruthful and slanderous propaganda. No one knows better the validity of our claims to be a true branch of the Holy Catholic and Apostolic Church than our learned brethren of the Roman and Anglican obedience, as they are qualified students of ecclesiastical history.

The African Orthodox Church is the natural home of every freedom-loving son of Ham who has been emancipated from the bondage of the spirit of servile dependence, and who desires to breathe the unpolluted atmosphere of ecclesiastical freedom, as well as of civil and political liberty.

(Negro Churchman, October 1925)

✠

**"ON HIS WAY"**

Endich, as tradition names him, was the Ethiopian Eunuch, whom S. Philip, the deacon of Jewish ancestry, converted and baptized. Here was an Asiatic used by God as His instrument to convey to an African the light of the Gospel. Philip would have continued with Endich from Asia Minor into Ethiopia but it was not in accordance with the Divine Purpose, hence the Spirit caught him away to return to his work among his own people and fellow Asiatics. The man of dark hue, "went on HIS way rejoicing" to be a missionary to his own, the first Christian missionary, laying foundations which have survived until to-day. Is there a lesson for us?



## A NATIVE MISSIONARY'S LETTER

(Verbatim)

Cape Mount, Liberia,  
West Africa.To the Editor of "The Negro Churchman."  
Bishop and dear Brother:

I have received that most excellent Visitor. "The Negro Churchman." It is quite a welcome Visitor, a treat to any Negro, indeed, for through its columns one receives the knowledge of the movements of "African Orthodox Church." These movements ought to receive the approbation of every race man through whose veins the Negro blood runs. Over three quarters of a century the American Church has been hard at work in Liberia for the Redemption of our black race and Africa, and great works of telling results have been accomplished. May Jesus Christ be praised! Yet I can assure you, my dear Mr. Editor, that in spite of all what is being accomplished by them "YET THERE IS ROOM." To be sure, Room, room enough in the hinterland of Liberia for Afric's own sons to accomplish great work of wonderful and telling results. The redemption of Africa will never be accomplished until her sons will help shoulder the responsibility. May long live the Periodical "The Negro Churchman."

M. W. G. MUHLENBERG.

(Negro Churchman, July 1923)

## STILL PLEADING!

The perennial plea of Negroes in the Protestant Episcopal Church to the authorities of that religious body for "a square deal", "that something be done" to extend the Church "among the colored race", makes its 1927 appearance. The charge is made in the columns of one of the periodicals of that body by a Negro clergyman of forty years' service, of neglect of the "special needs of the work among the colored people", "of permitting things to jog along". The P. E. Church, the writer intimates, still employs "ante-bellum methods" in its Negro work. In ante-bellum times Negroes were slaves and were owned and controlled by their white masters. But will white Episcopalians heed our brother's closing sentence, "We live in a new day"? Will they take any more cognizance of the "Plea" of 1927 than of 1889? "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me". We append the correspondence:—

WANTS GENERAL MISSIONARIES  
TO NEGROES

To the Editor of the Living Church:

As one of the group concerned, who have

given forty years of my life to the Gospel ministry, with at least some degree of success, I think I have a right to call attention to the lack of "a square deal" in the matter of Church extension among the colored race. All sorts of provisions have been made for the work in general, with respect to special secretaries, boards, etc., and yet nothing of the sort has been projected with respect to the special needs of the work among the colored people. At the time of my entrance into the ministry, forty years ago, from the territory embraced in the following states: Virginia, North Carolina, South Carolina, Tennessee, Kentucky, Texas, and Missouri, a total of 3,011 colored communicants was reported. From the territory, forty years afterwards, a total of 7,196 colored communicants is reported.

Forty years ago, the territory embraced in the following states: New York, New Jersey, Connecticut, Maryland, Pennsylvania, and Illinois, 1,975 colored communicants were reported. After forty years, from the same territory, 19,511 colored communicants are reported. I make the plea that instead of permitting things to "jog along" some definite and intelligent effort should be made in this field. In every one of the provinces where colored people are numerously settled there should be a specialist, in the person of a general missionary, to make known to the colored race the gifts and blessings of the Church, and to help the bishops in the several dioceses with respect to the wise and efficient administration of this work. I think that the figures given eloquently declare that something ought to be done. We can never hope for success in the employment of ante-bellum methods. We live in a new day.

(Rev.) GEORGE F. BRAGG, Jr.

Baltimore, Md., January 19, 1927.

LIBERIA'S APPEAL TO THE  
WESTERN NEGROChurchmen of the Negro Race,  
Peace be unto you!

Many have read "The Negro Problem" by W. P. Pickett, a white man. We offer here a summary of the information contained in pages 404 to 409 of Mr. Pickett's book showing the prospects of Liberia for us.

1. It is a well-ordered, independent Republic that has stood the test of a century founded by black men from the West, preserved inviolate by them for the millions left behind, and in whose freedom, privileges and opportunities they have earnestly invited us to participate. The political and governmental system being patterned after that of the United States, and the language

## THE NEGRO CHURCHMAN

being English, we would not feel ourselves in a foreign land.

2. It is said to be about the size of the State of Pennsylvania, embracing a population of not over two millions, but with undeveloped resources capable of maintaining twenty millions. This means that Liberia, under proper conditions, could provide for the present Negro population in the United States and the West Indies. Of the present population in Liberia about 50,000 are of Western Negro descent. The remainder are of the native tribes, about eleven in number, and of high intelligence, mortality and benevolence.

3. The climate is by no means unhealthy, the native population especially showing excellent physical development. After a period of acclimation Western Negroes maintain as good health as the natives, and often better.

4. The soil is remarkably fertile. Nowhere in the world can be found better rubber, dye-woods and ivory. The yellow palm is everywhere abundant. Coffee and cotton when intelligently cultivated return excellent crops and are of the best grade respectively.

5. The two greatest needs are immigration of the right kind, and capital. Much has been said against the Liberians of the ruling class, but in maintaining an independent Negro government in Africa they have demonstrated what, in the face of great odds, can be done by the race in the matter of political affairs in the presence of their crafty French and British neighbors.

6. We are informed that the great seal of the Liberian Republic bears as its motto: "THE LOVE OF LIBERTY BROUGHT US HERE." After a century, have we who have remained in the New World found liberty? For us is America "the land of the free"? Does "the free and equal" clause of the Declaration of Independence include us? Will the future bring us equal opportunity in this Hemisphere? Those who have become readers of the NEGRO CHURCHMAN have already anticipated our reply. It is an unqualified NO. But the prophets are pointing us homeward. Liberia invites the Western Negro. We conclude this message with the white author's own words. "If the Negro loves freedom, seeks liberty, and yearns for social equality, in this way and in no other may they be acquired. . . To secure the blessings of liberty, education and equality denied him in this country, the Negro needs but the weapons of courage, fortitude, strength and tenacity of purpose, and, in addition, the possession

of that spiritual discernment which will enable him to look beyond the dangers and difficulties of his present situation, and clearly to perceive in mental vision the possibilities awaiting his race in the African Fatherland.'

Yours for the greater Liberia,

† GEORGE ALEXANDER,  
(Negro Churchman, May 1923)



### REV. WM. R. MILLER

John William Russell Miller, son of the late James Thomas Miller and Catherine Turner Miller, both of the Island of Tobago, B.W.I., was born in the said island on March 2nd, 1900, being the sixth of nine children — six sons and three daughters. His father was Head-Master of several schools in the Islands of Trinidad and Tobago under the jurisdiction of the Moravian and Anglican Churches for a period of nearly twenty-four years, and died on December 31st, 1917.

Mr. Miller received his early training in Moravian schools of Tobago up to the age of nine, when his father was appointed to an Episcopal school in the island of Trinidad. Removing with the family to this island, young Miller continued his education in Episcopal schools. In 1918, he entered the Teachers' Training College of Port-of-Spain, Trinidad, and at the same time taught at the Richmond Street Boys' E. C. School. Graduating in 1920 he received the Government Diploma and was appointed Head-master of the Toco E. C. School.

Mr. Miller is a gifted Musician, having held several positions as Organist from the age of 15. In 1921, Mr. Miller resigned his positions in Trinidad to join his elder brothers in the United States. Here he continued his studies in Music at the New York College of Music, and received a Diploma on the Pipe Organ.

Through the influence of Rev. Canon Henry, Mr. Miller visited and afterwards became a member of the A.O.C. He was chief among those who assisted Rev. Canon Henry to organize St. John's Church. Mr. Miller was appointed organist from the beginning of this Church and was elected Senior Warden at the time of organization. The desire of Mr. Miller to enter the Ministry which he has cherished for a long time, has been greatly fired by the active interest which he has in St. John's A.O.C. His application to become a candidate for Holy Orders was received by His Grace, the Most Reverend Alexander, DD, MD, DC, Archbishop and Primate of the A.O.C. who baptized, chrismated, and gave him minor orders up to Acolyte on Friday

January 28th. On Wednesday, February 2nd, the Feast of the Purification of the Blessed Virgin Mary, Mr. Miller was ordained to the Subdiaconate in the Cathedral Chapel of the Good Shepherd by His Grace the Archbishop who also celebrated the Mass, Rev. Canon H. H. Henry acting as Archdeacon.

Rev. Mr. Miller has been appointed assistant to Rev. Canon Henry at St. John's African Orthodox Church, and will continue his studies under the supervision of the Canon.

He was married in 1924 to Miss Helen Audrey Deane, daughter of Mr. and Mrs. J. Henry Deane of Brooklyn, N. Y. They have two children. Many relatives and friends of Mr. Miller both from Brooklyn and New York were present at the ordination service.

### CHURCH OF THE GOOD SHEPHERD, N.Y.C.

#### Parish Notes By Rev. Sr. Mary Agnes

The resolution made by many people on New Year's Day to attend Church more regularly, appears to be remembered, if one is to judge by the way the Chapel is crowded every Sunday, and especially at the 11:00 o'clock Mass. This Service is indeed a very beautiful and impressive one, and is indeed a Solemn High Mass. His Grace, Archbishop Alexander pontificates, assisted by the Revs. G. S. Nurse, and F. H. Nicholls as Deacon and Subdeacon respectively. Mr. Wm. Polhamus as Master of Ceremonies deserves high praise for the correct carrying out of all ritualistic details and is never absent from his post of duty.

Among the younger Acolytes are Master Joseph Benjamin and Master Ronald Joseph who have served faithfully since the beginning of the work, now six years, Master Benjamin always serving at Low Mass. Our beloved Archbishop continues to preach in his forceful style reminding us of our shortcomings as only a loving Father can when his children stray from the path of duty. The cry for more room is heard on all sides and the Vestry and Parish will soon decide how that cry will be answered. The Church School under the supervision of the Rev. Sr. Mary Agnes is in a very healthy state of growth. She now has a Staff of seven Teachers who are giving loyal and efficient assistance in the training of the young. At a recent Entertainment given about forty children took part in an Operetta called "Storyland" which was much enjoyed by the audience, A Basket Ball Team has been recently formed by the boys and great interest is shown in it.

#### ST. JOHN'S BROOKLYN, N. Y.

The Primate's visit on January 9th has aroused new zeal and enthusiasm among our members, and awakened interest in the community.

The Church School was started on Sunday, January 16th. On Wednesday evening, January 26th, The Woman's Auxiliary of St. John's A. O. Church was organized. The following officers were elected by ballot: Mrs. L. C. Henry, President; Mrs. M. Francis, Vice-President; Miss A. Roach, Secretary; Mrs. V. Durant, Treasurer; Miss H. Roach, Mrs. Stennett, and Mrs. McNeary, members of the Committee. We wish for this most important organization of our congregation God's blessing and good success in the many and varied branches of their activities. At their first regular meeting held on Wednesday February 2nd, the Auxiliary decided to give a Sacred Concert on Sunday afternoon February 27th.

Miss A. Roach has been appointed Assistant Organist and will function when Rev. Mr. Miller is taking part in conducting the services.

CANON H. H. HENRY

### SERVICE

If I would serve  
I needs must know my fellow man—  
His part in God's eternal plan;  
I must put forth the best I can,  
If I would serve.

If I would serve  
As God would have me serve his cause,  
I must forego the world's applause  
And strive to understand God's laws—  
If I would serve.

If I would serve  
I must put thoughts of self away;  
Just be content, from day to day,  
My problems at God's feet to lay,  
If I would serve.

I may not flatter or condemn,  
But ever "to the least of them"  
Bear Truth's own gleaming diadem,  
If I would serve.

—Francis J. Gable.



## CLERGY LIST 1927

### Archbishop and Frimate

The Most Rev. Alexander, D.D., M.D., D.C., 224 West 135th St.,  
New York City.

### Auxiliary Bishops

The Right Rev. William Ernest, D.D., Districts of Florida, Cuba,  
Nicaragua, 355 N. W. 14th Terrace, Miami, Fla.

The Right Rev. Arthur Stanley, D.D., District of Massachusetts,  
and Quebec, 152 Brookline St., Cambridge, Mass.

### DEAN, ARCHDEACONS, CANONS

Rt. Rev. Reginald G. Barrow, L.Th., D.D., Dean, Christ Church,  
B'lyn., N.Y.

The Ven. Dixon E. Philips, B.D., Archdeacon of Nova Scotia.

Ven. R. Daley Sibblis, Archdeacon of Cuba.

The Ven. Oscar W. Hollinsed, Archdeacon of Massachusetts.

Ven. Robert A. Valentine, Archdeacon of Chicago.

The Rev. Canon Cyril O. Sheppard, All Saints, New York City.

The Rev. Canon Israel A. Mair, St. Mary's New York City.

Rev. Canon George S. Brooks, Canon Missionary, Borough  
of B'klyn., N.Y.

The Rev. Canon Hugh H. Henry, S. John, Brooklyn, N.Y.

### OTHER PRIESTS

Rev. Fr. Horace C. Herod, L.Th., S. Anthony, New York City.

The Rev. Fr. Peter A. McDougall, Atlantic City, N. J.

The Rev. Fr. Emmanuel J. Millington, Bridgeport, Conn.

The Rev. John G. Bayne, Christ Church Brooklyn, N. Y.

Rev. Canon George M. James, B. Th. M.A., Canon Lecturer, and  
Commissary for British Guiana, Charlotte, N C-

### Deacons

The Rev. Wilfred S. Kirnon, S. Joseph's, New York City.

Rev. Aubrey C. Hamilton, All Saints, New York City.

The Rev. James O. Greenidge, S. James', Boston, Mass.

The Rev. Joseph A. Ford, S. Barnabas', New York City.

The Rev. Fitzroy Nicholls, Good Shepherd N. Y. C.

The Rev. William O. Perry, S. Peter's, Miami, Florida.

The Rev. Gladstone S. Nurse, Cathedral Staff, New York City.

The Rev. David E. Ewart, Missionary, Florida, Cuba..

Rev. Samuel G. Davis, Endich Theological Seminary, N.Y.C.

Rev. John C. Simons, Endich Theological Seminary, N.Y.C.

### Subdeacons

The Rev. Samuel O. Perkins, Cathedral Staff, Brooklyn, N. Y.

Rev. Edwin H. Collins, S. Anthony, New York City.

Rev. William R. Miller, S. John, Brooklyn, N.Y.

### Deaconesses

The Rev. Sister Agnes, Secretary to the Primate, New York City.

The Rev. Sister Theresa, S. Mary's, New York City.



Archdeacon Valentine with Class confirmed in St. Matthew's A. O. Church, Oct. 17th 1926, by Archbishop Alexander.

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# The Negro Churchman †

*In Tenebris Lumen*



*Very Rev. D. W. Alexander*  
*Native of South Africa, Bishop-Elect, who will be conse-*  
*crated next August. (See article within)*

NEW YORK CITY, MARCH, 1927

VOL. V NO. 3

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# The Negro Churchman

In Tenebris Lumen

Published monthly, except SEPTEMBER, by the Consistory in the interest of the African Orthodox Church

Archbishop ALEXANDER, Editor and Business Manager  
Bishop WILLIAM ERNEST, Contributing Editor



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## A LENTEN PASTORAL

### From the Archbishop

Brethren of the Episcopate, Reverend Clergy and Faithful Laity of the African Orthodox Church,—

Pax Domini sit semper vobiscum!

The Lenten pause for spiritual refreshment has come again. Indeed one might hope for physical refreshment also. In this early period of our Church's history, it is incumbent upon nearly all of us to maintain ourselves and those dependent upon us, by some kind of employment to supplement the contributions received from our people who must provide as well places of worship by purchase, lease, or rental. This exigency makes a continual strain upon our mental and physical powers, but we gladly make the sacrifice hoping that a period of vacation and recreation may at some time, and in some way, be realized. Many of us, paradoxical as it may appear, really find rest in service. Goethe has said,—

"Rest is not quitting this busy career;  
Rest is the fitting of self to one's sphere:  
'Tis the brook's motion, clear without  
strife,

Fleeing to the ocean after its life;  
'Tis loving and serving, the highest and  
best,

'Tis onward, unswerving, and this is  
true rest".

Let us pause, brethren, from boisterous amusements and recreations in order that, during Lent, we may perform more seriously the responsible duties confronting us, and develop more fully all the possibilities of our Christian manhood. Let us refrain from even innocent pleasures and pastimes that we may give more time, and provide a more suitable environment, for frequent prayer and self-examination. Be faithful,

dear people of God, in your attendance at all Lenten services. Especially do I ask that you be present frequently at Mass pleading the merits of the Holy Sacrifice. Leave the vanities and frivolities of the world to hold intercourse with Jesus Who Himself withdrew for forty days and forty nights from the world, "fasting in the desert wild" to build Himself spiritually and to receive strength and endurance for His great work. Withdraw from the busy turmoil for a few minutes of each day, to hold communion with Heaven. Upon the housetop, or under the figtree, you may dream dreams and see visions. Upon Sinai Moses abode for forty days and then descended with the Moral Code to which Jew and Gentile, Catholic and Protestant, still adhere. Elijah tarried forty days in the wilderness and came out a converted optimist to do the work of the greatest prophet of the Old Dispensation.

My earnest wish is that we Archbishop, Bishops, and other Clergy may spend our forty days as Jesus, Moses, and Elijah did. We need for ourselves the spiritual refreshment and invigoration of Lent. Let us assemble our flocks frequently about the Altar in response to Him Who saith, in those Comfortable Words, "Come unto Me, all ye that travail and are heavy-laden, and I will refresh you". That Bread of Life and that Wine of Love received shall strengthen them and us for the march!

"Come ye and rest: the journey is too great,

And ye will faint beside the way and sink:

The Bread of Life is here for you to eat,

And here for you the Wine of Love to drink.

Then, fresh from converse with your Lord,  
return

And work till daylight softens into even;  
The bright hours are not lost in which  
ye learn

More of your Master, and His rest in  
Heaven".

And in your daily devotions pray also  
for me, the unworthy servant of Jesus and  
His Holy Church.

† ALEXANDER,  
Archbishop and Primate.



## GREETINGS FROM SOUTH AFRICA

By Very Rev. D. W. Alexander

Brethren and Kinsmen:—

Today is Jan. 6th, the Feast of the Epiphany, or the manifestation of Christ to the Gentiles, and although it is somewhat late, since a word of encouragement is always helpful, I wish for all readers of the "Negro Churchman", for its Editor our Well-beloved Primate, for our Bishops, Clergy and Laity wherever residing, "A Prosperous New Year." With us in South Africa Christmastide is summertime, with occasional showers of rain. The Festival of the Nativity of Our Divine Lord was observed with inspiring services and thrilling music as it should and must always be, for was not the Word made flesh to dwell among us?

Beloved brethren of the African Orthodox Church, should not our hearts be stirred, and should we not take courage for what the Incarnate God has done for us, in that under our own Racial Ecclesiastical Leaders, we have become a part of that Glorious Church built upon the foundation of the Apostles, and of which Jesus Christ Himself is the Head Corner-stone? Let me then toil on that I may be accounted worthy, in the near future, to sit with you in the approaching General Synod of the A.O.C., and share in your deliberations. Trusting that you will accept these greetings which I send from "Mother Africa", I am very fraternally yours,

DANIEL W. ALEXANDER,  
Vicar Apostolic,  
South African Orthodox Church.



## PROVINCIAL NEWS, SOUTH AFRICA

The Provincial Synod of South Africa, of the African Orthodox Church, was scheduled to convene on March 11, and to be presided over by the Very Rev. D. W. Alexander, Vicar Apostolic and Bishop-

elect. About the last week in June or the first in July, the Bishop-elect will sail for the United States of America. Subject to change, His Grace the Primate has selected Sunday, August 28th, the Festival of S. Augustine of Hippo in North Africa, Bishop, Confessor and Doctor, as the date of Consecration, in which ceremony he will be assisted by other Bishops of the A.O.C. When it is known that the Cathedral Church at 6 Broadway, Beaconsfield, Griqualand West, South Africa is also named for S. Augustine of Hippo, the suggested date is most appropriate. The consummation of this event will not only add a new chapter in the religious life of Western Negroes, in that it will be the first time that a Native African has been consecrated in the Western Hemisphere for service in his homeland, thus linking together a scattered Race, but it will be the beginning of a New History in the ecclesiastical life of the Natives of South Africa, and we look forward to greater progress and growth of the African Orthodox Church among our black brothers in the Motherland than among those who have tasted of "the fleshpots of Egypt", and who so frequently declare that "we prefer to be a part of the (white) whole, than to be the whole of a (black) part." Bishop-elect D. W. Alexander has been recently visiting Johannesburg. Germiston and Wiltbank in the Transvaal, where he received into the African Orthodox Church several ministers and congregations who desired to be members of the One Holy Catholic and Apostolic Church. While the expenses of travelling to New York are to be borne by the Province of South Africa, we in the United States are pledged to meet the return expenses. To this end General Synod, which convenes in Boston, Sept. 7, will arrange a lecturing tour for the new Bishop, in addition to any grant provided, and all funds over actual expenses of travel, will be presented to him for supplies for his Province. One of his greatest needs is a printing press. Of course, he will require Episcopal vestments. What congregation, or individuals, will aid in providing these? The Primate would be pleased to make suggestions to those favorably inclined.

South Africa awaits eagerly this Consecration. At least two Negro Methodist Churches have labored in South and West Africa, but they have always sent American Negroes as Bishops. The Africans have never been satisfied with this, and the forward policy of the African Orthodox Church, in consecrating a Native as first bishop among his people, will win large accessions into our fold. We possess the



"grain of mustard seed", but the tree, in whose branches "the birds of the air" shall lodge, will be transplanted in a more congenial and responsive clime. We verily believe that we were divinely guided when we chose our name as "The AFRICAN Orthodox Church". Shall we ourselves live to see of the travail of our soul and be satisfied? We as this in view of the final paragraph of a letter from South Africa. "It seems to us, when we speak of our beloved Primate, as though he has been in our midst. May God bless him, and keep him and his, and may the day arrive when His Grace and Lady McGuire shall visit us to see their African children and the beauties of their Motherland. GOD BLESS AFRICA!"

### FACTS ARE FACTS

The Validity of the Orders of the African Orthodox Church has been recognized by all candid students of ecclesiastical history. From an unexpected quarter however, and unintentionally, we are supplied with facts which should be of some service to the doubting Thomases of Anglican obedience. Historical documents show that Mar Ignatius Peter III., Jacobite Patriarch of Antioch, issued a bull in 1891, permitting the consecration of Joseph Rene Vilatte for Old Catholic congregations in America. On May 29, 1892, Mar Julius Alvarez, assisted by Mar Paul Athanasius and Mar George Gregorius, consecrated Vilatte a bishop. Athanasius himself had been consecrated by the Patriarch Ignatius Peter. On Sept. 28, 1921 Archbishop Vilatte consecrated George McGuire as first Bishop of the African Orthodox Church. Ignatius Peter was the 126th successor of S. Peter as Bishop of Antioch. From the Patriarch named, to our first Bishop, there are but two intervening links in the chain of apostolic succession. This same Patriarch Ignatius Peter, on a visit to England, was placed in the Chair of S. Augustine in Canterbury Cathedral, and requested by the Anglican Archbishop to give his Blessing to the people. In a splendid article in the "Living Church" (Episcopalian) of Feb. 5, 1927, there is given under the caption "Orthodox Bishops Consecrated for India", a description of the consecration of three bishops by Mar Ignatius Elias III, Jacobite Syrian Patriarch of Antioch, a successor of Ignatius Peter III, who was providentially used as the instrument to convey to us the gift of valid Orders through which means four "Orthodox Bishops" are now consecrated for Negroes. Facts are stub-

born things. And **FACTS ARE FACTS.** Read the following extracts from the article referred to.

### ORTHODOX BISHOPS CONSECRATED FOR INDIA

By the Rev. Charles T. Bridgeman

American Educational Secretary at Jerusalem

Nineteen hundred years of Christian history were spanned and the heroic first century recalled at the consecration of two bishops for India and one for Mesopotamia in the Holy City, Jerusalem, on Sunday, October 24th. The Jacobite Patriarch of Antioch, Mar Ignatius Elias III, who has been visiting in Jerusalem, laid hands on the ordinands.

The Eastward development of the Christian faith from Jerusalem is generally little known in our Western world. Few know much about the glorious missionary labors in Mesopotamia, Armenia, and Persia which occupied the first Christian centuries; and fewer still realize that India has a tradition that its native Christian Church was founded by St. Thomas the Apostle himself, or that intrepid missionaries of Syric speech penetrated China with the Gospel and built up a Church there as early as the fourth century. This missionary empire was built up by the Syric-speaking people of Syria and Mesopotamia who depended upon the Church in Antioch, scene of the missionary labors of St. Peter and St. Paul, and heir to no small measure of their spirit. The Bishop of Antioch early became known as a patriarch, and in esteem stood second only to the Bishop of Rome and the Bishop of Constantinople. The glory of the Antiochene Patriarchate, where the disciples were first called Christians, was somewhat diminished, though its zeal for missions not immediately impaired, when in the heat of the fifth century controversies over Nestorianism and Monophysitism the bulk of the Syriac-speaking people broke off from the Greek Church of the Byzantine Empire, and set up schisms upholding, some the Nestorian ideas, and others the Monophysite teaching embraced by the majority of the Egyptian Church and the far-off Armenians. Yet each of these separated Churches, confident of its orthodoxy, took pride in its apostolic past, claimed to be the true representative of the early Church, and in the case of the Jacobite, took for its patriarch the style of Patriarch of Antioch. Thus the Monophysite or Jacobite Patriarch of Antioch,

Mar Ignatius Elias III, claims unbroken succession from St. Peter, and indeed regards himself as heir to that primacy which the vigorous apostle had among the twelve.

The scene of the triple consecration was laid in the Convent of St. Mark's, which is the chief site claimed by the Jacobite Syrians in the Holy City. Their tradition associates it with the place of the Upper Room where was eaten the Last Supper, where St. Mary the Virgin was baptized, and the apostles were wont to gather, and to which St. Peter came in his miraculous release from prison. It is a tiny church, severely plain except for the fine gilded woodwork about the altar. Among its treasures is a picture of the Virgin and Child said to have been painted by St. Luke.

On this occasion it was packed to the doirs. Devout Syrians and local Palestinians filled the nave; the high gallery was reserved for governmental and consular visitors, while the small choir held representatives of every religious body in Jerusalem. Places of special honor were accorded to the representative of the Greek Patriarch and the Armenian Patriarch, and to the Coptic Bishop, and Archbishop Anastasy of the Russian mission. Bishop MacInnes was represented by two priests. Uniats of various rites, Franciscans and other Latins were also present.

(Bishop MacInnes is the Anglican Bishop in Jerusalem. Thus Orthodox Roman and Anglican were represented at this Consecration. —Editor N.C.)

### KNIGHTS OF ALEXANDER ATTENTION!

#### By Supreme Knight Commander Dames

In keeping with our recent request to all Chapters of the K. of A., the Supreme Prelate, His Lordship William Ernest, and myself, stimulated our local Chapter to organize a "get together" meeting on Sunday, Jan. 30th. We sent invitations to several churches of our city (Miami) two of which responded. The meeting, from start to finish, was a success. We cemented the bonds of friendship with those congregations which attended, and shall continue to do much in a cooperative way among the local churches of our Race. Our offerings amounted to \$18.60 of which sum we donated \$3.60 to the Christian Hospital, and turned over the balance of \$15.00 to the Supreme Bursar, Mr. J. C. Hepburn, to be deposited in the Treasury of the Supreme Chapter of the K. or A., For this effort we thank St.

Peter's Chapter of Miami and hope it will serve to stimulate all other chapters. Please send in your reports as soon as possible. There are three days on which I ask that all Knights of Alexander consecrate and dedicate themselves to the cause of the African Orthodox Church. First, "Alexander Day", March 26, the birthday of our beloved Primate. Second, Emancipation Day, August First; and third, Emancipation Day, January First. No comment is necessary to show what these three days mean for us. Political, and ecclesiastical freedom, are now ours, and much inspiration will come to us if every Chapter of the K. of A. will arrange a celebration on each of these days to bring before our people the principles and purposes of the African Orthodox Church, and to raise funds for the support of the Episcopate. Special notices will be given in advance through the "Negro Churchman," with suggestions, for each of these celebrations.

The Lenten season is here,—the season of prayer and fasting. Resolve, each and every one, that you will do your full duty to bear your share of the burden and responsibility of our Church today, and lay a sure foundation for our Church of tomorrow. We suggest that after your bright and happy Easter, and your special Easter Offering for your Parish needs, that in every congregation there be taken, on Low Sunday, an after-collection for the Episcopate Fund of the K of A., and that this be done whether there is a local chapter of Knights or not. This is an appeal to every man, woman, and child of the African Orthodox Church through the Clergy. We have a serious task. Shall we crumble beneath it, or shall we rise up and undertake it like men of a noble Race? Your reports for Alexander Day, March 26, and Low Sunday, April 24, will be your reply

It is our intention to request the coming General Synod to incorporate and charter the "Supreme Chapter of the Knights of Alexander of the African Orthodox Church", which will then have authority to issue all charters to local chapters with their official number, and to furnish all supplies required. This is imperative. Let us be up and doing to secure the necessary funds for the job. Let us be true and loyal to ourselves and our cause. Remember that the "cause" of the A.O.C. is "bigger" than any man in her ranks, and we have no place among us for selfishness, laziness and idleness. Brothers of the African Orthodox Church, **BE MEN!** Put Self behind and the cause in front, and know that "he that humbleth him-

self shall be exalted, and he that exalteth himself shall be abased." Our command to you is "March forward with the Love of God in your hearts, and the desire to be of service in this world to a downtrodden Race, putting all selfish motives behind and looking for more prosperous time. Prepare a place in this Church for our Race. Events are pointing toward us every day. Quit you like men, be strong".

May the God of Peace, Truth, Love, Justice and Mercy, fill your hearts and minds with the spirit of the Christ, so that you may be true and loyal members of the A.O.C., which is a branch of the One, Holy Catholic, and Apostolic Church, supporting it by giving all that is good of your talents, by your obedience to the call of God through those to whom He has granted permission to direct your ecclesiastical affairs, and by giving as freely and generously for this cause as God has prospered you.

I am yours, for greater and better co-operation for the stabilizing of our Church.

STAFFORD G. DAMES,

Supreme Knight Commander, K. of A.

## IMPORTANT NOTICE

The Primate's office, the office of the Negro Churchman, and the Endich Theological Seminary, will be located on and after April 1, 1927, at 246 West 139th Street, New York City, in the spacious home which His Grace has recently purchased as a private residence. For nearly seven years the Church of the Good Shepherd has generously supplied the headquarters of the African Orthodox Church, and the gratitude of all our Clergy and Congregations is herewith expressed.

## CHURCH OF THE GOOD SHEPHERD, NEW YORK CITY

At a parish meeting duly called for the purpose on Feb. 16th, the members voted unanimously to sell the present chapel located at 224 W. 135th Street, to organize a Lenten Sacrifice Campaign for a more suitable building. Since then, a sale has been consummated, and from and after April 1, 1927, the Church of The Good Shepherd will hold its services elsewhere. With the exception of the Primate himself, all bishops of the African Orthodox Church have been consecrated in the Chapel of The Good Shepherd, and with very few exceptions, the clergy have been ordained there also. As the spot on which history

was made when Negro Churchmen declared themselves ecclesiastically free on Sept. 2, 1921, it is to be regretted that the General Synod could not have secured means to retain the old site. However, in New York sentiment must yield to commercial enterprise. Had the congregation been able to purchase the adjoining property on either side, they would have remained at the original location, but the prices asked were forbidding.

On Ash Wednesday at 6 A. M., His Grace celebrated Low Mass in our Chapel, and 25 persons received Holy Communion. At 8:30 P.M., he was assisted at Vespers by Rev. Fr. Herod, Rev. G. S. Nurse and Rev. J. C. Simons. He began his series of Lenten Addresses which will be continued every Wednesday Evening in Lent, his first topic being "The Three Notable Duties,— Prayer, Fasting, Almsgiving." The attendance was splendid. At the close His Grace and Fr. Herod placed blessed Ashes on the forehead of all, using the formula "Remember, O man, that thou art dust, and to dust thou shalt return. In the Name", etc. This Lent promises to be one of spiritual fervor which will reflect in our campaign for larger quarters.

The Men's "Get-Together" Club is our new organization to rally our men to the call of duty. They hold two monthly meetings, and on Sunday, March 14th will present their first program at 4 P.M. All persons are welcome.

On Sunday March 27th, final services will be held in our present chapel. There will be a "Farewell Rally" in the afternoon, at which all the older members, including those who have entered into the Sacred Ministry and are now in Harlem, will be invited to be present and assist in the exercises. If you are overlooked, or if you live elsewhere and are minded to share with us, COME.

Lady McGuire and Mr. Theodore Bacchus have proven themselves our most active workers. Since the year began each has given two entertainments. Of these Pre-Lenten efforts the most successful and unique was the Concert and Original Operetta given in the Y.W.C.A. Auditorium on Feb. 24th, the program being under the direction of Mrs. Theodore Bacchus, talented musician and teacher, who also composed the Operetta, "The Ladies' Chance", and gathered a splendid array of talent and participants. The Auditorium was thronged, and the applause was unstinted. Besides the Director and Composer, special mention must be made of a Piano Duet by Misses Daphney and



Arthur, a "Sketch" by Misses Holden and Newsam, a Violin Solo by Miss Gladys Weng, which demanded an encore, being brilliantly accompanied by Miss Ann Osborne; Solos by Mme. Washington with Mme. Bacchus as accompanist, Piano Solo by Miss P. McMillan, Selections by the "Harmony Four". In the Operetta "The Ladies' Chance" (Leap Year) Miss Winifred Holder and Mr. Guy Douglass took the parts of "Lucy Loftus" and "Harry Howard" respectively, and kept the appreciative audience in constant laughter. Congratulations!

✠

### S. MARY'S CHURCH, NEW YORK CITY

By Rev. Canon Mair

The kind friends of S. Mary's will please note our change of address from 253 W. 136th St., to 233 W. 129th St. We are pleased to say that we have obtained the best locality for our work, and have been spiritually blessed from the day of our opening. We feel now perfectly at home. The picture of the Blessed Virgin Mary is now to be seen on the window erected for us by our beloved brother and friend, Mr. Edward T. Henry, the Senior Warden of St. Joseph's Church, and it attracts the attention of all our members as well as our numerous visitors, many of the latter having enrolled as members of the parish and of our confirmation class. On our opening day Father Mair announced his purpose of forming "S. Mary's Dime Saving Club" among the Juveniles, which was unanimously agreed to. He also announced that refreshments would be served on the lower floor at a reasonable price, and this was received with appreciation, especially by those connected with our Church School. God shall bless us, and that right early.

Friends of the African Orthodox Church, "be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord". At this Lenten season, may He create within you new and contrite hearts, so that in leaning closely upon Him you may obtain of Him perfect remission and forgiveness of sins. Be faithful, in the assurance that—

"Peace shall follow battle  
Night shall end in day".

### ST JOHN'S CHURCH, BROOKLYN

By Rev. W. R. Miller

On Sunday, February 27th, the Women's Auxiliary gave the Sacred Concert which was announced in the last issue. It was a great success.

This was the largest attendance at any function yet given, except on the occasion of the Archbishop's visit in January. Considering the short advertisement given this Concert, the ladies of the Auxiliary deserve our highest congratulations for the results they were able to realize.

The Program rendered was of a very high order, some of the best professional and amateur musical talent participating. The Tune "St. John" composed by Rev. W. R. Miller and set to the Hymn "Rest" composed by Rev. Canon H. H. Henry was sung as a Quartette by Rev. Canon and Mrs. H. H. Henry and Rev. and Mrs. W. R. Miller. This item of entire Negro composition and rendition was highly appreciated and enthusiastically applauded by the large audience which gave an extra collection of \$10.02 which will be proportionately divided between St. John's current expenses and the Church Extension Fund of the A. O. Church.

The other items rendered were as follows:—

Piano Solo — "The Holy City",

Rev. W. R. Miller

Prayer by the Rector. Welcome address by the President of the Auxiliary, Mrs. L. C. Henry. Vocal solo "Nearer My God to Thee" Mrs. I. Stennett. Vocal solo "Teach Me To Pray", Mrs. S. McNeary. Vocal solo "It Was For Me", Mrs. L. C. Henry. Recitation, "The Master's Voice", Mrs. H. Miller. Piano solo, "Outside The Heavenly Gates", Miss A. Roach, accompanied by Master Oliver Roach on the Violin. Baritone solo, "My Task", Mr. B. Jones. Address, "Opportunity", by Rev. T. C. Francis. Piano solo, "Moonbeams On The Lake", Miss Laura Henry. Vocal solo, "There's a Beautiful Land on High", Mrs. H. Miller. Piano and Violin Duett, "La Brunette", Miss A. Roach and Master Oliver Roach. Tenor solo, "A Dream", by Mr. A. Alken. Recitation, "Somewhere or other", Miss H. Roach. Vocal solo, "The Lord Is My Light", Miss Irene Miller. Recitation, "A Thousand Years", Mrs. V. Durant. Tenor solo, "Ich Liebe Dich", Mr. A. Alken. Address, Confidence", Mr. George Henry. Vocal solo, "Steal Away", Miss M. Prescott. Anthem, "The Lord Is My Light", by Choir of St. John's Church. Closing remarks by the Rev. H. H. Henry, who also pronounced the Benediction.

## ST. JAMES CHURCH, BOSTON

By Rev. J. O. Greenidge

On Sunday, Feb. 27th after Vespers, S. James Choir (Augmented) under the direction of Mr. J. L. Lonnie Folkes, rendered the Sacred Cantata entitled, "Joyful Thanksgiving", by Caleb Simper, before a large and appreciative audience.

Mrs. Isador Adams was Organist, Mr. Williams Violinist, and Mr. Ernest G. Headley, Master of Ceremonies.

The Program was as follows: Proc'l Hymn 439, "The Son of God goes forth to War"; Organ Prelude, Mrs. Adams, with Violin Obligato by Mr. Williams; Chorus, "O Come Let us Sing", the Choir; Duet, "O Worship the Lord", Miss Ruby Foster and Mrs. Helena Johnson; Chorus, "Come Into His Courts", the Choir; Bass Solo, "O Worship the Lord", Mr. Cox; Baritone Solo, Selected, Mr. Farley; Hymn, "The God of Abraham Praise"; the Choir; Soprano Solo, "The Lord is My Rock"; Miss Mabel Graham; Chorus, "Enter Into His Gates", the Choir; Soprano Solo, "He Sendeth the Springs", Mrs. E. G. Headley; Duet, "He Causeth the Grass to Grow", Messrs. Blackman and Darlington; Soprano Solo, "There is a Beautiful Land", Mrs. Miller; Chorus, "Our Grateful Hearts", by the Choir; Trio by Mrs. and Miss Greenidge and Mr. Darlington; Soprano Solo, "In a Garden", Mrs. Ogilvie; Chorus, "In Wisdom Hast Thou Made Them All", the Choir; Tenor Solo, "Little Mother of Mine", Mr. S. Blackman; Chorus, "The Lord Shall Rejoice"; Quartett, Miss E. Ince, Mrs. Johnson, Mr. Ince and Mr. Blackman; Soprano Solo, "In the Golden Evening, Mrs. E. Headley; Chorus, "I Will Sing to the Lord"; Solo, Miss M. Greenidge; "Now Mindful of Thy Bounties", Finale by the Choir.

At the close of the Cantata, the Master of Ceremonies thanked the audience for their patronage and in a brief address informed them that the African Orthodox Church was the only branch of the One Holy Catholic and Apostolic Church which Negroes all over the world could enter, and find the spiritual consolation which they needed.

His Lordship Arthur Stanley pronounced the Benediction, and the Recessional Hymn, "We Are Soldiers of Christ" was sung, bringing "the end of a perfect day" for the members and friends of S. James Church.

On Jan. 9, Archdeacon Hollinsed blessed the new pulpit given by Mr. George Lewis of 134 Sterling Street, the base having been made by Mr. Sydney Blackman. To both of these young gentlemen our congregation express their thanks for what they have done in aiding us to furnish our edifice. Mrs. Foster having fully recovered has resumed her duties on the Altar Guild.

We have launched our "One Thousand Dollars in Dimes" Drive, hoping that it will prove a great success. In a recent visit which the Vicar of S. James made to New York he preached to the congregation of the Good Shepherd, and at the close he gathered a goodly number of dimes for this "drive". Bad weather has not affected our attendance at services. S. James is moving on!

## CHURCH NOTES

By Bishop William Ernest

**Miami.** Although great distress prevails due to unemployment, we are holding vails among our people in this community and doing all within our power to carry on the work. At the meeting held by the Knights of Alexander on Jan. 30, elsewhere described in these columns, select music was rendered by the choirs of Trinity Wesleyan and S. Mathew's Baptist Churches, and addresses delivered by the Rev. Messrs. Higgs and Clark, pastors, Deacon Glass and Deacon Trout Baptists, and Mrs. LeMasney, Wesleyan. The Rev. W. O. Perry of St. Peter's A.O.C. made the closing remarks. As mentioned elsewhere, we donated a part of the offering to the Christian Hospital, on the Board of which Miss Emerald Wing, one of our members, serves, by appointment of the Directors.

**Miscellaneous.** The conference of the Wesleyan Churches under the leadership of Rt. Rev. E. A. Roberts was opened successfully on Wednesday Jan. 26, continuing until Friday 28th. We congratulate our brethren on their work. Rev. S. J. Drake of S. John's Baptist Church commemorated his fifteenth anniversary as pastor of S. John's and we felicitate him upon the same, wishing him continued prosperity in his labors.

**Cuba.** We regret to register the death of Mrs. Watson the beloved wife of Mr. M. A. Watson of Cayo Mambi. This almost sudden death was the result of a bullet wound received while Mrs. Watson was engaged in prayer in S. Alban's

Church at the Watch Night Service. While it is possible that a stray shot from those celebrating the passing of the Old Year entered a window of the building, it is distressing to note that a number of lawless hoodlums of our Race should have caused, by their careless handling of a revolver, the death of this good woman, who with her husband and nieces, were among the accessions gained when the writer of these notes made his Episcopal visit to Cuba last summer. The family has continued faithful and zealous ever since, and to Mr. Watson, the three children and three nieces, who mourn the loss of their loved one, their Bishop tenders his deepest sympathy and condolences.

**Nicaragua.** The report of our work in Bluefields during the past year can best be expressed in the words of Rev. Wm. S. Jones, our missionary:—

"The year 1926 is the second year of the African Orthodox Church Mission in Bluefields, Nicaragua, the beginnings of which were full of promise. But, as the whole world knows, a political revolution broke out on May 2, and is still in progress. This has counteracted all our plans for extension and success, and today we are not far from the point at which we started. We have been able to maintain Divine Services, with the exception of a few Sunday Evenings due to rain, and two other occasions when the political turmoil was at its height. The condition of our people can be better imagined than described, this having been the most hampering of all revolutions during the thirty-two years of Spanish occupation, according to the testimony of the oldest inhabitants. Many persons, and much property, have been ruined. Those who could do so have left the country, those remaining are discouraged because of their hardships, and this affects our work seriously. The splendid class for confirmation, mentioned in a previous number of the "Negro Churchman", is shattered, and some of our wellwishers, owing to our financial embarrassments, doubt whether our good Bishop William Ernest can come to us in the near future. Our spirit is willing although we are otherwise weak. But we humbly pray,—

"Lead, kindly Light, amid the encircling gloom

Lead Thou us on;

We do not ask to see the distant scene,

One step enough for us."

## JESUS THE FIRST AND LAST

(Lenten Prayer)

By Dr. E. A. Abbott

(See Rev. 1:8-11)

Jesus, the First and Last,  
On Thee our sins we cast;  
O, make us what we ought to be:  
Let us Thy glory see.

Jesus the First and Last:  
Forgive us all that's past—  
And grant us a new lease on life;  
Be with us in the strife.

May we Thy presence feel—  
Lord Jesus as we kneel;  
O be Thou with us, Lord today,  
And bless us as we pray!

Be Thou our Guide and Stay  
Along this earthly way;  
Be Thou our ever-constant Friend,  
'Till life on earth shall end.

And when the work is done—  
When we our course have run;  
Give us a home, in Heaven, with Thee—  
The place we long to see.

All praise to God on high!  
And to the spirit nigh;  
Blest Trinity, we'll worship Thee,  
Through all eternity.

AMEN.





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The Right Rev. Arthur Stanley, D.D., District of Massachusetts, and Quebec, 152 Brookline St., Cambridge, Mass.

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Rev. Canon George S. Brooks, Canon Missionary, Borough of Brooklyn, N.Y.

The Rev. Canon Hugh H. Henry, S. John, Brooklyn, N.Y.

Rev. Canon George M. James, B. Th. M.A., Canon Lecturer, and Commissary for British Guiana, Charlotte, N.C.

### Other Priests

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The Rev. Fr. Peter A. McDougall, Atlantic City, N. J.

The Rev. Fr. Emmanuel J. Millington, Bridgeport, Conn.

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The Rev. David E. Ewart, Missionary, Florida, Cuba..

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The Rev. Sister Agnes, Good Shepherd, New York City.

The Rev. Sister Theresa, S. Mary's, New York City.

# The Negro Churchman †

*In Tenebris Lumen*

## NEW ADDRESS

The Offices of the Negro Churchman, the Endich Theological Seminary and the Primate of the African Orthodox Church, are now located at 246 West 139th St., New York City. Address Mail Accordingly.

## LOW SUNDAY, APRIL 24th

Is the Rally Day for the Episcopate Fund Every man, woman and child expected to give a Coin for this necessary Cause. Read letter within of Mr. S. G. Dames of Florida. No Clergy should overlook this notice. Endorsed by the Primate.



NEW YORK CITY, APRIL, 1927

VOL. V No.4

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# The Negro Churchman

In Tenebris Lumen

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Bishop WILLIAM ERNEST, Contributing Editor



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## THE RESURRECTION

An Easter Sermon by Dr. E. A. Abbott

"The snare is broken, and we are escaped.. — Psalm 124:7.

No! Life cannot be holden of death! Death passed over Him. He could see no corruption for He is Divine Life.

Our Lord said, speaking of His Life; "I have the power to lay it down, and I have power to take it again". O the joy of that Resurrection morn! The empty tomb, the graveclothes no longer needed, the angel's message, the trembling soldiers, the utter uselessness of the efforts and precautions of the great Sanhedrim—The Lord of Life has risen again!

How vain the thought that human device could keep Him in the grave! The Resurrection Body needed no removal of the stone. Material impediments cannot hinder the action of the spiritual Body. The stone was rolled away, not to aid the Resurrection, for that took place before, but to show to the world the empty grave; to show to the hypocritical Scribes, the blind Pharisees and the heathen Romans the folly and weakness which could think to annihilate that Incarnate Life hid with Christ in God; or, as one writer puts it: "Bound up with the Divine in Christ".

How timid and perplexed were those first Christians on that Resurrection morning! It seemed too strange and wondrous, too much for the fondest hope to accept with certainty. Let us not be astonished, they could but act with the faculties of mere nature, for the Holy Ghost was not yet given. The human life of our Lord was then the shrine of the Holy Ghost; the time was coming when He should pour forth that Divine Spirit on His Body the

Church, and so, through the Sacraments and other means of grace, extend to us the Incarnate Life 'till the end of the world.

O wondrous Life of the Incarnate Son of God! The seed-corn cast into the earth, dead and buried, but through its own inherent life bringing forth fruit an hundred-fold. Saved by His Life! See that Life in direst weakness, crushed, killed, stamped out, but yet living! Living in all the intensity of life-imparting power.

Then how strong is the life of that Body the Church, which has the vitality of its Head as its very essence; that holy Catholic and Apostolic Church, or Holy Church universal which gives forth to all her children the very life and strength of the Christ of God, her Saviour and Head, and sustains them still by the indwelling of His supernatural, risen Life as truly today as on that first glad Easter morning.

Christ is risen! Christ is risen!  
Spread the glad news all abroad;  
Christ is risen! Christ is risen!  
Our lives are hid with Christ in God.



## THE MALINES CONFERENCE A FAILURE

Translated from Dutch by Rev. Canon Smit (Old Catholic).

In his Lenten Pastoral Letter, His Eminence Cardinal Bourne, Roman Catholic Archbishop of Westminster, deals exclusively with the question of the return "to the visible unity of the Catholic Church" His Eminence declares openly that the conferences and other discussions have been a failure. As far as we understand from the various published reports, these con

ferences and other discussions have been marked by great courtesy, a serious desire to come to an understanding and to reach a palpable result. But if we are not mistaken, all hope of appreciation in dogmatic, or even an administrative union disappeared as soon as fundamental questions were touched upon. Consequently only one gifted with exaggerated optimism would venture to say that through the magnanimous and well-intended efforts of these late years any results were obtained.

The Cardinal then continues at length to point out that it is wrong to give one's self point out that it is wrong to give oneself over to pessimism and to conclude that the Unity for which Christ had prayed for the Church never could be reached. He discusses the history of the Church from the first day of Pentecost up to the present time, and shows that the Church, having always ex-communicated any one who deviated from its teachings, has proved itself to be one exceedingly great unity. That this unity does not yet embrace all peoples and all men of the world is due to the human badness and spiritual aberration.

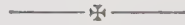
The Cardinal finishes his Pastoral Letter thus: "There can be no question of a compromise founded upon the acceptance, or the refusal, or even the tolerating of a certain amount of opinions in the religious domain. That compromise can come only from a deeply convinced and serious acceptance of some of the truths revealed by God. In the first place we think here of the truth of the fact that there can be one Church only, 'the pillar and foundation of the truth'. 'As long as this fact does not exist, and from it the logical conclusions have been drawn, so long the discussions for the return of our separated brethren to that one Church will have been fruitless'. (Cited in the Holland Old Catholic paper of March 12, 1927 from the Holland Roman Catholic paper 'The Times').

The Old Catholic press comments as follows:—

"Some years ago, under the direction of the late Cardinal Mercier, Archbishop of Malines, conferences were held in that city between Anglican and Roman theologians with the view to prepare and to bring possibly about a reunion between the Anglican Church and Rome. Those Conferences, temporarily halted by the death of Cardinal Mercier, were resumed May 1925, with the result as stated above by Cardinal Bourne, viz., that they have failed. To those who have followed what Lord Halifax, the leader of the Anglican side, pub-

lished about the terms for reunion, this failure will be no surprise, but a result that had to be expected. In his latest writing, 'Reunion and the Roman Primacy,' Lord Halifax published on these discussions. He speaks of the authority and significance of Rome and the Pope, as many Western Catholics did before 1870. He says: 'The infallibility is not that of the Pope personally, and does not rest with him alone, but with the College of the bishops spread over the whole world, or united in a general council', and so on. 'The authority of the Pope cannot be separated from the authority of the bishops, and the authority of the bishops not from the authority of the Pope'.

These opinions are condemned as heretical by the Vatican Council. And no doubt it is them that Cardinal Bourne refers at the conclusion of his Pastoral Letter when he writes, 'In the very first place we think here of the truth of the fact that there can be one Church only, the pillar and the foundation of the truth'. And of course, he means by that Church, Rome. Reunion, with her, means 'unconditional surrender'.



#### EXTRACT OF SERMON

By Ven. R. D. Sibblis, on the occasion

of opening a new place of worship for St. James' Church, Santiago, Cuba.

Psaln 87;2. "The Lord loveth the gates of Zion more than all the dwellings of Jacob".

This text teaches us of God's delight in places of worship, such as this house which today we set apart in His service, here, in the City of Santiago, for His Glory, the extension of the African Orthodox Church, and the edification of our Negro people. You have assembled in a righteous cause, and one worthy of your support. The Holy African Catholic Church is manned, governed, and controlled by Africa's sons, and by the grace of God, and the cooperation of the faithful, she shall grow and live forever, so that our children, after us, shall be respected everywhere.

Since the days of Simon, the Black Bishop of Jerusalem, Church History has been somewhat silent concerning our Race, and there has been no ecclesiastical organization which we could call our own in the years past. But God, in His mercy, His goodness, and in His own time, planted in our midst a branch of the One Holy Catholic and Apostolic Church, receiving its Apostolic Succession through St. Peter's



Original See of Antioch, where the disciples were first called Christians.

It is now the purpose of the Archbishop, Bishops, Priests and Deacons to perpetuate this Church, and make her a lighted torch of purity, truth, justice and equality for the moral and spiritual uplifting of the Negro Race and the advancement of the Kingdom of God. It has been truly pointed out that the African Orthodox Church is the greatest blessing that has come to this Race of ours in modern times, and for this reason, if for no other, it deserves the sympathy, love and support of our people. We have many institutions in our midst, but we verily believe that of this Church in particular we may apply the words of the Psalmist, "The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God".

May Jehovah who required of the Patriarchs of old that they prepare places of worship which He sanctified by His Presence, and in which He met His assembled Israel, accept at our hands this house which we set apart this day for a similar purpose, and in which we shall fit and prepare ourselves to dwell in that "house not made with hands, eternal in the heavens". And to the Blessed and Undivided Trinity, the Father, the Son, and the Holy Ghost, be ascribed all honor, might, power and dominion, now and ever, Amen.



## KNIGHTS OF ALEXANDER, ATTENTION

By the Supreme Knight Commander Dames

"Alexander Day" has come and gone, and we truly hope that it has meant much to you although you had a short notice to arrange any special program for the same. Acting under the spirit of love for the Organizer of our Church, and a desire to build up our Race, the Local Chapter of St. Peter's, Miami, raised \$6.50 for our Episcopate Fund, of which \$5.00 was donated by Dr. A. P. Holly who is a member of the Chapter, the balance being taken from others who were asked to donate even a nickel. We then decided that in honor of Alexander Day we do something to further the cause, and thereupon we received an offering to purchase twenty copies of the "Negro Churchman" which we are sending to Mrs. Alice Dean, a member of our Church, now spending a vacation in Nassau with her grandmother. We

hope to send her some copies every month to distribute among Bahamians at home. We are now preparing for a great "drive" for Low Sunday. Why not every parish join and have a special program and effort for the Episcopate Fund on that day? Let us make our Archbishop and Bishops feel that we love them and the Race, by doing our best to build up this work. Let us during Holy Week "crucify the old man" within us so that on Easter Day we too may rise triumphant with the Christ, ridding ourselves of the grave-clothes of slothfulness, indifference and non-cooperativeness, which tie us down in this grave of nothingness in which we are buried, so that we clothe ourselves with alertness, zeal, unity, and love for all mankind, and ourselves in particular. Let this Easter put new life and vigor into our work, saying with St. Paul, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee Light". Let us awake to our sense of duty and responsibility. Let our offering on Low Sunday truly indicate what the Resurrection of Jesus Christ means to us in the A.O.C. Parents, see that your children give something. Wives, encourage your husbands. Husbands, help your wives to swell this fund on Low Sunday. The future of our Race depends on what you do today to build it up. Shall we allow the next generation to find certain conditions facing them which we, their fathers, could have averted, or, shall we give them the kind of African Orthodox Church that they shall be pleading for? Methinks I hear the voices of generations yet unborn of our Race saying to us "Arrange something definite and final for our ecclesiastical maintenance and support". Shall this cry be allowed to escape your hearing, or hearing, will you respond? Your Alexander Day and Low Sunday report will be the reply. May God help you to see the need of giving to this worthy cause. A Happy Easter to all!

S. G. DAMES, S.K.C.

Knights of Alexander



## CHURCH OF THE GOOD SHEPHERD

By Sister Agnes

The month of March 1927 will ever stand out in the memory of the members of the Church of the Good Shepherd. We knew that these were to be the final weeks spent in the little Chapel that was so dear to us, and that money must be raised from every source if we were to arrange for another

Church Home, so each Auxiliary tried to do its best, in giving a Sacred Concert each Sunday afternoon. On March 6th the Willing Workers had a good program, as they always do, many selections from Violinists, Pianists, and Vocalists, interspersed with brief addresses, ending with an amusing contest between Doctors Joseph and Evans in an endeavor to raise a good offering. They succeeded well, as every one was in a responsive mood.

On March 10th the Men's Club took charge, and their friends were well represented. Mr. T. Bacchus, as President of this new organization, is achieving splendid results with the earnest young men who have joined with him to assist the Rector in every way. Some of the speakers to whom we listened for the first time were: Messrs. Robert Parker, Henry Williams, Stephen Williams, E. Reid and Richard Edwards. After listening carefully to the addresses the congregation was impressed with the fact that here was a more serious-minded set of men, than had been heard from previously, and awaits with interest their future development. Several musical numbers were given, one of special interest being an original song rendered by Mrs. I. T. Bacchus. The Choir was in charge of the March 20th program. Selections by individual members, with remarks by several friends, completed the third successful event. The Program for March 27th which was for the entire Parish was hearty and genuine.

The first half-hour was spent in singing familiar Hymns, with Rev. Miller and Mrs. Jacobs alternating at the organ.

The Apostles' Creed and Prayer were led by Rev. Fr. Millington, following which the opening address was given by Rev. Canon Henry of Brooklyn. Five minutes were given to each Priest, and two minutes to the Deacons, Deaconess and Sub-Deacons. Those assisting in this part of the program were Rev. Fathers Millington, Herod, J. P. Roberts, Rev. J. A. Ford, Rev. F. Nicholls, Rev. S. W. Davis, and Sister Mary Agnes. A letter of congratulation from Rev. Sister Angelina Theresa, whom other duties had kept away was read. Rev. Edwin Collins and Rev. W. Miller also gave short talks. During the Offertory a Tenor Solo, "Beloved, it is Morn", was rendered by Mr. Luther Lamont, accompanied by Rev. Sister Agnes. Brief remarks were heard from Vestrymen and Members including Warden W. H. Ferguson, Mr. Theo. Bacchus, Mr. R. Edwards, Mr. S. Williams, Mr. H. Wil-

liams, Dr. Evans, Dr. Joseph, Mrs. Derrick, Mrs. Judith Breedy and Mr. Wm. Pohlamus. The Services throughout the month have been of a very solemn nature in keeping with the Lenten Season.

The Archbishop has been giving some very practical talks at Mass, Vespers, and on Wednesday Evenings, His Grace dealing with the ethical phases of our duty towards God and our duty towards our neighbors.

On Saturday March 26th at 8:30 the Archbishop performed in full Pontificals the marriage ceremony between Rev. Gladstone St. Clair Nurse and Miss Mabel Moncrieffe, the niece of Rt. Rev. Wm. Ernest, Bishop of Florida. The Bride was escorted to the Altar by Rev. Fr. Millington who gave her away. The Groom's best-man was Mr. Wilford Springer. Miss Vivian Hall was the chief Bride's maid, while the two little maids of honor were the Misses Doris and Ismay Bamfield, little Eleanor Bamfield having the honor of carrying the Bridal Train. They were all gowned in Peach-colored georgette. A Wedding reception followed at the residence of Mrs. Rita Millington, many beautiful gifts being made to the happy couple.

As many as could get in came to the Chapel to say "Goodbye" on Sunday Evening March 27th, at which time His Grace delivered as his message, "Speak unto the people of the Church of the Good Shepherd that they go forward". A Solemn Procession of Choir and the ten visiting Clergy marched around the Church, after which a Solemn Te Deum was sung and the Archbishop gave his Final Blessing in dear old Church of the Good Shepherd.

For the present Divine Services in the morning will be held at 252 W. 138th Street, and in the evening at Howell's Memorial Chapel at 7th Avenue and 137th Street.

## ALL SAINTS, NEW YORK CITY

By Rev. Canon Sheppard

Two very successful entertainments were given, — the one under the able direction of the Misses V. Charles and B. George, Thursday evening January 27th, the other by Mrs. Rannie, Sunday afternoon, Feb. 27th last.

The programs were not only appropriate to time and occasion, but were **par excellence**, and were well received by large

and appreciative audiences. We may perhaps, do an injustice if, from lack of space, we mention one or two only of the recitals, but will be pardoned for a casual remark on the Cornet Solo rendered by Mr. John Rannie, as also the few selections of his orchestra. The solo was a masterpiece and to our opinion, certainly did tax to the utmost the strength and endurance of the performer. We think Mr. Rannie would make as successful an instructor of the cornet as his father was of the violin.

Their efforts having met with the financial success sought and the appreciation of crowded houses, the ladies above mentioned will hardly need the congratulations we offer through this medium to add to the satisfaction which is already theirs. **Obituary.** We chronicle the death on Ash-Wednesday, March 2nd of Cyril W. Joseph at the Sea View Hospital, Staten Island, N. Y., where for thirteen months he was an inmate of the tubercular wards; and where also he received the Holy Communion and last rites of our church.

Joseph was a native of All Saints, Antigua, B.W.I. and as organist of the parish Church there, had won his way into the affections of all. He was a lover of Church music, and was an adept at the pedal organ. He acted as our organist for the short period of three months only.

His funeral services were conducted by the Rev. Canon Cyril O. Sheppard, a former islander and friend of the deceased, in the presence of a large assembly of deeply affected friends — the majority of them being Antiguans. To his bereaved mother and relatives we tender our condolence.

**In Memoriam.** We also deeply regret to record the death on Friday, March 25th, at the Harlem Hospital, of Sydney Charlesworth, the second son of our esteemed Warden and Mrs. William E. James, formerly of Greenbay, St. John's, Antigua, B.W.I.

Scarcely more than a year has elapsed since Sydney, with his elder brother, joined his parents in the United States. Shortly after his arrival he became our Crucifer and one of the Altar assistants. Punctual and regular at Church as he was at school, his delight was to serve reverently at the Holy Altar. He succumbed after an illness of sixteen days to an attack of pneumonia. His demise was received somewhat with surprise, as his habitual cheerfulness had returned and signs

of recovery were in marked evidence. In the hospital the sacraments of Holy Communion and Holy Unction were administered to his great joy and comfort by Canon Sheppard.

Funeral services, conducted by the Rector and attended by Choir and fellow Altar attendants, were witnessed by a vast gathering of friends and sympathizers. To his sorrowing parents and relatives we tender our deepest sympathy and earnestly pray that Divine help, courage and fortitude be vouchsafed in this their time of sore trial and bereavement. — Requiescat in pace.

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### IN LOVING MEMORY of Sydney Charlesworth James

I.

We know that thou art gone,  
We place thee 'neath the sod;  
Thy youthful form shall waste away,  
Thy soul shall rest with God;  
Thine is a rest of sweet accord  
In harmony with our Risen Lord.

II.

We bid thee then farewell,  
We mourn thy hasty flight;  
With us 'tis a solemn thought  
Of death's remorseful night,  
But night will pass and soon we'll meet,  
And join in praises at His feet.

REV. AUBREY C. HAMILTON

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### ST. PHILIP'S CHURCH, NOVA SCOTIA By Archdeacon Philips

On January 24th, at the residence of Mrs. J. Olton, a pie social was held. There was a large representation of pies. The amount raised went beyond the expectation of all concerned, and the Ladies' Guild deserve every congratulation for this effort.

On Sunday, January 30th, another Love Feast took place when all seats became too few to accommodate the audience. It was an occasion when we were greatly assisted by the various addresses on LOVE. Among the speakers were F. A. Hamilton, B.A., LL.B., Francis Williams, and George Rook of Court Washington, Ancient Order of Foresters. Sidney Bynoe read a paper, and the vote of thanks moved by Oscar D. Crick. The ladies of the various auxiliaries deserve our best thanks for great assistance in the distribution of the "timely" bun and gingerbeer. Our Boy Scouts also rendered efficient



service in taking part in passing round the refreshments.

On Monday, Jan. 31st, there was a social for all the members of the Parish. Only a few came out to take part in this. The young people were well represented anyway, and no doubt the older members felt they had no business with these folks.

From Thursday, February 3rd, the rector became indisposed on account of an attack of la grippe. Splendid aid was given by the readers, Crick and Williams. The former, in particular, has been diligent and faithful in administering the office of senior warden. We trust that both of these brethren will continue along the lines in which they are now moving so as to merit higher offices of responsibility.

On Tuesday, Feb. 22nd, the brethren Crick and Williams conducted the burial services of James Walter Mayers. Deceased suffered for a considerable time from a lingering illness, but the end came on Feb. 20th. Besides a large number of mourners were members of the Tenth Sydney Boy Scouts Troop of which the deceased was a staunch member.

On Feb. 27th, Harold Scantbury, two year old son, of Mr. and Mrs. George Scantbury died at the residence of the parents. At the burial service held the next day, Mr. Oscar Crick officiated.

On Feb. 24th, the Rutharlo Company of this city entertained a large audience at the St. Philip's Church hall. The amateur magicians are proving their efficiency and left many guessing as to the "how" and "why" of the various feats. We thank these gentlemen sincerely and hope soon to have the pleasure of being entertained by them.

Mrs. L. Brathwaite, after staying for about a year in Barbados to improve her health, returned last week. She is one of the early members of the St. Philip's A. O. Church, and received the Sacrament of Confirmation from His Grace the Archbishop when he visited Sydney in 1922. We wish her every further improvement in health



### ST MARY'S CHURCH, KEY WEST

By Bishop William Ernest

The work here still continues to grow despite the general hardships which are being experienced in the State of Florida.

The membership remains the same. The Church School has taken on a healthy as-

pect. Under the leadership of Miss Loraine Symonette there has been a decided improvement and lively interest. Miss Symonette is only 16 years of age, but she has caught the vision and with the encouragement and inspiration from her grandmother Mrs. F. Symonette, she is throwing her energy into the work. May God bless her and guide her. We need many more of this kind. Let us pray that she will hold fast to that which she has begun.

Of the members in Church School, ten have given in their names for confirmation. What we need in Key West is a clergyman on the spot. May the Lord send us a MAN.



### THE NICARAGUAN MISSION

By the Rev. W. S. Jones

Despite hardships consequent on the Revolution we are "alive and kicking", and determined to "go forward". Although "the nearer waters roll, the tempest still is high", yet if it be God's will that the African Orthodox Church shall be planted in Bluefields, we are sure that success will attend our efforts, however slow. We ask the prayers and help of every conscientious member of our Race in this community, and of the A.O.C. in general, toward this end, especially here, where Race pride is so lamentably lacking.

On Sunday Feb. 27th, after shortened Vespers, the following program was rendered: Solo, "It may be at Morn" by Mr. C. Mills; Solo, "Do You Know", by Mrs. V. Mena; Address, by Mr. D. J. Bowen; Duet, "Under His Wings" by Misses E. Darin and A. Downs; Address, by Mr. R. E. Gordon; Duet, "Think of His Goodness", by Misses A. Downs and E. Darin; Remarks by the Pastor; Duet, "Use Me Saviour" by Mrs. Mena and Miss C. Allen; Benediction, and Closing Hymn,—

"Let us with a gladsome mind,  
Praise the Lord for He is kind."

The attendance was somewhat disappointing, yet the addresses were uplifting, and the singing inspiring. Mr. Gordon most forcibly pleaded for an appreciation of the African Orthodox Church and her Ministry. It is our purpose to hold a monthly service of this character in the future, which we trust will incite enthusiasm and greater interest in the work.

## TRINIDAD CORRESPONDENCE

March 10th, 1927.

Majuba, La Brea, — Trinidad, B.W.I.

Editor Negro Churchman:—

Your Grace, enclosed you will find money Order for \$1.20 being my subscription for the current year. Economic conditions which exist here preevent the fulfilment of my desire to do more for the great cause which you represent. Nevertheless I pledge myself to support this and every other Negro institution founded, organized and managed by and for Negroes, realizing that there is no other channel through which this Race can be known and treated as part of God's family. I pray God to keep you, and your fellow-workers, in that spirit of racial love which has led you to consecrate yourself to the service of the Negro Race. With best wishes for long life and success, I am yours humbly,

N. C. FREDERICK

## A LENTEN DISCOURSE

By Ven. D. E. Philips, B.D.

"Jehovah is my shepherd, I shall not want." Psalm 25:1.

One of the most sacred words in the Hebrew language is Jehovah. To most students of the Bible it is the most sacred. It was expressed with the utmost solemnity, and unless a person felt to be in the spirit of worship, he dared not give utterance to this expression. To the Jew, "JEHOVAH" meant religion in its highest and most sublime manner.

We can therefore picture the attitude of the Psalmist when he uttered "Jehovah is my shepherd". A term so sacred must be expressed with a similar meaning. Ripe years of experience had been gained. God the Creator to the universe had proved a real and true friend. There was every assurance of safety, protection, and deliverance. He was then in a position to approach the Holy of Holy Names with "Jehovah is my shepherd."

There are two main points which come up for our consideration. On the one hand, there is CONVICTION OF A CLOSE AND INTIMATE FRIENDSHIP WITH GOD; and, on the other hand, A FIRM AND UNSHAKEN CONFIDENCE IN HIS PROVIDENCE.

The Eastern shepherd takes every care of the sheep. Under a burning sky he is at his post. When there is stormy weather, he still holds on. And the same is true when the sheep are attacked by wild beasts or shemeles who traverse the desert wastes to plunder and steal. At any moment the streams may rise from heavy rains along the mountains far away. The shepherd is exposed to great dangers. At the risk and peril of his life he goes out to protect them. The wolves, tigers, lions and bears may approach, and though his life is challenged he goes out to save the sheep. There is no long scorching summer day or cold freezing night. The shepherd must use his skill, tact and every faculty in order to save the sheep.

And because of this there grows up a fellowship, a friendship, yea, a relationship which becomes to both. Let us picture what it means to be all alone in the vast solitudes where there is no human voice to respond to the cry of danger! danger! help! help! There is but the vast and expansive atmosphere, and nature herself refuses to re-echo the call for help. These were some of the experiences of the shepherd David. He tasted the bitterness of the desert life. He knew what it meant to face both a lion and a bear. On this account he was able to tell what it means to be a true shepherd.

Jehovah, to this man, was a shepherd.

Does he mean that God was his protector, deliverer and defence? Does he mean to tell the world that when the voice of human beings was unheard; the air warm; the night cold and chilly; and enemies challenged to destroy the noble, uplifting and pure motives, God risked His life to save him? All this and more, David meant. His life was often challenged, and poor, weak mortal, he gave up in the struggle with sin. "Against thee, thee have I sinned, and done evil in Thy sight." David pleased himself and finally found that he became a murderer. Yet Jehovah raised him up and restored him to the joy of salvation. He had done so many wrong things, that unless the Lord had been His helper and friend, he could not have been in the land of the living. JEHOVAH, was in all sincerity, his shepherd.

And what is the result of this Conviction? To know and feel that Jehovah is a friend is not all. There are thousands who know and are convinced of this. The foolish sheep show gratitude, and are always obedient and orderly. David must take the place of one of the sheep. Hav-

# 8 THE NEGRO CHURCHMAN

ing done this, his experience became fuller, richer, and, above all things, free from anxiety. "I shall not want." Here the term is used for the fulness of the Psalmist's experience. The force of the expression implies a positive conclusion that the cannot be in want. His confidence is so firm and unshaken that it extends from the past and reaches into one future, even for all time to come. What confidence, reliance, and trust! This is the state to which St. Paul attained when he wrote to the Philippians, "Not that I speak in respect to want; for I have learned in whatsoever state I am, therewith to be content." This is the "Peace which passeth all understanding." If the professing Christians in the world could only get to this point, there could be far less criminal offences, and more of peace, harmony, and unity.

This JEHOVAH has been manifested to us as CHRIST JESUS. He calls Himself the "Good Shepherd". "I am the good shepherd: the good shepherd giveth his life for the sheep." Far beyond the work of the Eastern shepherds, this Christ Jesus comes to risk His life for the salvation of the sheep. He knows His sheep, and is known of them. There is no word in the English language that will ever convey to those who have arrived at this blessed conviction, all that is meant by our Lord

when he says, "I am the Good Shepherd." In the helplessness of our daily lives, in the hours of solitude, in the experiences of bitter assaults and persecution, in the long, warm days of difficulties, in the cold chilly nights when there is no voice to answer the cry for help, Christ Jesus comes in a matchless tenderness to comfort, protect, and deliver us. In the Sacrifice that we offer upon our altar, Jesus, the Shepherd, comes again in His eternal pity and compassion. He bends over us lower than we are able to fall, and gives us the lifting hand. He knows the name of every trial, pain disappointment, desertion, and then gives Himself for the individual, with a sacrifice as special and loving as it is personal. He shall supply your needs since you have learned obedience and submission as He displayed in the days of His flesh. And while you look to Him with a firm and steady gaze, nothing doubting, you cannot be in want.

The Lenten season approaches calling us to some kind of self denial and self sacrifice if the Good Shepherd is to each one "My Shepherd". The Holy African Orthodox Church invites us, through her visible head to make it one of special devotion and prayer. Let us therefore claim the merits of the Sacrifice of the Mass and say with David, "Jehovah is my shepherd."



VERY REV. D. W. ALEXANDER  
Native of South Africa, Bishop Elect, who will be consecrated  
next August.



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# The Negro Churchman +

*In Tenebris Lumen*



*The Ven. Robert A. Jackson, B. D.*  
*Archdeacon of New Jersey*

NEW YORK CITY,

MAY, 1927

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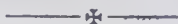
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# The Negro Churchman

In Tenebris Lumen

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Archbishop ALEXANDER, Editor and Business Manager  
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### NEGRO CATHOLICS NEED NEGRO LEADERSHIP

By the Ven. R. A. Jackson, B.D.

Forty-four years ago the writer of this article was born in the heart of the great industrial city of Baltimore, Maryland, with an ancestry tracing back more than a hundred years in Maryland and the West Indies. The religious tenet of my grand-parents was Roman Catholic, but after many years out of slavery they entered the Protestant Episcopal Church, and naturally, I received confirmation in the Chapel of St. Mary the Virgin, Calvary Parish Baltimore.

Having always loved, worshipped and adored Our Lord through Catholic teachings as first-hand knowledge, I desired to become a Priest, and immediately after my confirmation I was encouraged by Rev. Fr. Sill, O.H.C. and Dr. John Evans, a white physician who gave me financial aid, to begin my education. Having graduated from the Baltimore Public Schools, I studied in Hampton Institute for five years, Howard three years, Bishop Payne Divinity School three years, University of Pennsylvania two years, and the South Jersey Law School two years.

Since my ordination I have held the following charges, — St. Matthias' Chapel, Washington, D. C.; St. Philip's Church, Richmond, Va.; St. Cyril's Chapel, Coatesville, Pa.; St. Augustine's Church, Camden, N. J.; and St. Patrick's Church, West Palm Beach, Florida. Many years of service have been spent in the Protestant Episcopal Church, without the main element of satisfaction given to me and the rest of my fellow clergymen, namely, "Negro Leadership for Negro Catholics". Just today an-

other call has come to me to take charge of St. Philip's Church in Syracuse, Diocese of Central New York, but I have already made the great decision and have entered the African Orthodox Church, entrusting my future development into the care and guidance of His Grace Archbishop Alexander. The same spirit with which I served under **WHITE LEADERSHIP** for over fifteen years, endeavoring to ingratiate myself because of my desires and ambitions for the spiritual welfare of my people on Catholic principles, shall still mark my endeavors, and I shall do more, by the help of God, to plant an **organism**, not an organization, wherein the Real Presence of Our Blessed Lord is not simply present in the Material Symbols of the Holy Eucharist, but is visibly seen, and audibly heard in **MEN** with racial consciousness. "Behold, the Tabernacle of God is **within Men**".

This is the **DAY** for the Negro to assert his existence religiously, socially politically and economically on a basis of "Racial Solidarity". The problems which confront us now as an integral group have been engendered in the life of every race in the world's history. The faithfulness of a few genuine Negro Priests, under the same leadership of His Grace, will do much in our day and generation toward solving the great crux of the situation confronting Negro Clergy in white churches, a situation of Toleration, rather than Solidification.

Let us, Negro Clergymen with a vision, trust the ripened leadership of our Apostle Archbishop Alexander, and following the guidance of Almighty God, carry this great need of a rising Race everywhere and plant it for future generations. "Negro Leadership for Negro Catholics".

## WELCOME!

On Thursday after Easter, April 21, 1927, in St. Joseph's Church, New York City the Most Rev. Alexander, Primate and Archbishop, using the Pontificale Romanum, our authorized Rites conferred Holy Orders, up to the Priesthood, upon the Rev. Robert Asbury Jackson, formerly a Protestant Episcopal Priest, in the presence, and with the assistance of Rev. Canon Israel Mair and Rev. Emanuel J. Millington, both priests of the A.O.C., there being also present Rev. Sister Mary Agnes and Rev. Sister Angelina Theresa, Deaconesses, and Mr. W. H. Ferguson, Senior Warden of the Church of The Good Shepherd. The autobiographical sketch given above speaks for itself. We have known Father Jackson for some time. He has tasted of the cup which Negro clergymen, without exception, have tasted, whether they acknowledge it or not. The cup of humiliation, or at its worst, the cup of servility, is placed into their hands. They drink it, bitter like gall, smile in the presence of their tormentors, even say, "Thank you for this testing potion", and then depart to curse in private, or to grumble in "conferences".

Have we not had twenty and five years' experience of what it means to be one of the "Dearly beloved brethren" mentioned in the Book of Common Prayer? Did we not enquire of one of our "Right Reverend Fathers in God" whether or not he really accepted us as a "dearly beloved brother", and received as an answer the dubious statement "My brother in Christ"?

In the Holy African Orthodox Catholic Church we are all brothers without qualification, limitation or reservation, conscious of the glorious liberty which is our common heritage as sons of God and joint-heirs with Christ. Physically, socially, ecclesiastically and spiritually, we are kith and kin, and the humblest priest or deacon finds himself at ease and at home in the residence of the Archbishop who is but an "elder BROTHER".

On behalf of the Bishops, Clergy and Laity of the African Orthodox Church, the "Negro Churchman" extends a hearty **WELCOME** to Brother and Father Jackson. We make no predictions concerning his future career, but knowing the racial consciousness of the man, his remarkable energy, his readiness of speech, and his gifts of leadership, we shall not be surprised to see, that by the fruitfulness of his labors, he shall have merited a place of greater responsibility in the Church.

Father Jackson has been commissioned as "Archdeacon of New Jersey", with authority, for the time being, to operate southward from Philadelphia to Washington, his headquarters remaining at 814 Spruce St., Camden, N.J. With the cooperation of our priest, Rev. Fr. McDongall, Archdeacon Jackson has already undertaken the revival of our lapsed work in Atlantic City, and has also planted the seed in Lawnside, a suburb of Camden. In every step which he has taken he has had the support, encouragement and inspiration of Mrs. Jackson, his most admirable and talented wife. Let the clergy and laity note the address of Archdeacon Jackson and send him their personal word of greeting and **WELCOME**.



## ITEMS OF INTEREST

His Lordship the Rt. Rev. Arthur Stanley, D.D., Auxiliary Bishop of the African Orthodox Church, located in Massachusetts, has informed the Archbishop that he has been preaching and lecturing in New Bedford in that State, and during May will organize the congregation of St. Ambrose. He has made a most favorable impression upon the Colored people of the Roman and Protestant Episcopal connections. His address is 283 Cottage Street, New Bedford, Mass.

His Lordship the Rt. Rev. William Ernest, D.D., Auxiliary Bishop of the African Orthodox Church, located in Florida, with supervision of the district of Cuba and Nicaragua, has informed His Grace the Archbishop thus:—"On Sunday April 17th, with your consent, We ordained the Rev. William Osmond Perry to the Priesthood. Father Perry in the capacity of Priest will be in a better position to help in the development of the work as We plan it." The "Negro Churchman" tenders its congratulations to Bishop William Ernest, Senior Auxiliary Bishop and loyal co-worker of the Archbishop, and also to Fr. Perry, whose faithful service in the diaconate has now been rewarded.

The Reverend Clergy are reminded that they should replenish their supplies of Sacred Oils by requests made to the Bishops in their several districts. At the Mass on Maundy Thursday every true, Catholic Bishop, blesses the Oleum Infirmorum, the Oleum Catechumenorum, and the Sancta Chrisma, and in order that our Priests may administer the Sacraments of Holy Baptism and Holy Unction of the Sick in due form, they should comply with this reminder. Like the "New Fire" of Holy



Saturday, so are the "New Oils" of Maundy Thursday. Old supplies are not considered efficacious after Holy Week.

The Spring Examinations of the Endich Theological Seminary began during the past week and will continue through the present month. Of fourteen local students who registered in September last, just half the number, — three Seniors and four Juniors are taking their examinations. In addition to these, there have been four correspondence students, two in Boston, and one each in New Haven and Miami. It has been necessary to make a combination course of English, General History, Science, Old and New Testament History and Introduction Dogmatic Theology, Church History, Homiletics, Liturgics, Canon Law and Pastoral Theology. If space permit, we shall print in these columns the questions of the past week, and others in the June issue.

All aboard for Boston! The General Synod convenes in that city on Wednesday, Sept. 7th next. The Venerable O.W. Hollinsed, who, seconded by Mr. Walter Isaacs of St. Luke's, Cambridge, invited us at the Session held in Sept. 1926 to be the guests of African Orthodox Churchmen in the twin city on the banks of the Charles River, reports that his various Committees are doing splendid work and have the situation well in hand. This promises to be one of the most enjoyable and helpful Meetings of General Synod. Since it will be the first to be held outside of Greater New York, an evidence of the expansion of the Church, we of the great metropolis are arranging our vacations to synchronize with this great occasion. Look out Boston and Cambridge! We are coming by rail, by steamship, and by motor. Not only delegates from congregations and organizations, but parties of members and friends! **ON TO BOSTON!**

How many of our congregations have complied with the motion passed by the Extraordinary Session of General Synod in 1926 that the Christmas Offering shall be taken and given to the Clergyman in charge? And how many will comply with the notion in its further request that on Whitsunday an Offering shall be taken for and forwarded to the Bishop who has the oversight of the particular congregation? It was the Lay Deputy, Mr. Walter Isaacs, who introduced this resolution which was unanimously passed, and reports in this connection will be required by the General Synod.

And how many congregations have complied with the appeal sent out for the Epis-

copate Fund in connection with "Alexander Day", March 26th, and "Low Sunday", April 24th St. James' Church, Boston, Good Shepherd, New York City, and St. Peter's, Miami, are three which have responded. The Treasurer of this Fund is Mr. James Hepburn, 355 N.W. 14th Terrace, Miami, Florida. Transmit either to him directly, or if more convenient through the office of the Primate, 246 W. 139th St., New York City.

The Church of The Good Shepherd, New York City, worships temporarily on Sunday mornings at Coachmen's Auditorium, 252 W. 138th St., and on Sunday Evenings at Howell Memorial Chapel, Seventh Ave. and 137th Street. The attendances have surprised the Rector and Vestry, being larger than ever before in the history of the parish, and the offerings being in excess of former times. A new spirit animates the congregation as was evidenced on Palm Sunday and Easter. The Lenten Sacrifice Campaign Fund to be applied to new property has brought it to date \$1,600.00. The proceeds of the sale of the former property will be similarly applied.

On Palm Sunday a class of thirteen, prepared and presented by Rev. Sister Mary Agnes, was confirmed at 4 P.M. by the Archbishop, these persons receiving their first communion on Easter Day. In the death of Mr. H. Adolph Howell, the Church of the Good Shepherd has lost a staunch friend. His bereaved wife generously permits the congregation to continue Vespers in his beautiful chapel.



## ST. MARY'S CHURCH NEW YORK CITY

By Rev. Canon Mair

On April 4, 1927, at her residence 235 W. 140th Street, our beloved friend and sister, Margaret Codner, breathed her last. She had been suffering for a long time, yet never forgot her duty toward her Church. Her priest was frequently at her bedside, and when she could struggle no longer, she called her daughter, gave her a parting word, and quietly fell asleep.

M-ay she rest in Peace.  
A-fter her strife with pain and grief;  
R-elief she knew would come,  
G-od was her only hope,  
A-lways she watched and prayed!  
R-ing out, ye bells, your joyous notes,  
E-skort the victor in;  
T-ell the tidings of her entrance "Home".

C-ome, stand before your King,  
 O lift your voice in praise;  
 D-eath is conquered now at last,  
 N-o tears shall now be shed;  
 E-ternal joys be thine;  
 R-ejoice forevermore.

Our Easter Services were richly blessed by the Father of Light. The Introit at Mass, which was celebrated by Canon Mair, was "Christ Our Passover", while Miss Lucille Mair presided at the organ. The Canon was also the preacher, delivered a most appropriate sermon from the text, "Awake thou that sleepest, arise from the dead, and Christ shall give thee light. At 3 P.M. the children rendered an excellent program under the direction of Miss C. Collins, assisted by Mrs. J. Brice. The little ones were at their best, and the parents were extremely pleased. We are grateful to Miss Collins for her services and for the artistic work done in the inscriptions. At the Evening Service, after Vespers, a beautiful Cantata was rendered under the direction of our organist, Mr. R. Stewart, Mrs. Stewart taking one of the Solos, and Mrs. Drysdale two. The dramatic portion, including the sealing of the tomb, by Mrs. Brice, was both instructive and entertaining. Mrs. Brice is one of our most energetic workers in St. Mary's, always willing to use her many talents for the benefit of God's work. Her reward will be abundantly given by her Lord and Master in that great day.

### ST. ANTHONY'S CHURCH NEW YORK CITY

On Easter Sunday April 17th the altar was beautifully decorated with lilies and carnations. Rev. Father H. C. Herod preached the sermon from St. Mark 16th. chapter, 1-6 verses. The subject was "Easter Love Lessons." Words cannot adequately describe the eloquent and forceful manner in which the sermon was depicted. High Mass was celebrated and quite a large number received. The Easter offering was unusually large.

At 4 P.M. a Concierto Spirituale presided over by David Collins was well attended. Mrs. S. N. Hilliman spoke emphatically on the Negro and the church. Rev. E. Collins spoke interestingly on the spirit of Easter. Mr. H. R. George who held the audience spell-bound spoke on the church and finance. Trios and quartets were well rendered by the Misses A. Lyght, F. Bap-

siste, C. Alife, and Mrs. M. Whyte.

The evening service marked the climax. The Magnificat in F major was excellently rendered by the choir. Mrs. Edwards and Mrs. Claire sang their parts well. Special mention must be made of the officials and employees of the P. J. Durham Co., Mrs. L. McDonell Cunningham, and Miss Ursula Alves who contributed generously, and also of Bro. Queenly the decorator of the altar. Many thanks to the friends who contributed to the Easter Day activities both financially and numerically.

M. WHYTE

### ST. JOHN'S CHURCH, B'KLYN., N.Y.

By Rev. Canon H. H. Henry

The work of St. John's A.O. Church slowly proceeds in peace, despite the many oppositions we have to face, and difficulties we have to experience.

We have to thank the Women's Auxiliary for the beautiful Violet Altar Frontal trimmed with gold, which they donated to the church, and which was the handiwork of Miss A. Roach, the Secretary of the Auxiliary. These were used during Lent, blessed and used for the first time.

Owing to the inconvenience of securing the Hall, we were unable to hold any service during Holy Week; but on Good Friday night, solemn Vespers with Litany and Sermon was held at the Rector's home.

Beginning March 6th, Rev. Canon Henry gave each Sunday evening during Lent, a series of Lecture-Sermons on the Letters to the Seven Churches in Asia, which were well appreciated by the members and friends who came to hear them.

We record our gratitude to Mr. W. Ferguson, Jr., Master-of-Ceremonies of All Saints A.O. Church, New York City, who came over from New York and assisted us in Sung Mass at 11 A.M. on Sunday morning, April 3rd, acting as Thurifer and Master-of-Ceremonies.

On Palm Sunday, April 10th, three of our members were presented for Confirmation by our Rector to His Grace the Archbishop who confirmed them along with other candidates from Good Shepherd at 252 West 138th St., New York City, at 4 P.M. These three candidates were the first to kneel before the altar on Easter Day and together receive their first Communion. After the Mass, the Rector presented to each his Confirmation Certificate and a book as a memento of his Confirmation and first Communion. May the good Lord bless and

keep them all, and may they be deeply rooted and grounded in love for Jesus Christ in Whom they have publicly professed their faith, and for the Holy African Orthodox Church of which they are now full communicant members. These are the first-fruits of St. John's, and we pray that they may become Pillars in this young and growing congregation.

The two sermons preached by Canon Henry on "The Triumphant Entry" in the morning and "The Triumphant Exit" in the evening were very appropriate and helpful. At each service, after the blessing and distribution of Palms, the congregation led by Priest, Acolyte, Crucifer and Choir, joined in procession around the Hall and in heartily singing appropriate hymns.

On Easter Day, the attendance at the three services was very good. The flowers on the Altar were donated by Mrs. Scott, a friend and well-wisher of our church, in memory of the Confirmation and first Communion of the first-fruits of St. John's. The Plants on the Platform were the gift of the Womens Auxiliary. We congratulate Miss A. Roach, our Organist, and the Choir for the able rendition of the Anthem "Awake, Thou That Sleepest" by R. S. Morrison both at Mass and at Vespers. At the close of the Vesper service, the Rector presented to Miss A. Roach a Hand Bag and Mrs. O. Roach a Brief Case, together with letters expressing the congregation's gratitude and appreciation of their services as Organist and Acolyte respectively.

An Easter Musical Concert was given by our Church on Sunday afternoon, April 24th, at 4 o'clock. Rev. S. A. Jones, Associate Minister of Boyles A. M. E. Zion Church, was the speaker of the afternoon, and with high and impassioned eloquence, he exhorted the audience to practices and promote true "Brotherly Love". We very sincerely thank him and all those others whose vocal and instrumental pieces contributed much to the high standard and excellency of the Concert. To the members and friends who came from New York as well as from Brooklyn to cheer us and help us by their presence, we are deeply grateful, and we are sure that we all spent a very enjoyable and mutually profitable afternoon.

## FAREWELL HYMN

The following is a copy of the Hymn composed by Rev. Canon Henry on the occasion of the Farewell Meeting which was held at the old Cathedral Chapel of Good

Shepherd, 224 West 135th Street, New York City. at 4 o'clock on Sunday afternoon, March 27th, 1927.

In memory of this sacred place,  
Where battles fought and victories won,  
Our Ebenezers here we raise,  
Ere onward in our Race we run.

Forth in Thy name, Dear Lord, we go,  
The Church's work we must pursue,  
Thy glory and our Races weal  
O may we seek in all we do.

On him Thou hast made our head,  
The Founder and our father dear,  
Thy seven-fold blessing, Lord oh shed,  
And all who've been ordained here.

Praise God from whom all blessings flow.  
Praise Him all creatures here below,  
Praise Him above ye heavenly host,  
Praise Father, Son, and Holy Ghost.  
AMEN.



## ST. PETER'S CHURCH, MIAMI, FLA.

By Bishop William Ernest

Our Lenten Season has come to its close with much gratitude. During this period we had greater mid-week services on Wednesdays and Fridays. These services were of an instructive nature and were also inspiring. Several new members were attached to the Church.

The attendance at these services grew steadily week by week and by Passion week our attendance doubled itself. The Wednesday evening services were devoted to instructions on the Commandments and the Friday evening services were given to the Stations of the Cross. In other features of the services the Rev. W. O. Perry gave good assistance.

Palm Sunday will ever be a memorable day for St. Peter's and Miami in general. The services for the day were as follows: 6 A.M. Low Mass, 10 A.M. The Blessing of the Palms with procession around the Church. The congregation led by the Clergy and Choir then continued the procession outside entering the main door singing. Marching to the Sanctuary sung Mass was begun. At 3 P.M. a united procession formed by the union of St. Matthew's Baptist Church, St. Mary's Wesleyan Church and our Church all carrying palms marched along 17th Street, 5th Court, 3rd Avenue and back to St. Peter's where brief addresses were given by the representatives of each Church. The offering taken was divided equally among the Churches. There never was given a greater object lesson of



Christian love in this city than this. At 7.30 P.M. the organ pealed forth the strains signifying the commencement of vespers. At this service the class for confirmation prepared by Rev. W. O. Perry was presented to receive the Holy Sacrament of Confirmation. There were nine, namely, Miss Pauline Rolle

Mrs. Sheba Hepburn	Mrs. Miriam Kemp
Mrs. Lottie Bryant	Mrs. Marion Perry
Miss Theresa Sands	Mr. W. O. Perry
Miss Emerald Wing	Miss Emerald Wing
Mrs. Albert Rolle	Edward Rolle

Holy week, thus begun, continued in a great awakening of the soul. The daily services were well attended both at Low Mass and at Vespers. The Three Hour Service on Good Friday was carried through with deep solemnity. The attendance at the service was gratifying. The Church was full. On Palm Sunday the attendance was overwhelming.

Easter day broke with rapture. It was a beautiful morning. The air was balmy, the sky clear and the merry chirping of the birds lent a charm which breathes Peace, and victory. The whole atmosphere seemed to be filled with the spirit of the Resurrection of Christ. Low Mass was begun at 5.30 A.M. and long before that hour the Church was full with worshippers. At 7 A.M. we baptized Hattie Lois Thurston and his wife Mrs. Annie Thurston. At 10 the 4 months infant of Mr. John Thurston A.M. Mass was begun during which the Rev. William Osmond Perry was ordained to the Priesthood of the African Orthodox Church.

At 3 P.M. the Red Rose and White Rose Clubs rendered a programme in aid of the Church. The gathering was splendid. The Bishop preached an encouraging sermon to them in the work they are engaged. The text was "To do good and to communicate forget not for with such sacrifices God is well pleased." All left feeling glad and cheered.

Vespers at 7.30 was refreshing. No sermon was preached. At the close of the ritualistic part of the service the Choir gave a recital. This recital was of very high grade and all did splendidly. We beg to extend congratulations to the Choirmaster Mr. S. G. Dames for the efficient manner in which he trains his choir. And surely did they sing this day. Never before have they sung thus. They seemed to have been inspired all day. We wish to mention especially the Solos sung by Miss Pauline Rolle and Miss Wing. As usual Mr. Dames

did as we expected of him in his solo.

Neither can we afford to express our sincere and high appreciation of our Organist Mrs. A. C. R. Roberts. Indefatigable and always willing to do she co-operates with the Choir Master in bringing the Choir to its present standard. To them all we express our gratitude for their co-operation to make all we mentioned above as successful as they were. May God bless them all.

To all our brethren of the African Orthodox Church we wish a glorious Easter-tide.



### PROGRAMME OF RECITAL AT EASTER VESPERS, MIAMI.

Anthem—The Choir	
"Awake Thou that Sleepest" .....	Simper
Solo—Miss Pauline Rolle.	
"Come unto Me" .....	Woodhouse
Anthem—The Choir	
"Why Seek ye the Living among the Dead" .....	Simper
Solo—Miss Emerald Wing	
"Calvary" .....	Rodney
Anthem—The Choir	
"Alleluia" .....	Vincent
Solo, Baritone—Mr. S. B. Dames	
"Open the Gates" .....	Knapp
Anthem—The Choir	
"Why seek ye the Living" .....	Cooke
Anthem (Offertory) The Choir	
"Let all the World Rejoice" .....	Ouseley
Processional—	
"Hail Festal Day" .....	Baden-Powell
Solemn Te Deum .....	Woodward
Closing Prayers and Benediction—	
Recessional Hymn 499—	



### AN EASTER SERMON

By Rev. Canon C. O. Sheppard

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead. — 1 Peter 1:3.

Of the many characters under which God may be surveyed by the sinful, there is but one under which He may be regarded without fear. Noble indeed is the contemplation when Deity is surveyed as Creator and Moral Governor of the cosmos, under whose control stars and planets move in their respective orbits or revolve on their imaginary axes. Can we bless Him as

creator when we may have been created only to be miserable? Can we bless Him for attributes, — for His power which is inescapable, for His justice which pledges Him to visit every failing, or for His holiness which must view us with aversion? "The heavens declare the glory of God and . . . handiwork, "but is there anything in all this manifestation of power, skill and beauty to conciliate a race which by its sin has dissevered its divine relationship? But thanks be to God, dust and ashes though we be deserving Thy wrath and lying under Thy heavy condemnation, we can exclaim in the words of the text, "Blessed be the God and Father of our Lord Jesus Christ". Oh! blessed Name, "there is none under heaven given among men whereby we must be saved". We know of no other character under which God may be approached. "We know no other argument, we have no other plea" to urge the divine acceptance but that He is "the God and Father of our Lord Jesus Christ".

The office of Jesus as the one Mediator is mighty to the restoring of all that had been forfeited through the apostacy of our common progenitors. Taking unto Himself our perfect humanity, that He might therein render that obedience, which was required, but hopelessly at our hands, Christ Jesus, having exhausted the curse on our behalf, descended into the grave as our Surety and on the third day "rose again for our justification". We therefore at this joyful season commemorate an event which is incontrovertible proof that Christ Jesus did restore that access to God which human transgression had interrupted. To this same event St. Peter would evidently refer whatsoever spiritual blessings are now within our reach, stating in no uncertain language that we are "begotten again to a lively hope by the resurrection of Jesus Christ from the dead."

We will note at once that the expression "begotten again", as used by the Apostle, is much the same as employed by our Lord in His discourse with Nicodemus when He asserted the necessity of a new birth, as a necessary factor to his entrance into the Kingdom of Heaven. This term, "begotten again" seems to imply that our moral change is a thing too great for human power and so is dependent entirely on the merits of a Redeemer. But we wish particularly to insist that it is a "lively

hope" to which we are begotten, and to treat of the agency through which this new creation is effected by God. We therefore turn at once to the event which we at this season commemorate, and ascertain how the resurrection of Christ can be accounted the instrumentality through which this change in our moral nature takes place.

We attribute it to the intervention of Christ, to his assuming human nature, and working out in that nature our reconciliation that we can pass from death unto life. It is to no solitary part of the Mediatorial work, but to that work as a whole that we can attribute our reinstatement into all and more than was forfeited by Adam. How then is it that the Apostle in our text has restricted the means of our regeneration — the being "begotten again to a lively hope" — to the exclusive act of our Lord's resurrection, and not to the whole scheme of vicarious substitution? The answer to this question must be apparent to all searchers after truth. So long as Christ remained in the grave there was no proof that His sacrifice had been accepted. He was still under the power of the curse, detained as a prisoner. But when He came forth a conqueror over death, then was there given incontestable proof that justice had no further claim upon us because it had none upon our Representative. The resurrection proclaimed to a hopeless universe that the oblation of Calvary had sufficed to the taking away of sin. It is not that it was the resurrection rather than the sacrifice, but that the resurrection proved the virtue of the sacrifice, attested its acceptance and gave to it its merits. Thus may it truly be said that by raising Christ from the dead, God restored to our race that "lively hope" which was lost with the fall of man. The resurrection gave to us the new birth, the renewing agency of the Holy Spirit, the possibility of being "begotten again".

By speaking of a "lively", that is, "living hope", the Apostle would seem to indicate that the world was not altogether without hope, but that now a "living hope" was substituted for that spectral thing which had hitherto flitted to and fro, at times con-

ducting us into deeper darkness and leaving us when we most needed guidance. Indeed, our race was never without hope; man is so constituted that he cannot live without this virtue, and during the ponderous night of uncertainty, reason pointed to the grave and again and again sought to assure us that if a man die he would live again. But when the vast debt was paid, Christ rifled the grave and leaping forth in victorious might, released that "living hope" which had lain there enthralled when innocence departed thence. Then it was that the Spectral vanished, the substantial arose, and "I am the Resurrection and the Life" greeted a wondering universe. It is "lively hope", rather than exterminated evil, which was the instantaneous trophy of the resurrection.

We deem it proper in this review to say a word as touching the Doctrine of the Resurrection. To offset the strangling effects of an ultra-materialistic age, religious instructors are inclined to stress spirit to the utter disregard of matter. In the redemption of man the Apostle Paul seems to include the general redemption of all matter, and if matter, then the body of man; for all creation groaneth and travaileth until now awaiting — the redemption of the body. But this doctrine will be more comprehensible when our Lord is regarded in the light of our Substitute. It is further stated of Christ that He took of our flesh that "through death, He might destroy him that had the power of death". He thus became bone of our bone and flesh of our flesh, and, as a consequence of such union, that, which He wrought, was wrought out for all flesh. The resurrection of Christ was the resurrection of our Head; the resurrection of our nature, the complete restoration of all that was lost in our common father — man, body as well as soul. The body then is destined to a marvellous resurrection. We see it go down to the dust, to the prey of worms; and well might we shudder if there loomed no appointed day when it will come forth with glory and power in marked contrast to its present dishonor and weakness. Well, then, may we exclaim with the apostle in our text "Blessed be the God and Father of our Lord Jesus Christ", for "this corruptible must put on incorruption and this mortal must put on immortality."

Nay, beloved brethren, the body is not to be cast aside as though fit only for the dishonors of the grave; it must with the soul be one day united. It is not to the body, as mouldering into dust, that the Church performs a decent state of inter-

ment, but rather to the body, as destined to come forth indissolubly reconstructed. Shall we then pollute it? Shall we burn on its altars the fires of our base passions? God forbid, but being "risen with Christ", let us "set our affections on things above"—things noble, things honorable — "when Christ sitteth at the right hand of God."



#### LITURGICS (Group A) (For Seniors)

1. State the nature and purpose of a sacrifice. Review the history of sacrifice in worship.
2. Compare the Sacrifice of the Mass with that of Calvary. To whom are the fruits of the Mass applied?
3. Discuss the Altar, and more particularly the Christian Altar. Give the significance of candles, holy water, and incense as used at Mass.
4. Describe all linens and coverings used at Mass. Describe the cibarium, the chalice, the monstrance.
5. Discuss the priesthood, especially the Christian priesthood.
6. Trace the various steps by which the layman arrives to the priesthood.
7. Describe, in order, the vestments which the Priest wears in offering the Sacrifice of the Mass.
8. Mention the liturgical colors and give the significance of each.
9. Discuss the development of the Divine Liturgy.
10. Explain the term "Mass", indicate its principal parts, and mention various kinds of Masses.

#### LITURGICS (Group B.) (For Seniors)

1. Give an outline of the Priest's Preparation before Mass. Tell what the Introit is, give its source, and state how it is used.
2. Explain the origin of the "Kyrie Eleison" and the "Gloria in Excelsis", and tell how each is used.
3. Explain Gradual. Tract, Sequence. Describe the ceremonies connected with the singing of the Gospel.
4. Describe the Oblation of the Host.
5. Write out the "Lavabo" Psalm.
6. Write out the Ordinary Preface, the Sanctus, the Benediction.
7. Explain and write out the Epiklesis. Write out the words Institution.
8. Describe the ceremonies pertaining to the Priest's Communion.
9. Outline all that follows the Priest's Communion up to the Final Blessing.
10. Discuss the "Last Gospel" and tell its source.



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The Right Rev. Arthur Stanley, D.D., District of Massachusetts,  
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# The Negro Churchman +

*In Tenebris Lumen*



*Rev. E. A. Abbott, D.D.  
Methodist Churchman, Eminent Writer  
Distinguished Past*

NEW YORK CITY,

JUNE, 1927

VOL. V NO. 6

TEN CENTS



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# The Negro Churchman

In Tenebris Lumen

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Bishop WILLIAM ERNEST, Contributing Editor



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VOL. V No. 6 NEW YORK, JUNE, 1927 TEN CENTS

### THE REV. E. A. ABBOTT, D.D., (Endich).

The Endich Theological Seminary, New York City has just conferred upon Rev. E. A. Abbott of Cheraw, S. C., the degree of Doctor of Divinity (causa honoris). Dr. Abbott is a citizen of New York, and of West Indian and Charleston, S.C. parentage. He comes from a distinguished Methodist family. His maternal grandfather was a Methodist preacher for over fifty years, and several of his uncles were and are clergymen in the different branches of Methodism. He was trained for the Methodist ministry, and received his education in British and American schools. He holds membership in Rush Memorial A. M. E. Zion Church, New York City, in which congregation he was trained for service.

He was ordained Deacon in New York City in 1918, and Presbyter at Miami, Fla., in 1920, and has served with credit the following charges:— Edward Chapel, Pensacola, Fla.; Payne Chapel, Little Rock, Ark.; New Zion, Warren, Ark., where he also served as Assistant Principal of Walters Institute; Knox Street Church, Dermott, Ark.; Cannon Street Church, Charleston, S.C., and is at present the pastor of Mount Hebron A.M.E. Zion Church, Cheraw, S.C. During his student days in New York, he was assistant pastor of his home church, Rush Memorial, under the able pastor Rev. A. A. Crooke, D.D.

Dr. Abbott is a distinguished preacher, a brilliant teacher, a religious poet, and a writer of national prominence. He is a frequent contributor to the religious and secular periodicals and newspapers of both races in all sections of the country. Although a Methodist, he is, as he styles him-

self "a lover and booster" of the African Orthodox Church", due to the fact that he is a race-conscious Negro and a broad-minded Churchman. A letter from his pen, which appears below bears evidence to our description of him.

We understand that Dr. Abbott is being mentioned as a candidate for a General Office at the General Conference, of the A.M.E. Zion Church to be held in May 1928 at St. Louis, Mo., the particular office being Secretary of the Home Mission Department. Should he be thus honored by his Church, he will in turn bring honor to the high office. The "Negro Churchman" wishes success to the Reverend Doctor E. A. Abbott.



### DR. ABBOTT'S LETTER

Editor "The Negro Churchman":

Permit me space in the columns of your valuable journal to say a few words concerning the Editor, "The Negro Churchman", and the African Orthodox Church. **THE EDITOR.** We have loved and admired the Editor of "The Negro Churchman" ever since we met him several years ago. We have found him to be "first, last and always", a **MAN**. He is the type of manhood that will and must succeed anywhere. There is a piece of "back-woods philosophy" which says "What's in the bone is hard to work through the flesh". The Editor of "The Negro Churchman" was born a **LEADER**, — destined to do big things for the Church and Race.

We love him for his scholarly ability, his high Churchmanship, his manliness, his executive ability, his natal ability to lead and control men, and for his race-con-

sciousness. He is proving himself to be just as much at home in his editorial chair in the sanctum sanctorum of "The Negro Churchman" as he has long since proved himself to be standing before the Altar in the Holy Sanctuary. In the person of The Most Reverend Alexander we have combined, a good editor, a great leader, an efficient theologian, a skilled educator, a noble churchman, an "A.I." preacher, — a preacher of no mean magnitude, and a Chief Pastor and Bishop of whom the whole Race should feel proud. Long may he live!

**THE NEGRO CHURCHMAN.** I have been a subscriber to this Church and Race journal ever since its beginning, and have read every issue published during these five years. Moreover I have kept all these issues, and why? Simply because I am proud of the decent, respectable-looking, clear, well-printed **Race-Church** journal. Every Bishop, every clergyman, yea, every layman of the African Orthodox Church, ought not to be satisfied until he has added at least six new subscribers to the subscription list of "The Negro Churchman". What a great periodical the official organ of the African Orthodox Church would be should this be done! You can do it. Will you do it

#### **THE AFRICAN ORTHODOX CHURCH.**

This is the youngest addition to the family of Race Churches in America, and the "Baby" of the great Orthodox Church, — the Mother Church of Christendom. Every member of the African Orthodox Church, daughter of the old Eastern Orthodox Church, ought to feel proud of being connected with this great Church. We call her "great" for she was organized by a great Negro for Negroes, — members of a great Race of noble antiquity — and shall always be **CONTROLLED** by Negroes.

We are proud of the African Orthodox Church and the phenomenal success she has achieved in so short a time, which is due very largely to the man whom God has chosen to lead this great and growing Church and Race Organization. I have been watching with a degree of race-pride the wonderful advancement of this organization since its establishment several years ago. **Were I a member of the African Orthodox Church I could not be more pleased than I am.** I am an orthodox African Methodist, but I love African Orthodoxy because I love African Methodism. I was born a Methodist, reared and edu-

cated a Methodist, and am, proud of my membership in the African Methodist Episcopal Zion Church which has made me what I am today, and all that I hope to be in the future. But **E. A. Abbott** is a Negro first, a Christian second, and a Methodist after. My love for, and my loyalty to my own Church does not interfere with my love for, and my loyalty to my Race; neither does it blind me so that I cannot see the good in other denominations outside my own. **I am a race-conscious Negro, one who believes in his Race first, last and always; one who loves admires and appreciates race-leadership.** There are those who call themselves Christians, but cannot see any good in any other denomination but that to which they belong. There are others who are asking the same question Nathanael asked nearly two thousand years ago, "Can there any good thing come out of Nazareth?" Unless we have come from "Jerusalem", there are those who think that there is "nothing to us". I care not where a man came from; where he was born; or with what Church he is connected; as long as he is putting over a program, — a constructive program for Christ, for the Church, and for the Race, **I AM WITH HIM.** Hence, I am with Archbishop Alexander and the African Orthodox Church because they are putting over the kind of program that spells race progress, race independence, and race advancement.

I have had many arguments with prejudiced clergymen, of both races, connected for the most part with the Protestant Episcopal Church, in Florida, Arkansas and South Carolina, in defence of the African Orthodox Church, and have been able to convert several, although there were others who were "unconvertable" because of deep-rooted prejudice. I stand solidly for **AFRICAN ORTHODOXY** as I stand unqualifiedly for African Methodism. They have the **SAME AIMS** and purposes. History will eventually assign Archbishop Alexander, founder of the African Orthodox Church, a place alongside Richard Allen, founder of the A. M. E. Church, and James Varick, founder of the A. M. E. Zion Church, as the greatest religious leaders of the Race in all ages.

God send us men, bold, true and strong.  
Real men, O God to oppose the wrong;  
Men who will stand up for the right  
And fight against the "sin of might".

God send us men who'll dare to do  
And say the things which are just and true;



Men who'll not falter in our fights  
For justice and equal rights.

God send us men that cannot be paid  
To forsake a principle, and not be afraid  
Of Thy indignation and Thy wrath, —  
Men who will walk the "narrow path".

God send us men, strong, true and bold  
Men who will ne'er desert the fold,  
Men who will fight, as well as pray, —  
Send us such men, O Lord, today.

In His Name and Service,  
(Rev.) E. A. ABBOTT, Cheraw, S.C.



## AFRICAN BISHOP-ELECT COMING

6 Broadway, Beaconsfield. G.W.,  
South Africa.

April 24th, 1927.

The Most Rev. Alexander, D.D., M.D.

Most Rev. Father in God:

It was just and right, when we of ourselves sought affiliation with the African Orthodox Church of the West, that we should be put on probation for two years, especially as we are thousands of miles apart. The period is almost completed and we are coming to General Synod in Boston to give an account of our stewardship. We have been weighed, and thank God, we have not been found wanting. I am about to take train at this moment on a journey of 500 miles to receive a Clergyman and his congregation of 100 adults and 150 children into the One Holy Catholic and Apostolic Church of the Orthodox Faith.

Your Grace has rightly judged conditions here in your statesmanlike dealings with us. It will be a great day for South Africa and for the African Orthodox Church when I return validly consecrated as a successor of the Apostles. I enclose my latest photograph, taken for my passport, and shall bring with me South African "elements" to be changed into the Body and Blood of Our Lord at the Service of my Consecration.

Mrs. Alexander joins me in best love to Lady McGuire and family, and to the Congregation of the Good Shepherd, but above all to you, our beloved Father in God.

I remain, ever your Son,  
DANIEL W. ALEXANDER,  
Vicar Aposolic and Bishop-Elect.

(The photo sent will appear next issue.  
Editor).

## ITEMS OF INTEREST

The Archbishop unfortunately lost his Pastoral Staff, during the removal following the sale of the former property of the Church of the Good Shepherd. Several small articles of ecclesiastical furniture had been placed in a taxicab, and the black case containing the Staff was left in the vehicle. It was midnight of March 28th, and the loss was not discovered until Palm Sunday, April 10th, when it was needed for Confirmation Service. Every effort, through the police, and Taxicab Companies, has been made to locate it, but in vain. This Crozier was purchased in 1921 for \$189.00.

The Primate will make an official visit to Boston and Cambridge from June 7th to 13th inclusive. He will hold a Conference with the Clergy, Vestries and Committees, at which time the arrangements for the Entertaining of General Synod will be perfected. He will examine Candidates for Holy Orders, confirm a joint class for the three congregations, and hold a service in each church. He will be the house guest of Rev. and Mrs. J. O. Greenidge, 119 Kendall Street, Boston.

The attention of our New York City readers is directed to the Announcement on the third page of the cover of this Magazine. Your patronage of our Music School will be most beneficial to you. Learn to sing by notes. It will aid you in singing hymns correctly in Church. Have you not been disturbed by the strange alto, tenor and bass parts that some persons shriek out in the pews around you? You will never do likewise if you attend our School of Music. Rev. William R. Miller is not only competent, but has the talent of imparting knowledge. Not all "teachers" know **HOW** to teach.

The Cathedral Congregation of the Good Shepherd having recently sold 224 W. 135th St., Manhattan, has bought 223 W. 135th St., almost opposite the former location. This new purchase is a five story apartment building 25x100, and is only an investment. The cost is \$35,000 and the monthly rentals amount at present to \$455. The Lenten Campaign Fund realized about \$1,800 and has been applied to the new property in conjunction with funds secured from the sale of the old. The Congregation is doing well in its temporary quarters and does not contemplate any change for some considerable time. There are however possibilities of which advantage may be taken.

## ATTENTION OF THE CLERGY

Brethren of the Clergy, **ATTENTION!**

You have given me an important duty to perform, which I am willing to do; but at the same time, you have tied my hands and thus render me unable to carry out what I should do.

Time and again appeals of a distressing nature come from Cuba and Nicaragua for help, but how can I send them help when you will send me nothing by which I can help them? Many of you have no idea of the hardships in Cuba. Some perhaps have. There we have a priest with a wife and six children to care for. He has no income. You voted at last Synod that he should get \$200. Of this sum only \$35 has been sent him. How do you expect him to live? How can he keep his family? They need food and clothing. Why should you allow them to starve, and you remain unmindful "Is this nothing to you?" Will you shut up your bowels of compassion and allow a brother to perish in the field?

In the Name of Christ I appeal to you that you send in your pledges and enable me to give them what they ought to get. In Nicaragua our Missionary there has his family, that with sickness, revolution and opposition, his work is made three times harder than it should be. What must I do when they call upon me?

You are the responsible parties. You have prevented me from doing my duty. Through your negligence they suffer. Their blood be upon your heads! Brethren, again I say, for the love of Christ let not these brethren of ours, flesh of our flesh, blood of our blood, be allowed to remain with no help. In Cuba, there is no work; the people have no money; the priest must serve; he needs to live as well as we. He has no proper vestments; you have. Won't you help? I am only asking that you do your **DUTY**, and may God help you so to do.

† WILLIAM ERNEST,

Chairman of Central and Extension Fund.

## THE ARCHBISHOP'S APPROVAL

Reverend and Lay Deputies of General Synod:—

It is at my suggestion that His Lordship William Ernest, chairman of the Central and Church Extension Fund, of which the

Primate is ex-officio President, has made the appeal which appears above, and which, I trust, that you have read with the sympathy it deserves, and with the resolution to fulfill your solemn pledges made on your own behalf, and on behalf of the congregation you represented at the last Synod. us.

As Rector of the Church of the Good Shepherd, New York City, I accepted the assessment of \$100 placed upon my congregation, and made an additional personal pledge of \$25, a total of \$125 for which I hold myself responsible. I have paid already \$90 of this amount, sending to His Lordship \$10 per month, from September when Synod adjourned, this sum being used by him for expenses of the Central Office in New York. The balance of \$35 is being paid in the same proportion. Moreover, my congregation, on the appeal of Bishop William Ernest, has forwarded for Cuba, a special emergency gift of \$25 for the assistance of our brother there.

The Church of the Good Shepherd has great responsibilities. She alone supports the Primate of the African Orthodox Church, but is always ready to respond to the call of other congregations in distress, as in the hurricane disaster, when she halted for a Sunday last October, in her own Campaign for funds, to take a collection of over \$80 for St. Peter's Church, Miami, Florida.

Our people in other congregations are no poorer, no more burdened, and no less responsive, but they lack broadminded, unselfish leadership. The fault lies at the door of the Clergy. Their thoughts are limited to themselves and their own congregations. Their horizon is not an extensive one. Selfishness and narrowness, stand-alooness and disinterestedness in others, will never extend a **CHURCH**. It may promote, for the time being, parochial and personal welfare, but not the welfare of the African Orthodox Church. Brethren, "these things ought not so to be". The people will follow if you lead. Cast fear aside. Forget your own pressing needs at home and make a **VENTURE OF FAITH** for God, and for this Church which He has so graciously planted among **OUR RACE**.

With confidence in your determination to respond to your obligations before we meet in Boston, Sept. 7th next,

I am most Cordially yours,

†ALEXANDER,

Archbishop and Primate.

## CHURCH NEWS FROM FLORIDA

Sunday May 1st, 1927 will long be remembered in St. Mary's Church, Key West. His Lordship, the Right Rev. William Ernest, D.D., was the Celebrant and Preacher at Mass, and at 7:30 P.M., he conducted Vespers and confirmed a class of ten persons. These were Lorraine Carey, Maria Carey, Eleanor Major, Bertha Rolle, George Lee Sawyer, Robert Davis, Robert Sawyer, Thomas Major, William Ash and David Campbell. As might be expected, this first Confirmation to be performed by a Negro Bishop in Key West, drew a large attendance and all were deeply impressed both with the Rite as performed in the Holy African Orthodox Church, and with the significance of the occasion. This has given a great impetus to the work of St. Mary's. There is no clergyman of our church in Key West, and the Bishop is compelled to visit this point about once each month. But consecrated, as all our Auxiliary Bishops have been, for the express purpose of spreading the African Orthodox Church among our people at distant points, Bishop William Ernest, at great sacrifice and expense, leaves his Cathedral Church of St. Peter, Miami, and travels to this southern extremity of Florida and the United States in order to serve his brethren there. The laity of our Church in Key West are to be congratulated, especially Mrs. Frances Symonette and her grand-daughter Miss Lorraine Carey. These two females gathered together the class of ten for first confirmation, an example of what can be done by others elsewhere if the people have "a mind to work". In Easter Day the Church School of St. Mary's rendered a splendid and appropriate program under the leadership and preparation of Miss Lorraine Carey who is the Assistant Superintendent. We wish this young lady, who is still in her "teens", continued health and success and increasing zeal and earnestness in the work. His Lordship the Bishop has requested the Primate to assist him in securing a devout and well-prepared Priest for Key West. Does this arouse the interest of any of our Reverend Fathers?

At St. Peter's Cathedral in Miami, a very beautiful marriage ceremony was performed on Sunday, May 8th, 1927, between Mr. William Ward, a native of Barbados and a Vestryman of the Cathedral, and Miss Sceva McPhee, native of Nassau, a member of the parish. Both contracting parties attended Low Mass at 7 o'clock, at which Rev. Father Perry was the Celebrant, and received Holy Communion. Immediately

after, the Lord Bishop, preceded by Crucifer, Thurifer and Acolytes, approached from the Sacristy, while the assembled choir and congregation sang the hymn "How Welcome was the Call", and celebrated the Sacrament of Holy Matrimony according to our Rite, the choir chanting, before the final prayers and blessing, Psalm 128. The large congregation enjoyed the service and at its close showered congratulations upon the Bride and Bridegroom.

## ST. AMBROSE ORGANIZED

Our congratulations are herewith tendered to His Lordship Arthur Stanley, D.D., Auxiliary Bishop of Massachusetts, for successfully organizing in the District assigned him by the Primate, another congregation of the African Orthodox Church, making now four centres of our work in the Bay State.

On Sunday, May 15th, 1927, the Church of St. Ambrose was duly opened for regular Divine Worship in the City of New Bedford, Mass., with Matins and Sermon at 11 a.m., Church School at 12:30, and Vespers and Sermon at 4 p.m., both services having been well attended and a goodly number of pupils enrolled in the Church School. His Lordship's text at Matins was "Enter ye into His gates with thanksgiving, and into His courts with praise", and at Vespers "Take ye away the stone". At 8 p.m. he preached by special invitation in the Portuguese Church of the Nazarene, where another large congregation listened to his sermon from the text "Alone, and yet I am not alone, because the Father is with Me". This congregation consists of American citizens of Portuguese ancestry and their pastor, the Rev. Mr. Durte, on their behalf, thanked the Bishop in a most whole-hearted manner, for his acceptance of the invitation as well as for the message he had so fervently delivered.

His Lordship spent about a fortnight in New Bedford lecturing, and on Sunday, April 24th, worshipped in the A.M.E. Zion Church in the morning, and preaching there in the evening by the invitation of the pastor, Rev. J. B. Wallace. On the following Sunday he worshipped in the morning in Bethel A.M.E. Church, Rev. Charles Crawford, pastor, and preached there in the evening from the subject "Cooperation", taking as his text, "Is thine heart right ss my heart is with thine heart? It is. If it be, give me thine hand. And he gave him his hand". A very large and appreciative con-



# 6 THE NEGRO CHURCHMAN

gregation listenel most carefully to the Bishop's exposition of these words, and at the close both the Pastor and congregation pledged him their cooperation in his work in New Bedford. The names of those who have already enrolled themselves as members of St. Ambrose African Orthodox Church, pledging their support in promoting its interests are: Mr. George Groebe, Mrs. Sarah Anne Groebe, Mr. John Bulgar, Mrs. Catherine Bulgar, Mrs. Juliana Lord, Mr. Oliver Conward, Mrs. Florence Conward, Mrs. Velonica Bushby, Miss Hattie Bushby, Miss Lilla Wiggins, Mr. Eustace L. Minot, Mrs. Prudence Minot, Mrs. May Louise Sprotts, and Mr. Moses Grovelle. His Lordship feels particularly grateful to Mrs. Clara Haddocks, who though a member of another Church, has given him valuable assistance in every way; to her daughters Miss Dorothy Haddocks for offering her services as Organist; and to Miss Priscilla Groebe as assistant Organist. He also places on record his gratitude to Rev. and Mrs. Charles Crawford, and Rev. and Mrs. J.B. Wallace for their kind hospitality.

His Lordship needs copies of "The Divine Liturgy". They are sold at headquarters for seventy-five cents each. Reader, send us One Dollar, with your name and address and the Archbishop will make good the remaining fifty cents, and mail **TWO COPIES** of the Liturgy to the Bishop as your **BIRTHDAY** gift to St. Ambrose. Send it **TODAY**. Show the Right Reverend Doctor Arthur Stanley that you rejoice with him in this infant child, — Ambrose, of the African Orthodox Church.

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## CHAPEL OF THE ATONEMENT (A.O.C.)

Lawnside, New Jersey

Lawnside is a strictly colored borough with a beautiful location on the White Horse Pike, nine miles from the industrial city of Camden. It has the unique distinction of being the only borough in the State of New Jersey with a Colored Mayor, Council, and Board of Education. The general progress in the community refutes in a large measure the general criticism against Negro governmental ability. We all know that it is very often said that the Colored man is not capable of self-government. Here is a concrete illustration of the fact in the affirmative. The above statement is not simply true in its temporal affairs, but it is also true in the spiritual activities of the community. There are three churches of

the demonstrations, viz.: Baptist, Methodist Episcopal, and African Methodist Episcopal, with pastors of exceptionally intelligent leadership.

The African Orthodox Church of the Atonement is of very recent birth, but is making itself felt in the community. Most of the parishioners were formerly churchmen, and are real, loyal men and women desiring Negro leadership with a zeal and ideal for a chance to prove their efficiency under the sane guidance of His Grace Archbishop Alexander. A large class is being prepared by the Archdeacon of New Jersey for the Sacrament of Holy Confirmation. The average attendance at Mass is thirty adults, and the Church School, with five teachers and twenty-eight pupils increases each Sunday both in attendance and enthusiasm. We are looking forward to a visit from our beloved Archbishop in the near future. We feel very grateful to Archdeacon Jackson who is doing everything within his power to teach, guide and help us, and has recently drawn plans for our proposed chapel. We are at present worshipping in Odd Fellow's Hall which we have arranged in a very churchly manner, but are anxious to worship under our own vine and figtree, so that we may further the cause of this independent Episcopal Church in our community. We desire the prayers of our sister parishes for the spiritual and material progress of our work.

Signed: Vestry and Communicants of  
The Chapel of the Atonement.

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## AN INVITATION

St. James Presbyterian Church  
59-61 W. 137th St., New York City.  
May 18, 1927.

The Most Reverend Alexander, D.D.  
Primate of the African Orthodox Church,  
New York City.

Greeting:—

St. James Church is entering its thirty-third year of service for Christ in this city by entering a new location, a larger and more commodious place of worship, St. Nicholas Avenue at 141st Street, in the month of June and early July.

We are very desirous of having you to rejoice with us on this occasion, and are inviting you to come and worship with us on Wednesday, July 6th, at 8 p.m., your-

self to preach the sermon, and the Church of the Good Shepherd, and other Churches of your diocese to worship in a body with us. Your choir to render music, and your ushers to take charge. The **WHOLE** service is in **YOUR HANDS**.

We trust that this date is convenient for you to do us this great honor, and trust that you will let us know soon, so that we may have the privilege of including you in our souvenir program shortly to be issued. Every Church and organization with whom we have had Christian fellowship, and to whom we owe a debt of Christian love, we hope to have with us in this great epoch of our Church's history.

Will you not assure us, as soon as you can, of your presence with us. If another date should be required, we will endeavor to adjust to suit you, as far as we possibly can.

St. James thanks you for the encouragement and fellowship we are sure you will give to us on this happy occasion.

Very faithfully yours,

The Session of St. James Church,  
WILLIAM LLOYD AMES, Pastor,  
WILLIAM A. CORNELIUS, Clerk.

## THE REPLY

Archbishop's House,  
246 W. 139th Street, N.Y.C.  
May 19th, 1927.

The Rev. Wm. Floyd Imes,

Pastor St. James Presbyterian Church.  
Rev. and Dear Brother:

Your invitation to me, and the congregations under my direction in this vicinity, to rejoice with you and your congregation in celebrating your advent into a larger and more commodious place of worship has just been received, and I hasten to notify you of our acceptance of same on the date specified.

The details of the service, as indicated in your letter, will be gladly acceded to, and I look forward to the occasion as one which will be mutually edifying and profitable.

Praying God's blessing upon your preparatory efforts to enter your new Church home,

I am most cordially yours,

† ALEXANDER,  
Archbishop and Primate.

## NOTICE TO LOCAL CLERGY

Pursuant to the above invitation and acceptance thereof, the Clergy and Church

Wardens of the Cathedral Congregation of the Good Shepherd, St. Mary's, St. Anthony, St. Joseph's, and All Saints, in the Borough of Manhattan, and St. John's in the Borough of Brooklyn, are hereby requested to meet at the Archbishop's House, 246 W. 139th Street, New York City, on Monday Evening, June 20th, to complete arrangements. The choirs of all six churches will take part in the service and join in the Procession. The hymns and other music will be selected at above meeting. Let all congregations keep July 6th open in order that we may rejoice with the Pastor and members of St. James Presbyterian Church.

Feeling confident that this request will be complied with.

I am, yours faithfully,

† ALEXANDER,  
Archbishop.

## THE ANTI-CLASSICAL WAVE

By Rev. Canon

G. G. M. James, M. A.

(Professor of Classics, Johnson, C. Smith University.)

A dangerous wave is passing over the landmarks of American education at the present moment in the form of a deliberate attempt by certain persons of non-classical training to discourage classical education. This phenomenon is observable more in connection with colored education in the South than in connection with white education of the North, where, as at all universities, properly so-called, every branch of learning is offered and taught.

I am told that science forms a new department in colored schools, and I am inclined to think that it is due to the fact that it is only within recent years that the Northern universities have been producing colored graduates in science. If this is true one can very easily understand how it comes about that the new learning is captivating the minds of young students, who, regardless of the nature of their future career, are meddling with science.

On the other hand, with the advent of colored schools, classics simultaneously found a place on the curriculum, because these institutions were more or less religious and their object was the preparation of men for the ministry.

If it is a difficult matter to find competent colored teachers of classics, (see New York and other State Board reports), one can imagine how unsatisfactory the teaching of classics must have been in the past.

Undoubtedly, these conditions have prejudiced the minds of many colored students who might have pursued a classical course, if this branch of education were offered under better conditions.

I do not blame colored students who hesitate to take up a classical course; but I certainly consider it amazingly strange on the part of colored teachers who deliberately attempt to discourage classical training.

In all the large cities of America, where the educational system is properly organized and is under white control, there is an increasing demand for teachers of classics. Would it not be more advantageous to the colored group to prove to the world that it could produce classical scholars than to discourage classical learning, and, then turn round and deliberately declare that there is no demand for it?

This is what I call the grossest piece of hypocrisy in colored education. The whole fabric of modern civilization has been built upon the foundation of the classics, and what the world is and hopes to be is attributable to classical learning. Law, the medical science, mental and moral philosophy, natural science, mathematics, military science, architecture, music, poetry, drama, rhetoric: all these blessings have come down to us directly through classics.

The more we investigate the relation between modern civilization and classics, the more we discover the inseparable relation between the two, and the increasing indebtedness of the former to the latter.

Our knowledge of the ancient world: its peoples, culture and civilization, the light that has been thrown upon the Christian religion, the advancement in modern times in science, art and literature, is due to modern exploration and research, which would have been impossible without Linguists, Anthropologists, Philologists: all of whom are classical scholars.

I have heard repeated references to the term "research," seemingly loosely applied. "Research" in its strict sense is concerned with classical learning, whereby scholars possessing the key to the ancient world can enter the great archives, examine documents and manuscripts in the original languages and bring to light valuable information for our edification and upliftment. I repeat, that there is a great danger in the attempt to discourage classical learning. It may be true that a similar tendency exists in some of the smaller white institutions, presumably for the reason of unsatisfactory methods.

This fact is all the more convincing when we read the recommendations, suggestions, and criticisms concerning the teaching of Latin and Greek, made by the classical League in the report of the recent classical investigation. At any rate are colored people justified in copying everything that the white people do? Would it not be safer and saner to determine the effect of an action before attempting it? If the white people of America can afford to discourage the teaching of classics: the colored people certainly cannot.

The latest ambition of the colored group is to prove its equality with the other groups of mankind; and it proposes to do this by the production of an original and complete history of the Negro race. Has it ever occurred to our minds that such an undertaking would be utterly impossible without a knowledge of classics? It seems to be useless to talk of producing an original history until the Negro race produces classical scholars of its own, who, interested in the welfare of their race, and learned in the ancient languages, shall be the best fitted to conduct explorations and research in the land of Africa, in the museums and archives of the world and to prove to the world the greatness of Africa's past civilization, and her relations with the then external nations, in the midst of whom she stood supreme.

In reality, white educationists, properly so-called, and the leading white educational institutions in America, are encouraging the study of classics.

At the present moment, we can safely say that a "classical revival" is taking place in America. The American Classical League, The American Philological Association and other learned societies exist primarily for the advancement of classical learning.

In addition to this fact, we are witnessing a new type of literature, which has for its aim, not only the encouragement of classical study but the awakening of fresher interests in the hitherto unexplored classical fields.

This dangerous anti-classical wave which has touched colored education in transit, is not being broad-casted by the accredited leaders of American education. On the contrary, it seems to originate from unauthorized sources, and to be thoughtlessly picked up by certain non-classical teachers among the colored group.

If the colored race abandons classical education, it will deprive itself of an essential blessing, and check its own progress in the upward march of civilization.



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### Auxiliary Bishops

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The Right Rev. Arthur Stanley, D.D., District of Massachusetts.  
283 Cottage St., New Bedford, Mass.

### Dean, Archdeacons, Canons

Rt. Rev. Reginald G. Barrow, L.Th., D.D., Dean, Christ Church,  
Brooklyn, N.Y.

The Ven. Dixon E. Philips, B.D., Archdeacon of Nova Scotia.

Ven. R. Daley Sibblis, Archdeacon of Cuba.

The Ven. Oscar W. Hollinsed, Archdeacon of Massachusetts.

Ven. Robert A. Valentine, Archdeacon of Chicago.

The Ven. Robert A. Jackson B. D. Archdeacon of New Jersey

The Rev. Canon Cyril O. Sheppard, All Saints, New York City.

The Rev. Canon Israel A. Mair, St. Mary's New York City.

Rev. Canon George S. Brooks, Canon Missionary, Borough  
of Brooklyn, N.Y.

The Rev. Canon Hugh H. Henry, S. John, Brooklyn, N.Y.

Rev. Canon George M. James, B.Th. M.A., Canon Lecturer, and  
Commissary for British Guiana. Charlotte, N.C.

### Other Priests

Rev. Fr. Horace C. Herod, L.Th., S. Anthony, New York City.

The Rev. Fr. Peter A. McDougall, Atlantic City, N. J.

The Rev. Fr. Emmanuel J. Millington, Bridgeport, Conn.

The Rev. Fr. William O. Perry, S. Peter's, Miami, Florida.

The Rev. Fr. John G. Bayne, Christ Church Brooklyn, N. Y.

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The Rev. Wilfred S. Kirnon, S. Joseph's, New York City.

Rev. Aubrey C. Hamilton, All Saints, New York City.

The Rev. James O. Greenidge, S. James', Boston, Mass.

The Rev. Joseph A. Ford, S. Barnabas', New York City.

The Rev. Fitzroy Nicholls, Good Shepherd N. Y. C.

The Rev. Gladstone S. Nurse, Good Shepherd, New York City.

The Rev. David E. Ewart, Missionary, Florida, Cuba..

Rev. Samuel G. Davis, Endich Theological Seminary, N.Y.C.

Rev. John C. Simons, Endich Theological Seminary, N.Y.C.

### Subdeacons

The Rev. Samuel O. Perkins, Christ Church, Brooklyn, N.Y.

Rev. Edwin H. Collins, S. Anthony, New York City.

Rev. William R. Miller, Endich Theological Seminary, N.Y.

### Deaconesses

The Rev. Sister Agnes, Good Shepherd, New York City.

The Rev. Sister Theresa, S. Mary's, New York City.

# The Negro Churchman +

*In Tenebris Lumen*



*The Very Rev. D. W. Alexander [Africa]*

*Bishop Elect of the African Orthodox Church  
Now on his way to General Synod*

NEW YORK CITY,

JULY, 1927

VOL. V NO. 7

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# The Negro Churchman

In Tenebris Lumen

Published monthly, except SEPTEMBER, by the Consistory in the  
interest of the African Orthodox Church

Archbishop ALEXANDER, Editor and Business Manager

Bishop WILLIAM ERNEST, Contributing Editor



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### "O AFRICA AWAKEN! THE MORNING IS AT HAND"

The "Morning" IS at hand! In the African Orthodox Church there is neither East nor West. For over three years hands have been linked across the seas. There is nothing LOCAL either in the Name or the Field of this Church. "African" is its designation, and it was organized for "Africans at Home and Abroad." From the Homeland comes a Native Son to receive Episcopal Consecration from an African Archbishop "abroad" assisted by two other Bishops of African descent. Blessed are the eyes which see the things which we shall see at Synod, for many have desired to see them and yet have not seen them! On our front cover page is a picture of Bishop-elect Alexander of our African Orthodox Church in South Africa, and on the back cover page a picture of himself and his Council. From left to right those sitting are Rev. Fr. I. Moutaig; the Bishop-elect (now on his voyage to America); and the Ven. D. F. Brown; and in the same order, those standing are Rev. John Likhing, Secretary; the Rev. J. R. Sims; and the Rev. Fr. D. Morgan. "The Morning Light is Breaking!" IN TENEBRIS LUMEN.



### THE ARCHBISHOP VISITS BOSTON

His Grace the Most Rev. Alexander arrived in Boston at 8 P.M. on Thursday June 9th, and was met at the Back Bay station by His Lordship Arthur Stanley, D.D., Bishop of Massachusetts, and Rev. James O. Greenidge, Vicar of St. James, Boston. At 9 P.M. His Grace met the Allied Vestries and Committees of Boston

and Cambridge and was delighted to find the preparations for the entertainment of the General Synod. Sept. 7-12 far advanced. The prevailing impression seems to be that since this is to be the first General Synod held away from New York, it is incumbent upon Massachusetts to make it a great success in order that the ability of Churchmen outside of the metropolitan city may be made manifest. Hospitality will be generous and abundant. For the six days of the General Synod the Scottish Rite Masonic Temple, with spacious and well-appointed auditoriums, committee-rooms, dining-room, kitchen, and sleeping accommodations for men, has been secured. The homes of members and friends are being made ready for their guests. Enthusiasm is at boiling-point, and is fully justified. Not only will there be a large number of clerical and lay deputies, but a larger body of members, friends and visitors will attend this Synod, and at the same time "see Boston" and "go through Harvard". New York juveniles are inquiring "what will it cost us to go to Boston?" They are saving nickels and dimes.

On Friday and Saturday the Archbishop examined two Candidates for Holy Orders. On Sunday, June 12th he pontificated at Mass and preached a "Trinity" sermon in St. James Church. It was a very hot day, and the chapel was uncomfortably crowded. A new Mass by Caleb Simper in G was credibly rendered by the choir. St. James has the most beautiful chancel appointments and furnishings of any African Orthodox Church, and is well worth seeing by visitors to Synod. At 3:30 P.M. His Grace confirmed in St. Michael's Church a joint class of candidates from the three congregations, presented by the Ven. Oscar W. Hollinsed, Archdeacon of Massa-

chusetts. Following this about 25 persons came forward to be anointed with the Sacred Chrism. The Archbishop preached at this also, but having come to Boston suffering from bronchitis, he succumbed during the afternoon and was compelled to request the Archdeacon to substitute for him at St. Luke's, Cambridge, at the Evening Service. Armed with the Cape and sermon of His Grace, the Archdeacon rendered his difficult task to the satisfaction of all.

Boston has but one thought, and it can be expressed in one word, — the SYNOD. Her invitation is, — "Come, for all things are now ready.

### OUR ARCHDEACONS

It is to be hoped that all our Archdeacons will realize their expectation to be present in General Synod at Boston, Sept. 7th. The Ven. D. E. Phillips, B.D., Archdeacon of Nova Scotia, now engaged in building the Church of St. Philip's, for occupancy in July or August, the Ven. Robert A. Valentine, Archdeacon of Chicago, gallant defender of the African Orthodox Church at our Western outpost, the Ven. R. Daly Sibblis founder of St. Alban's Miami; St. Barnabas, San German; and St. James, Santiago, all in Oriente, Cuba; the Ven. Robert A. Jackson, energetic pioneer in New Jersey, and the Ven. Oscar W. Hollinsed, senior priest of the A.O.C., form an archdiaconal quintet of whom we are extremely proud. They have all intimated that they will be present at Synod. These are the men who will enthrone the deputies with the glad tidings of forward and constructive work. The indications are that one or two bishops will be elected by this Seventh General Synod, and that good episcopal "material" will be found among our Archdeacons.

### THE REV. CANON G. M. JAMES, M.A.

The Rev. Prof. James who holds the Chair of Classical Languages in the Johnson C. Smith University in Charlotte, N.C., is spending a part of his vacation in Georgia. He is expected to deliver one of the outstanding addresses at the coming General Synod. Canon James is doing efficient and intelligent propaganda work for the African Orthodox Church among the intelligentsia of the southland, and as Commissary for the Colony of British Guiana, he has appointed two agents for the Negro Churchman in that distant territory. One

of these recently sent in 13 new subscriptions received from the leading professional men of Demerara. Canon James has thought out many ways and means for the extension of the A.O.C., and will come to Synod prepared to recommend their trial. His recent original article "The Anti-Classical Wave", which appeared in this periodical, has been published in many other Race journals North and South. It is timely and convincing.

### ORDINATION

On Sunday, July 24th, in the Chapel of the Good Shepherd, His Grace will confer Holy Orders. Five deacons are to be ordained priests, viz., the Rev. Fitzroy Nicholls, L. Th. and the Rev. G. St. Clair Nurse, both Curates of the Church of the Good Shepherd; the Rev. Joseph Alexander Ford, Vicar of St. Mark's Chapel, N.Y.C. the Rev. Wilfred S. Kirnon Vicar of St. Joseph's Chapel, N.Y.C., and the Rev. James Oscar Greenidge, Vicar of St. James', Boston. Three subdeacons are to be ordained deacons, viz., the Rev. James Nathaniel Dingwall of St. Paul's Church, New Haven; the Rev. William Miller and the Rev. C. F. Reed, both undergraduates of the Endich Theological Seminary. The Rev. Canon C. O. Sheppard will present the Candidates and preach. An invitation is extended to all our friends to be present to witness the ordination of these eight men from New York, Connecticut and Massachusetts.

### ▲ CORRECT ESTIMATE

During the month of June His Grace Archbishop Alexander received applications from two clergymen widely separated both in location and denomination. One hails from the Protestant Episcopal Church of America, and the other from the Moravian Protestant Episcopal Church overseas. But while unknown to each other, there was one experience which they shared in common, — long, unrequited, humiliating service in churches controlled and directed by white men. The African Orthodox Church organized Sept. 2, 1921, in the Church of the Good Shepherd, New York City, by the First General Synod, with delegates from our congregations previously established in Canada, Cuba and the United States, is the ARK OF SAFETY which stands in the offing ready to take aboard our brethren who quit the ships of an alien



race. "I make my application because I am firmly convinced that the African Orthodox Church is 'the only Church that has ABSOLUTELY at heart the welfare of the Negro'". So states one of these brethren, and his estimate is correct. IN TENEBRIS LUMEN.

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## DISTINGUISHED VISITORS

Among the frequent callers at the office of the Primate, the Most Reverend Alexander, are clergymen from overseas who desire to learn by first-hand information, the ideals and principles of the African Orthodox Church. One of the most distinguished of the June callers was the Rev. Mark C. Hayford, M.A., D.D., F.R.G.S., of West Africa, a gentleman who had been presented at the White House by the British Ambassador, Sir Esme Howard, and graciously received by the President of the of the United States, Mr. Calvin Coolidge.

Dr. Hayford is a Fellow of the Royal Geographical Society of England. His effective work toward improving the sanitary conditions of parts of Africa has won for him the election to the Royal Sanitary Institution of London. The African clergyman is the author of several books and pamphlets on the religious problems of West Africa. In Great Britain Dr. Hayford occupies a recognized position in scientific and religious circles. He is the head of the largest Church of native origin on the Gold and Ivory Coasts of West Africa, and is the president of a large School and Training College on the Gold Coast.

Dr. Hayford has lectured at the Rochester Theological Seminary, at the M'Cormick Theological Seminary, Chicago, at Tuskegee, Ala., and is booked to lecture at other religious and ecclesiastical institutions throughout the United States.

The churchman has devoted his years to uplift and education of his people in West Africa, and is recognized as an authority in several theological branches.

Dr. Hayford's lecture tour to this country has for its object the accomplishment of humanitarian and religious plans for the native of West Africa.

The clergy of the African Orthodox Churches in Canada and the United States are requested by the Primate to extend the courtesy of their pulpits to the Rev. Dr. Hayford. He has a "special message" to deliver.

From British Honduras the Rev. Mr. Elliott, a native Wesleyan clergyman, on a two months' vacation tour of the United States, came also to call on our Archbishop, and within a week repeated his visit, collecting data, literature and other items of information, in order that he may speak intelligently concerning us to the many persons in Honduras from whom he had received reports of the African Orthodox Church.

The Rev. Dr. Edward Augustus Abbott, D.D., (Endich) an old and tried friend of our Cause, was also a caller, and expressed himself as profoundly grateful for the degree of Doctor of Divinity conferred upon him by our Theological Seminary. Dr. Abbott has been in great demand this year as commencement orator and preacher of baccalaureate sermons. We wish him "good luck in the Name of the Lord."

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## WHY SO FEW?

From one of our exchanges we reprint a paragraph on "Roman Catholic Missions", as follows:—

"Most of the work of the Roman Catholic Church among our group is under the auspices of the Josephite Society. Engaged in this work are 84 priests, two or three of whom are colored. In preparation for this work are 32 seminarians and 85 students; and 208 sisters and 78 lay teachers are at work in institutions and class-rooms. In these mission schools are 10,509 pupils. There are 53 churches with resident priests and 29 attended missions."

Please note this statement: "Engaged in this work are 84 priests, two or three of whom are colored." WHY SO FEW? Will any of our Roman Catholic friends answer? The usual answer given by Roman Priests is that Negro youth have not the "vocation", or do not wish to spend twelve years in preparation through High School, College, and Seminary for the Priesthood. But is that quite true? It that the REAL reason? Let us have a CONFESSIO.

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## LUNACY AND EMOTIONAL RELIGION

It would appear that lunacy is on the increase in the Leeward Islands. The Governor of the Colony recently called public attention to the fact, and among other contributing causes, mentioned alcoholism, and

# THE NEGRO CHURCHMAN

excessive emotionalism in religion. Much discussion has been going on in certain religious quarters in New York City concerning "Pentecostalism", a cult whose followers fall on the floor in "ecstasy" and babble or "sing" in strange and unknown "tongues". The Rev. Dr. John Straton, prominent white Baptist preacher of Calvary Church, was recently compelled to disclaim any encouragement of Pentecostalism in his Church. We regret to learn that this distorted type of worship has contributed to the increase of insanity in the West Indies. We quote from "The Union Messenger" of St. Kitts:—

"His Excellency the Governor, Sir. Eustace Fiennes, in his address before the Federal Legislative Council gave emotional religion, as one of the reasons for the increase of lunacy in the Colony. Recently, we passed at Irish Town and heard the combination of the most unearthly sounds being made under the guise of religion. We believe in religious liberty, but it does not appear fair to the neighborhood to allow what goes under the name religious exercise to become a nuisance. In the case of this sect, called Pentecostal or "Holy Jumpers," emotional religion is an effect and whatever religious exercises are, we are very certain that what we have heard could not be "religious" and seemed rather that God is being mocked. We think that it is time that the leaders be warned that the tolerance of the community is at an end and that the nuisance must cease. They ought to be told plainly that their exercises must be conducted with much less emotion or motion or both, more soberly and sanely, more decently, and religiously."

## CHURCH OF THE GOOD SHEPHERD, N.Y.C.

The Joint Concert given at Imperial Auditorium by the Antigua Mutual Aid Society's Band, Mr. De Witt J. Martin Conductor, and the Choirs of the African Orthodox Churches of Good Shepherd, St. Joseph and St. Anthony, in aid of the "Drive" being made by the Church of the Good Shepherd, was one of the greatest successes ever attained in our parochial experience, and our thanks are due, not only to the participants mentioned, and the public who attended in such large numbers, but also to Mr. Edward T. Henry who was both the promoter and Master of Ceremonies. The PROGRAM follows:

### PART I.

1. a) MARCH—"The Bull Ring" ..... Beretta-Laurendeau
- b) OVERTURE—"The Fall of Jericho" ..... J. B. Maillochaud
2. ANTHEM—"The Lord is Shepherd" ..... Sweeney
- S. Anthony A. O. Church Choir
3. SOPRANO SOLO—"I Hear You Calling Me" ..... Farshall
- Mrs. W. R. Miller
4. PIANO SOLO—Prelude in C sharp Minor ..... Rachmaninoff
- Rev. W. R. Miller
5. ANTHEM—"Welcome, Sweet Day of Rest" ..... Kirkpatrick
- S. Joseph A. O. Church Choir
6. TROMBONE SOLO—Selected
- Mr. Joseph (Band Accompaniment)
7. VOCAL DUET—"One Sweet Solemn Thought" ..... Ambrose
- Lady McGuire and Mr. Hebbons
8. CONTRALTO SOLO—"Ope' Thou Mine Eyes" ..... Baily
- Miss Irene Miller
9. ANTHEM—"The Lord is My Light" ..... Clark
- Good Shepherd A. O. Church Choir
10. SOPRANO SOLO—"I come to Thee" ..... Caro Roma
- Mrs. Hugh H. Henry
11. TENOR BANJO SOLO—"Our Director" ..... Bigelow
- Mr. Thomas R. Allen
12. SONG—"Humoresque" ..... Anton Dvorak
- Antigua Mutual A. S. Band

### PART II.

1. MARCH—"Trombonium" ..... Buell N. Withrow
- Antigua Mutual A. S. Band
2. ANTHEM—"O Give Thanks Unto the Lord" ..... Millar
- S. Anthony A. O. Church Choir
3. SOPRANO SOLO—"How Lovely are Thy Dwellings" ..... Liddle
- Mrs. C. Galloway
4. TENOR SOLO—"Consider and Hear Me" ..... Wooler
- Mr. Hebbons
5. ANTHEM—"Let not Your Heart be Troubled" ..... Sweeney
- S. Joseph A. O. Church Choir
6. QUARTET—"Rigoletto" ..... G. Verdi
- From Antigua Mutual A. S. Band
7. SOPRANO SOLO—"I Will Extol Thee, O Lord" ..... Costa
- Mrs. Iris Jacobs

8. TENOR SOLOS
  - a) "Arioso" from Pagliacci...Gurriero
  - b) "A Dream" ..... Selected  
Mr. A. Alken
9. ANTHEM—"Great and Marvelous are Thy Works" ..... Kirkpatrick  
Good Shepherd A. O. Church Choir
10. RECITATION—"The Master's Com-  
"ing" ..... Selected  
Mrs. W. R. Miller
11. QUARTET—Selected  
The Hawaiian Four
12. SELECTION—Old Favorites .....  
Julian S. Seredy

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## ST. MARY'S CHURCH, NEW YORK CITY

On Sunday Evening June 19th, His Grace Archbishop Alexander visited St. Mary's and confirmed a class prepared by Rev. Sister Angelina Theresa and presented by the rector Rev. Canon Israel Mair. A goodly number came forward after the confirmation to be anointed with the Sacred Chrism. The Chapel was crowded on the occasion. The preacher was the Rev. Fitzroy Nicholls, L.Th., recently graduated from the Endich Theological Seminary. On Wednesday Evening, June 22nd, the friends and parishioners of St. Mary's assembled in the Chapel for worship and to say "au revoir" to their priest. Canon Mair sailed on Saturday June 25th for Jamaica. B.W.I., where he will spend his vacation of two months. During his absence the clergy of other congregations will render assistance in maintaining all services regularly. All of us rejoice with Canon Mair in his well-earned vacation and trust that he will be greatly benefited by the same.

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## ST. ANTHONY'S CHURCH. NEW YORK CITY

By Mrs. M. Whyte

On Sunday June 5th, St. Anthony's Church celebrated its third anniversary. At 11 A.M. there was Sung Mass. The sermon was preached by Father H. C. Herod; and the words of his text were "Bring ye all the tithes into the storehouse." Too much cannot be said of the forceful manner in which the well-drawn references were made throughout the sermon. The anthem "O give thanks unto the Lord," was well rendered by the choir.

At 4 P.M. Sacred Concert began. Mr. S. Hillman acted as Master of Ceremonies.

Unusual talents were displayed, after which the progress of the year's activities were outlined. Representatives from various organizations attended and spoke.

Vespers and sermon brought the day's activities to a close. Many thanks to the well-wishers and friends who contributed generously at all the services. "Forward" is the word for the new year. The rector particularly expresses thanks to the visiting clergy, viz., Rev. Canon Sheppard, Rev. Canon Smith and the Rev. G. S. Nurse.

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## ST. JOHN'S CHURCH, BROOKLYN, N. Y.

By Mr. C. E. Gabrielle

On Sunday May 29th, the Rev. S. A. Jones, Associate Minister of Boyle's A.M.E. Zion Church, delivered a very inspiring sermon and took as his text. "Lord, is it I?" We were very favorably impressed and were glad to see the spirit of fellowship and fraternity manifested by the reverend gentleman whose eloquent sermon as well as his good wishes were greatly appreciated.

The Women's Auxiliary gave a Social Gathering on June 2nd at the home of Mr. and Mrs. O. Joseph, as a mark of the appreciation of the congregation to the kind friends who were good enough to assist us in making our various Concerts successful. A very enjoyable evening was spent by those of us who were able to be present.

Sunday, June 5th, being Whit Sunday, the Holy Communion was administered, and the special envelope Offering for the Archbishop was taken, according to the ruling of Synod. At, 4 P.M. that same day, two Lectures were given by Messrs. Edun-Ayo Horatio and Ebun Adeyoju (better known as Messrs. Cole and Gabrielle), both natives of West Africa. Mr. Cole spoke on the subject:—"The Harvest in Africa truly is great, but the Laborers are few", and Mr. Gabrielle on "West Africa—Present and Future". In spite of the inclemency of the weather, the attendance was fair, and a collection was taken for the benefit of the Church. Both these gentlemen have become members of the Church.

In the audience there were two other West Africans, Messrs. Wright and Jackson who also gave us words of cheer, encouragement and good wishes, and they both promised to give us Lectures sometime in the future, and to help us in any way possible.



## 6 THE NEGRO CHURCHMAN

We have to express our gratitude to Miss A. Roach, our worthy Organist, who has been kind enough to donate to the Church twelve copies of the Organ Score Anthem Book, which is an expression of her keen interest in the music of the Church. Miss Roach is also very glad for the assistance and hearty co-operation of the recently appointed Assistant Organist, Mr. C. E. Gabrielle.

On Sunday, June 26th, the Rev. C. T. Francis preached for us at the Vesper Services on the subject, "God's Provision", and took as his text, Genesis 22:8. It was a very practical sermon, and the reverend gentleman, friend and well-wisher of our Church, so loves the African Orthodox Church that it is not to be wondered at if in the near future he becomes one of us.

In conclusion, it is impossible for me to refrain from expressing my admiration for the zeal, courage and perseverance of our energetic Rector, Rev. Canon H. H. Henry, who deserves the hearty co-operation and loyal support of the well-thinking people of this community to enable him to achieve the goal of his ambition for St. John's African Orthodox Church.

There is life and joy in St. John's for things which can bear to be cut off and yet persist in living, must have life in themselves. At the present day, amidst life's varying scenes, when one is beneath oppositions and the many difficulties that await the ambitious soul trying and aspiring to reach the mountain-top, we still find room for comfort and joy for there has been given to us the assurance of the Master:—

"Be of good cheer; I have overcome the world"; and this is the spirit in which the work is being carried on. Therefore, while now we live in hope and faith and love, we await with joy the coming years, and pray that this good work of the African Orthodox Church, which is now on the forward march, will continue to spread, and its members be numbered with the saints in glory everlasting.

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### ST. LUKE'S CHURCH, CAMBRIDGE

By Miss Sybil Isaacs

This report is intended to cover activities in St. Luke's over the past seven months. In spite of all obstacles we are pressing onward toward the goal. Beginning with our Anniversary Celebration on St. Luke's Day, Oct. 18th last, we have had a very busy

time. On every hand there are signs of life and vigor in every phase of our work. In connection with the Anniversary we held an old-fashioned Lovefeast, a new thing for Cambridge, Mass. The offerings received were devoted to the aid of our church in Florida. This was followed by a very successful Social and Bargain Sale conducted by our Altar Guild. On the first Sunday in February we held our Candlemas Service and Procession, every member of the Choir and Congregation bearing a lighted candle, and all were impressed with the solemnity and beauty of this significant festival. On Washington's Birthday, a "Poverty" party was given, prizes being given to the most poorly dressed couples. This caused much fun and enjoyment. During Lent, according to our usual custom, we held cottage services at the homes of members and they were all well attended. For Synod Entertainment Funds S. Luke's gave a Sacred Cantata which was splendidly rendered to a large and appreciative audience. This was followed, a week later, by a joint concert for the same purpose. On Palm Sunday the Ven. Archdeacon Hollinsed sang Mass and this service proved a most inspiring one. He also celebrated at 11 a.m. on Easter Day for us. In the evening of Easter Day the Church School presented its Easter Exercises. Our Altar Guild presented during Lent new violet hangings for the Altar, and new White ones for Easter. These latter, with carnations and tulips in abundance made the Altar beautiful for the Resurrection Festival. For these gifts the entire congregation is grateful to the Altar Guild.

(This article was delayed somewhere, between its writing and its arrival in our editorial office. But good news is always enjoyable. — Editor N.C.)



### ST. PETER'S CHURCH, MIAMI, FLA.

By Bishop William Ernest

The celebration of our SECOND Anniversary was begun on Monday the 16th. of May and continued to Sunday the 22nd. The services were well attended each night and very inspiring.

On Monday night the Rev. J. R. Evans of Mt. Zion Baptist Church preached while his Choir supplied the music, and so it was with each church which was represented.

The other nights were as follows:—

Tuesday night, Rev. Jos. Smith, St. Marks' Bp. Ch.; Thursday night, Rev. W. A. Allen, Trinity, Wes. Ch.; Wednesday

night should have been occupied by the Rev. Drake of St. John, but for some reason or other up to the present unknown he did not turn up. We, however, supplied the vacancy ourselves.

At 3 P.M. Sunday afternoon we had a Mass meeting at which were present the Mary's Wesleyan Choir, St. Matthew's Choir and representatives of the congregations and the clergy. The Rt. Rev. E. A. Roberts of St. Mary's preached a very helpful and encouraging sermon. Other speakers were Rev. McDonald of St. Matthew's Baptist Church, Rev. Butler of the A.M.E. Zion Church, and Deacon Taylor of St. Matthews'.

These services have served to stretch the cord of Christian love around the churches a little more and establish cordiality where once there was a pronounced absence. We hope that day by day Christians will learn more and more to manifest one to the other the spirit of The Christ.

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## ST. MICHAEL'S AND ALL ANGELS LIBERTY CITY, FLA.

By Bishop William Ernest

On Whitsunday we held our first Divine Service. We had our Mass meeting the Sunday previously, at the St. Paul's Baptist Church of which Rev. Edwards is pastor. expressed the desire to start a mission. At the close of the Mass Meeting several Martins were rendered on Whitsunday by Mr. Lionel Williams, a Lay Reader of St. Peter's, Miami. At 3 P.M. we visited Liberty City and held service after which we received the names of members.

The following have registered as members of this new mission:

Mrs. Mildred Byrd, Felix De Lancy, James Delancy, Ronald De Lancy, Mrs. Ellen De Lancy, A. Byrd, Mrs. Theresa O'Brien, L. Wilkinson, Mrs. L. Wilkinson, Frank Hanna, May Hanna, Bill Hanna, Mrs. L. A. Williams, L. A. Williams.

Rev. W. O. Perry on his return from Key West officiated at Mass on Sunday the 19th inst.

The work promises a successful future. We pray that the present hardships which are being experienced will soon come to an end.

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## ST. MARY'S, KEY WEST, FLORIDA By Rev. Fr. W. O. Perry

In obedience to the instructions of His Lordship William Ernest, D.D., Bishops of

Florida, we proceeded to Key West on June 4th to be with St. Mary's congregation for Pentecost. We found the members at work preparing the building at the corner of Thomas and Olivia Streets for worship, which is a much better place than their former hall on Petrona Street. We "got on the job" at once, and arranged our services for the following day: Low Mass, 7 a.m., Sung Mass, 11 a.m., Church School, 3 p.m., Vespers 8 p.m. These were held on Pentecost as scheduled, and were all successful. One new member was received. By unanimous request of the officers and congregation we consented to spend the week with them and conduct the Trinity Sunday services. We printed 300 circulars, and distributed same. announcing said services, publishing the same in the local paper, "The West Citizen". While awaiting Sunday we held Vespers on Monday, Tuesday, Wednesday and Thursday evenings. For assistance rendered us we place on record our thanks to the clergy of Key West, particularly Rev. C. J. Neeley, Rev. Henry Mickens, Rev. A. R. Cohen. Rev. A. R. Epperson, and Rev. N. J. Cruthington. If a well-prepared Priest can be found for St. Mary's Key West, the work will grow wonderfully. The members are doing their very best. May God bless them!

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## OUR NICARAGUAN MISSION

By Rev. W. S. Jones

Our Holy Week Services were conducted in the "open air" at various points each evening, and were both helpful and well attended. On Good Friday we held our Three Hours Service from noon until three with meditations on the Seven Words from the Cross, Martins Service was very inspiring. The text for the sermon was "Your sorrows shall be turned into joy". The preacher dealt with his subject so as to give it a twofold significance: first, in reference to Our Lord's Resurrection and Restoration of Himself to His Disciples who would gladly welcome Him; and second, in reference to our Political Movements. Owing to the sad demise of General George Hodson, Colored Leader of the Liberal Party of Bluefield's at this critical time in the nation, casting gloom over the community, we postponed our monthly Special Service. At the next occasion however, we were rewarded with a fine evening, the chief on "The Signs of the Times" in relation to address being given by Dr. A. S. Rahman Race questions. A Synopsis of this Ad-

dress will be forwarded later for publication. The African Orthodox Mission in Nicaragua sends greetings to all.

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### OTHERS

Lord help me live day by day,  
In such a self-forgetful way,  
That even when I kneel to pray,  
My prayer may be for Others.

Help me in all the work I do,  
To ever be sincere and true,  
And know that all I'd do for you,  
Must need be done for Others.

Let self be crucified and slain,  
And buried deep and all in vain,  
May efforts be to rise again.  
Unless to live for Others.

And when on earth my work is done,  
And my new work in heaven begun,  
May I forget the crown I've won  
While thinking still of Others.

Others, Lord, yes, others,  
Let this my motto be,  
Help me to live for others.  
That I may be like Thee.

—C. D. MEIGS.

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### LICENTIATE IN THEOLOGY

The Rev. F. H. Nicholls graduated from the Endich Theological Seminary at the head of the Senior Class, and having obtained an average of over eighty per cent throughout his course was given the Degree of "L.Th.", — Licentiate in Theology. Some of the questions of the recent examination are appended.

### CHURCH HISTORY

1. What striking feature distinguished early Christianity from pagan religions? Mention some of its effects.
2. Describe life in the original monastery, and give an estimate of the monastic movement.
3. Review the life and work of St. Augustine of Hippo.
4. Give a sketch of Gregory the Great, and mention his policies outside of Italy.
5. Discuss the rise of Mohammedanism and its conquests in the West. What was the cause of its triumphs?
6. What was the Iconoclastic Movement? What were its developments?
7. Discuss Charlemagne as Holy Roman Emperor, his conquests, and his relations with the Pope.
8. What were the Crusades? Tell their

underlying causes.

9. Explain scholasticism and mysticism. Name four scholastics and four mystics.
10. Give a sketch of the author of the "Divine Comedy". Mention some of the theological views contained therein.

### HOMELETICS

1. Choose a text, and give the topic, for a dogmatic an ethical, and an expository sermon respectively.
2. Outline a course of study which a young preacher should pursue, indicating the subjects and reasons for same.
3. You are about to prepare the outline of a sermon. Give your method of procedure.
4. Point out, and discuss, the three dominant purposes of pulpit oratory.
5. Explain the following, and tell their value in oratory:— argumentation, amplification, narration, repetition, persuasion.
6. Give a scheme for teaching (a) a dogma, (b) a sacrament.
7. Explain deduction, induction, and analogy, with reference to argumentation, giving an example of each method.
8. You desire to cultivate a good style in preaching. What rules would you follow? What mistakes would you avoid?
9. Justify the use of illustrations and anecdotes in sermons, and give a few rules governing such use.
10. You have entered the pulpit with your sermon well prepared. Mention and discuss the vital points for its effective delivery.

### DOGMATIC THEOLOGY

1. What are the various views of Deity which men have held?
2. Define the doctrine of the Trinity. Explain the relation of the Persons.
3. Discuss Creation showing its motive, agents and purpose.
4. What are the general functions of the Holy Angels, and what is the nature of their knowledge?
5. What are the component parts of man? What is the original and nature of the soul?
6. Define the doctrine of the Incarnation, give its purpose, and tell its relation to the Fall.
7. Classify the acts of Jesus, and discuss His human liberty and knowledge.
8. What are the cardinal elements of the Atonement? Mention its effects at, and beyond, Calvary.
9. What various titles are given to the Church? Explain her principal functions.
10. Whence does the Church derive her doctrine? Show the relation of Revelation to Reason.





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# The Negro Churchman +

*In Tenebris Lumen*



LESS, we beseech thee, O Lord Jesus Christ, thy Church throughout the world, and especially that portion thereof which thou hast graciously planted among our Race. Send, we pray thee, thy Holy Spirit to preside in the Synod (about to be) now assembled in thy Name and Presence. Direct us in all we undertake for the advancement of thy Kingdom and the welfare of the Holy African Orthodox Church. Pour upon our Primate Alexander, our Bishops and other Clergy, and the Congregations committed to their charge, thy continual blessing. Regard with thy favor our struggling people who seek peace, justice and equality in things spiritual and temporal, and grant that our humble efforts to maintain ecclesiastical freedom may, by thy divine assistance, stimulate the vast millions of our bloodkin to stretch out their hands to the God of our forefathers, the God of Ham, of Simon the Cyrenian and of Endich the Eunuch of Ethiopia. Then shalt thou be pleased with this thy people, and princes, priests and prophets shall come forth from among them, to truly preach and truly promote peace and goodwill among all mankind, looking to thy glorious appearing, who livest and reignest with the Father, in the unity of the Holy Ghost, one God, world without end. Amen

(Set forth by Primate Alexander)

NEW YORK CITY, AUGUST, 1927

VOL. V NO. 8

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# The Negro Churchman

In Tenebris Lumen

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Archbishop ALEXANDER, Editor and Business Manager  
Bishop WILLIAM ERNEST, Contributing Editor



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VOL. V No. 8 NEW YORK, AUGUST, 1927 TEN CENTS

### AGENDA OF SEVENTH GENERAL SYNOD OF THE AFRICAN ORTHODOX CHURCH

SEPT. 7th-12th 1927

#### HELD IN SCOTTISH RITE TEMPLE, BOSTON, MASSACHUSETTS

Wednesday, Sept. 7th

- 8.30 P.M. Solemn Vespers; Cantor, Ven. O. W. Hollinsend; Lector, Ven. R. A. Valentine; Preacher, Rt. Rev. William Ernest, D.D.
- 9.40 P.M. Official Opening of General Synod by the Most Rev. Alexander, M.D., D.C., Primate.
- 9.45 P.M. Addresses of Welcome, with Responses.
- (a) The Rt. Rev. Arthur Stanley, D.D., Bishop of Massachusetts, responded to by the Ven. Robt. A. Jackson, D.D., of New Jersey.
- (b) The Ven. O. W. Hollinsend, Archdeacon of Massachusetts, responded to by the Ven. D. E. Philips, B.D., of Sydney, N.S.
- (c) Mr. Walter Isaacs, Cambridge, Mass., responded to by Mr. Theodore Bacchus, N.Y.C.
- (d) Mrs. Elvira Headley, Boston, Mass., responded to by Rev. Sister Angelina Theresa, N.Y.C.
- (e) Hon. Rev. F. A. Toote, M.A., Acting President U.N.I.A., responded to by the Rt. Rev. Daniel William Alexander, Bishop-elect of South Africa.
- 11.00 P.M. Closing Prayers and Blessing by the Primate.

Thursday, Sept. 8th

- 9.00 A.M. Mass (Corporate Communion), Celebrant, His Grace, Alexander.

10.00 A.M. Roll Call. Status of Clergy in Synod other than Bishops and Priests. Receiving into organic union with General Synod the Churches of St. Ambrose, New Bedford, Mass. St. John's, Brooklyn, N.Y.; St. Mark's, N.Y.C.; The Atonement, Lawnside, N.J.; St. Mary's, Key West, Florida; S. Michael and All Angels, Liberty City, Florida. Deputies from these Churches seated.

10.30 A.M. Report and Address of His Grace the Archbishop.

11.30 A.M. Report and Address of His Lordship William Ernest.

12.00 A.M. Report and Address of His Lordship Arthur Stanley.

12.15 P.M. Report and Address of the Rt. Rev. D. W. Alexander, Vicar Apostolic and Bishop-Elect, Province of South Africa.

1.00 P.M. Luncheon Recess.

2.30 P.M. Report of Ven. R. D. Sibblis, Archdeacon of Oriente, Cuba.

2.45 P.M. Report of Ven. D. E. Philips, Archdeacon of Nova Scotia, Canada.

3.00 P.M. Report of Ven. O. W. Hollinsend, Archdeacon of Massachusetts.

3.15 P.M. Report of Ven. R. A. Valentine, Archdeacon of Chicago.

3.30 P.M. Report of Ven. R. A. Jackson, Archdeacon of New Jersey.

3.45 P.M. Parochial Reports by Clerical and Lay Deputies.

4.45 P.M. Our Attitude toward Schism and Schismatics Declared.

5.30 P.M. Dinner Recess.

8.30 P.M. Hymn, Creed, Prayers. Rev. Canon H. H. Henry, Brooklyn, N.Y.

8.45 P.M. Roll Call. Minutes.

9.15 P.M. "Shall we elect **ONE** or **TWO** Bishops at THIS Synod?"

10.15 P.M. Nomination of Candidates for the Episcopate to serve as Auxiliary

Bishops in the Province of North America.

- 10.45 P.M. Approval given for the Consecration of the Very Rev. Daniel W. Alexander as Primate of the Province of South Africa.  
11.00 P.M. Closing Prayers and Blessing by His Lordship William Ernest.

#### Friday, Sept. 9th

- 9.00 A.M. Mass. Celebrant, His Lordship William Ernest.  
10.00 A.M. Episcopal Election.  
11.00 A.M. Reports and Election of General Officers of Synod.  
11.30 A.M. Report and Action re Central and Extension Fund.  
12.30 P.M. Statistics for Year ending July 31, 1927; Rt. Rev. William Ernest.  
1.00 P.M. Luncheon Recess.  
2.30 P.M. Report on Theological Education; the Dean of Endich Theological Seminary.  
3.00 P.M. The Authorized Liturgy and Hymnal and their use.  
3.30 P.M. "The Negro Churchman" Our Greatest Missionary; Its Support.  
4.30 P.M. Reports of Deaconesses, including Woman's Auxiliary.  
5.00 P.M. Report of Knights of Alexander.  
5.30 P.M. Dinner Recess.  
8.30 P.M. Hymn, Creed, Prayer, Rev. Fr. J. O. Greenidge, Boston, Mass.  
8.45 P.M. Roll Call. Minutes.  
9.15 P.M. "Church Extension at Home and Abroad". The Rev. Cason G. M. M. James, M.A., B.D.; Discussion.  
10.15 P.M. "Redeeming Financial Pledge to South Africa".  
11.00 P.M. Closing Prayers and Blessing, His Lordship Arthur Stanley.

#### Saturday, Sept. 10th

- 9.00 A.M. Mass, Celebrant, the Ven. D. E. Philips, Nova Scotia.  
10.00 A.M. Reorganization of Women's Auxiliary.  
10.30 A.M. Constitutional and Canonical Amendments if any.  
11.00 A.M. Clerical Status and Discipline.  
11.30 A.M. "Shall General Synod be held Annually as Heretofore?"  
12.00 M. Invitation for Entertaining the Next Synod acted upon.  
12.30 P.M. "Shall Our Archbishop be relieved of Parochial Work?"  
1.30 P.M. Luncheon. Afternoon and Evening left open for Recreation.  
3.00 P.M. **Conclave.** All Bishops, Bishops-elect, and Archdeacons requested to attend.  
8.30 P.M. Rehearsing of Consecration Service by Participants

#### Sunday, Sept. 11th

- 7.30 P.M. Mass. Celebrant, Ven. O.W. Hollinsed, Boston, Mass.  
11.00 A.M. Mass and Consecration of Bishops. Celebrant and Consecrator, His Grace Alexander; Assisting Bishops the Rt. Rev. William Ernest and the Rt. Rev. Arthur Stanley. Preacher, His Lordship Arthur Stanley.  
3.30 P.M. Public Mass Meeting. Music by the Robed Choirs of St. Michael's, St. James, and St. Luke's Churches of Boston and Cambridge. Procession. Devotional Services by Rev. Fr. G. St. Clair Nurse and Rev. Fr. E. J. Millington, both of New York City. Seven-minute Addresses until 6 P.M. by the Clerical and Lay Deputies. Enthusiastic Meeting.  
Closing Prayers and Blessing by His Lordship Daniel Alexander of South Africa.  
8.15 P.M. Solemn Vespers, Cantor, the Rev. Canon Henry of Brooklyn, Lecturer, Rev. Canon James of British Guiana. Presentation by the Primate of the newly-Consecrated Bishops who will make their first Episcopal Addresses of 15 minutes each.  
Resolutions of Thanks. Offerings.  
10.00 P.M. Solemn Te Deum.

#### Monday, Sept. 12th

- 9.00 A.M. Mass (Corporate Communion) Celebrant, one of the newly-Consecrated Bishops.  
10.00 A.M. Roll Call. Minutes.  
11.00 A.M. Treasurer's Report. Action on Same.  
11.30 A.M. Appointment of Committee and Commissions.  
11.45 A.M. Unfinished and Miscellaneous Business.  
12.15 P.M. Final Reading of Minutes.  
12.30 P.M. Closing Service, with Pastoral Charge, and Blessing by the Primate Alexander.  
1.00 P.M. Adjournment sine die.

#### GENERAL SYNOD NOTICES

1. All Parochial clergy are requested to mail their statistical reports, not later than August 15, to Rt. Rev. William Ernest, 355 N.W. 14th Terrace, Miami, Florida. If they have not received a "Form" for this purpose, they should write immediately to His Lordship requesting same.

2. All non-parochial clergy must send to the said Bishop, by said date, a written report of their ministerial activities during the year ending July 31, 1927, same to be read at Synod.

3. The names of Lay Deputies with their credentials, should be sent, not later than August 1, to the office of the Primate, Congregations which are unable to send a Lay



Deputy should notify the Primate by said date, requesting the appointment of a proxy.

4. A "Synod Dollar" should be taken in every congregation from every member, to aid in the expenses of the Synod and in travelling expenses of the elected Deputy.

5. All indebtedness for "Divine Liturgy" and "Negro Churchman" must be paid before, or at Synod.

6. "White" is the color for the Opening Service. "Green" for all others. Bring suitable robes, hoods and vestments.

7. All Clerical and Lay Deputies will receive board and lodging as the guests of the three congregations of St. Luke's, Cambridge, Mass., St. Michaels and St. James's, Boston, Mass. They should however notify the Ven. O. W. Hollinsed, 29 Wellington St. Boston, Mass., of their desire to be entertained as above. Write NOW.

8. The "Prayer for the Synod" is to be said in all our churches before, and during the Synod. See front Cover.

9. The Synod number of the "Negro Churchman" will appear early in October. No September issue of this Magazine is published.



## HISTORICAL FACTS, 1921, 1925

In 1921 "The African Orthodox Church" held its First General Synod in the Church of the Good Shepherd, New York City, on September 2, 3, 15 and 16, the President being the Rev. Dr. George Alexander McGuire, and its Secretary the Rev. William Robertson. The First Article of the Constitution then adopted reads:—

### ARTICLE I.

#### Name

The name of this Church, which was organized September 2nd, 1921, is and shall be THE AFRICAN ORTHODOX CHURCH. Its faith, as declared, is Orthodox, in conformity with the Orthodox Churches of the East from which its Episcopate is derived. While it admits to membership and other privileges persons of all races, IT SEEKS PARTICULARLY TO REACH OUT TO THE MILLIONS OF AFRICAN DESCENT IN BOTH HEMISPHERES, and declares itself to be perpetually autonomous and controlled by Negroes. Hence the name. AFRICAN ORTHODOX.

For good reasons the General Synod of 1925 took out a Charter of Incorporation in the State of Florida, in Sept. 1925, operative in all parts of the United States and Countries elsewhere. We quote the first two Articles of said Charter:—

### ARTICLE I.

The name of the Corporation shall be THE AFRICAN ORTHODOX CHURCH and its principal headquarters or place of business shall be Miami, County of Dade and State of Florida.

### ARTICLE II.

The general nature and object of the Corporation shall be Organized Society for the purpose of establishing churches and missions THROUGHOUT THE STATE OF FLORIDA AND ELSEWHERE as the Corporation may see fit to establish and to build and construct churches and missions in such places THROUGHOUT THE UNITED STATES AND ELSEWHERE as it may be able to extend itself and to induct into the Corporate Body or churches such members and adherents as may subscribe to the tenets and faith of the said AFRICAN ORTHODOX CHURCH and to borrow money that may be necessary for the construction of churches, missions, rectories and other places necessary for its purpose in the propagation of the Gospel as it appears to be true and orthodox and to exercise full control, supervision, powers and everything necessary or incidental to the maintenance of this Corporation and to carry on everything requisite and needful in the promotion of said Church as incorporated, not inconsistent with the laws of the State of Florida OR OF ANY OTHER STATE OR COUNTY and not inconsistent with the Constitution and By-laws hereinafter to be instituted for the Government and conduct of this Corporation.



## THE AMERICAN CATHOLIC CHURCH AND THE AFRICAN ORTHODOX CHURCH

"The Orthodox Catholic Review" which is "a monthly survey and critique of Church affairs", edited by American Orthodox Clergy under the authority and supervision of Archbishop Aftimios. has, in its March 1927 number, an editorial which must cause many heartaches to our brethren of the Anglican and Protestant Episcopal ministry. It also contains a "Survey of Numerous Independent Bodies and Clergy", challenging their claims to the use of the term "Orthodox", and to connection and communion with the "Eastern Orthodox Catholic Church". The Editor, in an "Editorial Note", bears down hard upon Archbishop Lloyd of the American Catholic Church, a

body "incorporated under the laws of the State of Illinois in the year 1915". This body has as a "parenthetical title" the words "Western Orthodox Church", but which is no part of its "corporate name". The Archbishop disclaims any intention, by the use of said "parenthetical title", to "lead any to infer that we were taking the place of the Eastern Orthodox Churches". Nevertheless, the Editor of the "Orthodox Catholic Review" questions the integrity of this Prelate. He says:—

"In view of the above statement from Archbishop Lloyd, it is regrettable that he has permitted the wide distribution of a booklet bearing an entirely false title. We have received copies of this misleading booklet. Its title reads "The American Catholic Church (In Communion with the Holy Eastern Orthodox Catholic Church)". This is utterly and absolutely false, since the body under Archbishop Lloyd is not in communion with the Holy Orthodox Catholic Church. On page 22 of the same booklet there is the statement: "having thus derived its ministry, mission, and jurisdiction from one of the Patriarchates of the Holy Eastern Church, it is not only Catholic but Orthodox". This also is false . . . . .

This patent misrepresentation of facts should be corrected", etc. This is telling Archbishop Lloyd what he is, in very polite language.

The "Survey" deals with the African Orthodox Church also, and we have written to the Editor of the "Orthodox Catholic Review" to inform him that we are entirely satisfied with what he has said about us, although there are some debatable points in the article which we would discuss later. These points are in reference to the Syro-Jacobite, or West Syrian Church. After mentioning the names of the Archbishop and Auxiliary Bishops of "The African Orthodox Church", the article continues:—

"There are in the neighborhood of twenty congregations scattered throughout the United States, Canada, West Indies, Central America, and Africa. The Primate, Archbishop McGuire, was consecrated in 1921 by Archbishop Vilatte. The Church therefore has all the advantages and peculiarities of the Apostolic Orders brought to America through Archbishop Vilatte. Like all the Orders derived from this source, it depends on the single act of Archbishop Vilatte. Its clergy and people were all, or nearly all formerly Protestant Episcopalians or Church of England communicants. Its work is confined strictly to the African race. It claims no relation to the Orthodox Catholic Church but aspires to ultimate acceptance as a racial or national unit thereof. It uses a Liturgy of

its own compiling, chiefly Western in character and midway between Protestant Episcopal Prayer Book and Roman Catholic usage in ceremonial. Of all the independent groups in America, aside from the Polish National Catholics, the African Orthodox Church alone is conducting constructive and promising parish and missionary work".

Where the writer has obtained his facts, for they are facts, especially that we do not make certain claims like others, but have some definite aspirations, — we do not know, and like Nathaniel, when hailed as "an Israelite indeed in whom there is no guile", we would ask "Whence knowest thou me?"

This whole "Survey" is a bitter, non-sugarcoated pill for Archbishop Lloyd to swallow, both in its statements concerning the American Catholic Church, and those concerning the African Orthodox Church. Why does he think that the African Orthodox Church is "a thing of the past"? Because the wish is father of the thought. For over two years he has been meddling in our affairs. Not satisfied with his non-Catholic intrusion into our work in Florida in 1925, he has recently come into New York and given "aid and comfort" to TWO of our rebellious brethren who deserve our pity more than our censure. We wish this WHITE man would get busy and do some real "constructive and promising parish and missionary work" among his own race! His American Catholic Church (Western Orthodox) was organized in 1915; our Church in 1921. Yet the "Orthodox Catholic Review" gives it this parting broadside:—"The chief significance of the American Catholic Church lies in its presentation of Orders to clergy of other denominations, such as the Protestant Episcopal, rather than in its own work. It has many ordinations but practically no laymen. Its clergy are the clergy of other bodies whom its Bishops ordain in order that they may be sure of Valid Orders in their ministry elsewhere". What a blow! Yet how true!

"Why African Orthodox? Why not American Catholic?" This is reported as the essence of an address Archbishop Lloyd delivered to Negroes in Brooklyn last month. Let him go to white folks and ask them "Why Roman Catholic? Why not American Catholic?" We suggest THAT as a more suitable employment for this Welsh Prelate than his meddling in the ecclesiastical affairs of the children of Ham. We too, have a parting shot for him. If Archbishop Lloyd will peruse his files, he will find, no doubt, a copy of his letter of June 12, 1925 to Archbishop McGuire, in which he wrote to the latter as follows:—

**"I HATE THIS MULTIPLICATION OF PETTY SCHISMS, AND I AM DETERMINED NEVER TO GIVE THEM AID NOR COMFORT"**. How does this square, Archbishop, with the "aid and comfort" you have given to the latest "PETTY SCHISM"?



**"HAVE WE GOT THE MATERIAL?"**

All the Clergy of the African Orthodox Church know the author of this historic question on the occasion when the Primate Alexander asked for the first Auxiliary Bishop. Such assistance, he said, was needed, "but have we got the material?" As late as last Fall, following the Synod held in September 1926, this "pious, praying, weeping Jeremiah", visited our office and poured forth his lamentation. "Your Grace, I still hold that we have NOT got the material. Book-learning is not all that is required in a bishop". This last statement was a criticism of another individual, and if this "brother" had not demonstrated his hypocrisy so convincingly, we might still be taking him seriously and not as a joke. Chickens however, have a way of coming home to roost. The brethren are asking if, recently, he was consistent, and arose in Synod (?) to ask "Have we got the material?" And they have a thought that if his conscience is not altogether dead, he must lie awake nights asking "Who told anybody that I am suitable material?" Do not censure, — just pity him.



## OUR RACE NEEDS OUR CHURCH

By Bishop R. G. Barrow

Do we need the African Orthodox Church? Yes, we do! First, because it has done effectively for the Negroes of Episcopalian training, traditions and tendencies, what has already been done for colored Methodists by such ecclesiastical organizations as the African Methodist Episcopal Church, the A. M. E. Zion, the C. M. E. and other such Churches. We say that it **has done**, not that it is merely attempting to do. It really has done all that is necessary to provide for its people a genuine Catholic Church free from alien domination.

The African Orthodox Church teaches the historic faith that is held in common by all Orthodox Communion of the Christian Church. It preserves intact all the formularies, traditions and customs of the ancient, primitive and undivided Church. It possesses the Historic Episcopate, it lays claim to the possession of the Apostolic Succession,

and holds this claim without fear of contradiction. Anything that antagonists may say reflecting upon this claim can only be classified as untruthful and slanderous propaganda. No one knows better the validity of our claims to be a true branch of the Holy Catholic and Apostolic Church than our learned brethren of the Roman and Anglican obedience, as they are qualified students of ecclesiastical history.

The African Orthodox Church is the natural home of every freedom-loving son of Ham who has been emancipated from the bondage of the spirit of servile dependence, and who desires to breathe the unpolluted atmosphere of ecclesiastical freedom, as well as of civil and political liberty.

(Negro Churchman, October 1925)



## WHO WROTE THESE RESOLUTIONS?

**AND WHO DID THE TYPING?**

### RESOLUTION OF APPRECIATION

September, 1925

We, Clerical and Lay Deputies, in Fifth General Synod assembled, desire to place on record, as a mark of our profound appreciation of the able manner in which the business of all sessions of said Synod has been presided over, the following resolutions:

**Be it Resolved**, That this Synod as a whole attribute the success that has attended all the deliberations of these sessions to the patience, godly judgment and CONSCIENTIOUSNESS of purpose of the President of the Synod. His Grace Archbishop Alexander, who in turn has been guided in all things contributory to said success by the power of the Holy Spirit.

**Be it further Resolved**, That this Synod place itself on record as having implicit confidence in the UNSELFISH PURPOSE THAT CHARACTERIZES ALL ACTION OF THE PRIMATE in dealing with matters pertaining to the great cause of full ecclesiastical freedom, and should there be perceptible errors in judgment, we are satisfied that they are OF THE HEAD, AND NOT OF THE HEART.

**And be it further Resolved**, That this Fifth General Synod place itself on record as pledged to SUPPORT, PROTECT and DEFEND not only the principles of The African Orthodox Church, but ALSO THE PRIMATE, and to see to it that, insofar as we are able, NO UNJUST NOR MALICIOUS TREATMENT BE ACCORDED OUR PRIMATE, EITHER IN WORD OR OTHERWISE, should the same be brought to our knowledge.



And be it further Resolved, That this General Synod place itself on record as wishing for our Primate length of days, clearness of vision, and even more soundness in judgment, and, when his career of unselfish service shall terminate among mankind, our prayer is that his shall be Life Eternal among those who in past ages fought so that they won the prize after sailing through bloody seas.

We respectfully Request, That on adoption of these resolutions a copy be spread on the face of our minutes, a copy placed in the archives of the Cathedral Chapel of The Good Shepherd, and a copy placed in the hands of His Grace, the Primate as an UNDYING TOKEN OF OUR LOVE, CONFIDENCE, HIGH ESTEEM AND LOYALTY for the deep interest manifest-

ed by him in his Race as a whole.

Respectfully submitted,

Rt. Rev. William Ernest, Rt. Rev. Arthur Stanley, Rt. Rev. Reginald Grant, Ven. D. E. Philips, Canon I. Mair, Canon G. S. Brookes, Rev. H. H. Henry, Rev. G. S. Nurse, Rev. R. W. Hawkins, Rev. W. S. Kirnon, Rev. J. Greenidge, Rev. H. C. Herod, Rev. A. C. Hamilton, Rev. C. O. Sheppard, Rev. J. A. Ford, Rev. P. A. McDougall, Rev. E. J. Millington, Rev. Mary Agnes, Rev. Angelina Theresa. Mr. W. H. Ferguson, Mr. C. A. Galloway, Mr. J. W. DeSilvia, Mr. E. C. Moore, Mr. W. B. Harris, Mr. S. G. Dames, Mr. G. C. Bernard, Mr. T. Bacchus, Mr. E. T. Henry, Mr. J. Manning, Mr. W. O'Garra, Mr. F. Palmer, Mr. F. Nicholls.



Ven. D. E. PHILIPS, B. D., Archdeacon of Nova Scotia



Ven. O. W. HOLLINSED  
Archdeacon of Massachusetts

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[Next Column]

Upper:- Ven. R. A. JACKSON, B. D.  
Archdeacon of New Jersey

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Lower:- Ven. R. D. SIBBLIS  
Archdeacon of Oriente Cuba





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Ven. R. A. VALENTINE, Archdeacon of Chicago with the last Confirmation Class

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Bishop-elect of So. Africa*

# The Negro Churchman

*In Tenebris Lumen*

## OUR ATTITUDE TOWARDS CERTAIN SCHISMATICS

WHEREAS four of our former brethren, to wit, the Right Reverend Reginald Grant Barrow, Rev. George S. Brookes, Rev. John G. Bayne, and Rev. S. O. Perkins, have seceded from our ranks, and organized for themselves a distinct and separate religious body; and

WHEREAS we consider it expedient to indicate our attitude towards these brethren, their followers and their movement:

BE IT RESOLVED that we declare their religious body a schismatic one with which the African Orthodox Church declines to hold communion, and that its ministers be not permitted to officiate in any manner in our congregations.

RESOLVED FURTHER that no clergyman of the African Orthodox Church be permitted to officiate in any manner in the congregations of said schismatic body. Any clergyman so officiating, or who permits any minister of said schismatic body to officiate in any congregation of the African Orthodox Church, shall render himself subject to severe discipline by his Bishop.

AND BE IT FURTHER RESOLVED that any effort or request for reconciliation with us shall be dealt with individually and not collectively, whether the applicant be of the Clergy or Laity.

[Moved by Bishop William Ernest, seconded by Bishop Arthur Stanley, unanimously passed by the Seventh General Synod; ordered printed in the "Negro Churchman", and a marked copy sent to every clergyman of the A.O.C.].

NEW YORK CITY, OCTOBER, 1927



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# The Negro Churchman

In Tenebris Lumen

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Archbishop ALEXANDER, Editor and Business Manager  
Bishop WILLIAM ERNEST, Contributing Editor



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## THE SEVENTH GENERAL SYNOD

The "Banner" Session of General Synod of the African Orthodox Church was held in St. Michael's Church, Scottish Rite Temple, Boston, Mass., Sept. 7-12, our hosts being the Clergy and Laity of the congregations of St. Luke's, Cambridge and St. Michael's and St. James, Boston. The Ven. O. W. Hollinsed, Rev. Fr. J. O. Greenidge, Mr. Walter C. Isaacs, Mrs. Ernest Headly and their efficient corps of helpers spared neither labor nor expense in their generous hospitality to their guests from the various States and from overseas.

The opening service was performed in accordance with the Agenda published in the August issue of this periodical, with slight changes. From the formal opening of Synod on Wednesday Evening by His Eminence the Patriarch to the Benediction which closed Synod *sine die* on Monday afternoon, the sessions were a continuous exhibition of brotherly love, zealotness, loyalty and consecration. It was a happy, peaceful family over which our Eminent Father presided. No such General Synod has before been held. It partook of the nature of a Lovefeast and thus our labors were greatly lightened. Those Clergymen and Lay Deputies who failed to be present at the Seventh General Synod have missed the most glorious occasion in the African Orthodox Church since its organization and the Consecration of its first Bishop six years ago. Another such Synod will not occur for many years to come, but the benefits to be derived from the Session of 1927 will last for an indefinite period. The details of the Seventh General Synod cannot be compressed within the limits of a single issue of the "Negro Churchman". Read and preserve the next two issues.

## THE PATRIARCH'S ADDRESS

My Lord Bishops, Venerable Archdeacons' Reverend Clergy, Lay Deputies, Members and Friends of the African Orthodox Church, Peace, Health and Benediction.

For the seventh successive year it has pleased Almighty God to bring us together in another General Synod of the Holy African Orthodox Church. During the past year we have experienced our joys as well as our sorrows, but our joys have greatly outnumbered our sorrows. Hardship is our common lot, and we count ourselves happy in being permitted to labor and suffer with Christ, enduring all our difficulties as good soldiers of our Lord. Most profoundly do We, your Primate, place on record Our gratitude to Our Heavenly Father for His preserving and protecting care of Us. Our physical condition has greatly improved, and it is not too much to hope for a few years more of service as a fellow-servant with you of Christ, our Church, and our beloved Race. For this consummation We earnestly beseech your frequent intercession whenever Priest and People assemble to offer the Holy Sacrifice.

Only one untoward event has occurred during the year to mar our tranquillity. The junior member of our Conclave, pursuing the unfortunate attitude assumed at our last General Synod, and ignoring all ecclesiastical authority, has deserted the African Orthodox Church organized in 1921, and established a schismatic body with a similar name. Predictions were freely made in various quarters that this brother would cause trouble in our Church and We warned him not to permit their fulfillment. Although the worst has happened We refrain from censure, only pitying this misguided bishop, and imploring a Merciful

God to save him from himself and from the wiles of Satan who hath desired to "sift him as wheat", even as he did Peter of old. Pray brethren for his restoration to the end that he may employ his natural gifts and intellectual endowments to the Glory of God, and to the strengthening rather than the disrupting of our beloved Church. But while We refrain from harsh words, We feel keenly this action of our erring brother. In itself the schism is negligible and is bound to disintegrate. The handwriting is upon the wall,—“Mene, Mene, Tekel Upharsin”. Nevertheless our adversaries, within and without our Race, are given occasion to rejoice, and to reassert their claim that Negroes are not yet prepared to be controlled by Negroes in spiritual or secular matters. This schism, petty though it be, has injured our position, and not ours only, but that of every movement among Negroes in this country and abroad looking toward racial self-determination and racial self-government. It is therefore the duty of this General Synod to indicate unequivocally the attitude which must be maintained by our Clergy towards these schismatic brethren and their following.

Because of this desertion the number of our bishops is at present three. Our last request made in 1925 for an Auxiliary Bishop has resulted so disastrously that none can blame Us if We hesitate to make a similar request of this Seventh General Synod. On the Agenda is the following question: “Shall we Elect one, or two Bishops, at this time, for the American Province?”, and Our purpose is to place the responsibility squarely on your shoulders. You may decide to elect one, two, or NONE. In the event of your voting for the election of another Bishop, I shall, as Primate, concur in your action, and make the request as provided for by Canon. Since however this General Synod is likely to return to the original plan of annual sessions, We are of the opinion that in 1928 we shall be in a better position to increase our present number of bishops. The African Orthodox Church is calling loudly for vigorous, able men to strengthen its stakes and to lengthen its cords, and they who can measure up to this standard will prove themselves; other things being equal, qualified for more responsible leadership. Let no priest entertain the hope that merely because he has served in the priesthood for a number of years he must be elevated to the episcopate. St. Paul once wrote that “he that desireth the office of a bishop desireth a good work”,

but We shall, in future, be guided by what Our Lord Jesus Christ saith “By their fruits ye shall know them”.

Several new congregations have been organized during the past year and many noteworthy additions have been made to our clerical ranks both by the natural development from within, and the response from without to the appeal which the African Orthodox Church so eloquently makes to the racial pride and consciousness of Negro clergy who are serving in religious bodies controlled by those of another race.

Our foremost missionary in voicing this appeal is the “Negro Churchman”, a fact not yet fully appreciated by some of our clergy and laity. That it has made its regular monthly appearance for five years is due to Our personal sacrifice and the assistance of a loyal few. We insist on the support and circulation of this periodical by every clergyman.

It is greatly to be desired that with the increase in the number of our Priests, Mass will be said or sung in all of our congregations on every Sunday, and that Matins be relegated to its proper place as an Office, and not be permitted to usurp the honor due to the Divine Liturgy as the chief Service. A Priest, an Altar, and a Sacrifice! This is the arrangement and clear demand of the Church Catholic, and every truly Catholic Priest will be obedient to our Mother, teaching his people in this matter both by precept and example. But as so frequently happens the Priest permits himself to be led in things pertaining to the Holy Eucharist by some Protestant-minded communicant who dictates to the man of God how, and how often, the Blessed Sacrament is to be administered, and the humble Priest, obeys his lay pope, however disobedient he may be to his Church and Bishop. In this connection We call attention to the limited use made of our “Divine Liturgy and Other Offices” by our people. The Roman Catholic layman goes to Mass with his book, even though the Divine Service is said or sung in a language unknown to him. The Protestant Episcopalian knows and loves his Book of Common Prayer. But our laity have not yet become attached to their own liturgical book, and we have not to travel a long distance to discover the cause. The blame rests upon our Priests who are content to have their Missal upon the Altar, but are unconcerned in the intelligent assistance in the Sacrifice by the laity. Yet they exhort the People,—“Pray, brethren, that this my Sacrifice and yours, may be ac-



ceptable to God the Father Almighty."

Some attention, must be given by this General Synod to the re-organization of the Woman's Auxiliary, and also to the work of the Confraternity known as the Knights of Alexander. Our men and women need to be carefully organized and trained in the work of the Church lying beyond the limits of their home parish. Were the present chief shepherd relieved of parochial duties he could make more frequent visits to the other bishops and their clergy aiding them in organizing and inspiring the people in the several congregations. Some plan must be adopted by this General Synod to bring about this much desired result.

It is a pleasure to note that the recommendations made last year providing for the stipends of the clergy and the disposition of the Christmas and Whitsuntide offerings have been followed in most of our congregations. It is a good beginning.

Our Endich Theological Seminary continues to render good service in the preparation of Candidates for Holy Orders. In addition to the regular curriculum there will be a Pre-Theological department in the approaching school year for those who are not sufficiently qualified to matriculate. There will also be a Graduate Department leading to a Bachelor's Degree in Divinity. During these six years some men of consecration, energy and self-sacrifice who have been successful in planting missions, have been ordained to the ministry without the required educational qualifications. But our pioneer period is now gone,—"the day is past and over", and no bishop will ordain any man, however godly or energetic, who has not had a good general education, nor has sufficiently studied to prove himself a workman who needeth not to be ashamed.

Please God, we shall celebrate at our next General Synod in 1928 the Seventh Anniversary of the greatest event in Negro history of the twentieth century, namely, the organization of the African Orthodox Church on Sept. 2, 1921. "Seven" is the number of perfection and completion. The period of infancy, that most critical stage, shall then be safely passed, and next September we shall rejoice with one accord, and praise our God for what He has so marvellously wrought.

In the matter of Clerical discipline, we shall be required to deal with two priests, one for violation of canonical regulation in that he has forsaken the Altar to engage

entirely in secular pursuits, and the other for asserting his unbelief in the Perpetual Virginity of St. Mary of Nazareth. Disobedience and heresy will never be tolerated in the African Orthodox Church. Order is Heaven's first law, and must at all costs be the first law of this Church. We Bishops must maintain discipline, or be ourselves charged with unfitness for office.

✕ The outstanding feature of this Seventh General Synod is the presence in our midst of a Native Son of our Motherland, a living witness of the growth, the purpose and the appeal of this Church to the African at home and abroad. At our First Synod in 1921, as Leader of this movement, We outlined Our "vision of a branch of the Holy Catholic Church controlled by Colored Churchmen, gathering people of African descent in all quarters of the globe". At our Third Synod in 1923 We further called attention to the fact that the valid and historic episcopate which We have received is to be safeguarded by Us, transmitted to our sons, not only in the West, but ultimately to those awaiting us in the Motherland. The vision is about to be fulfilled. On the approaching Sunday you shall be witnesses of the consecration of a native African by Bishops of his own Race, whose ancestors were forcibly removed from their Motherland. All Glory, Laud and Honor to God the Father, God the Son, and God the Holy Ghost! The African Orthodox Church, now firmly planted in both hemispheres has entered into its divine destiny, resolving itself, for the time being, into two Provinces.

The Province of South Africa, accepted as a Missionary Region by Us in 1925, under the care of the Very Rev. Daniel William Alexander Our Vicar Apostolic, has forwarded Us a satisfactory report which will be submitted to you. It has also elected its first Primate and designated him "Archbishop". The Provincial Synod of the African Orthodox Church in South Africa is self-governing in every respect, and has set forth its own Constitution and Canons, not conflicting with ours in any essential. Its Faith and Orders are those of the whole African Orthodox Church. Its Primate and future Bishops are to be members of a Pan-African, Orthodox Conclave, holding themselves in obedience to the Supreme Ecclesiastical Head in all spiritual matters, and consecrating no Bishop without the written consent and commission of said Supreme Authority. A Concordat duly executed will make these vari-

ous conditions binding upon the Province of South Africa.

Automatically the Church in the Western Hemisphere now becomes the American Province of the African Orthodox Church with its own General or Provincial Synod, and its own Archbishop and Primate. Over both Provinces however, and over future Provinces to be established, there must be a "Patriarch" who shall be the Supreme Ecclesiastical Head of the entire Church, while exercising also the office of Archbishop and Primate of his own Province.

'By virtue of Our Divine Appointment as Chief Leader of this Church which God has so graciously planted and established among our bloodkin in both hemispheres, therefore do We Alexander, at this Seventh General Synod, in addition to Our Office as Primate and Archbishop of the American Province, enter upon Our new duties and responsibilities as the first Patriarch of the African Orthodox Church, with the title of "His Eminence", in which Office and Dignity may the Lord be Our Strong Tower and Rock of Defence!

Brethren beloved, it is a full program of work which has been prepared for this General Synod. Putting away strife, envy, malice, pride, selfishness and prejudice, let us, under the guidance of God the Holy Ghost Whom we invoke to preside in this Council of the Church, labor earnestly for the extension of the Kingdom of Our Lord and His Christ. To this end I bestow upon you my Patriarchal Benediction.

"The God of Peace, Who brought again from the dead Our Lord Jesus Christ, the Great Shepherd of the sheep through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight; through Jesus Christ, to whom be glory for ever and ever. AMEN."



#### ADDRESS OF THE BISHOP-ELECT OF SOUTH AFRICA

Your Eminence Alexander, D.D., M.D., D.C., My Lords, Venerable and Reverend Sirs, Ladies and Gentlemen of the Laity assembled in this Seventh General Synod of the African Orthodox Church, Greetings.

It is with a heart full of thankfulness to Almighty God for His great goodness in that He has kept me from all harm and danger over the ten thousand miles of sea which I had to travel to be here today that

I stand before you to sing with David "I will lift up mine eyes unto the Hills from whence cometh my help." I am positive that without that help I would not have been able to be among you, for who am I but dust, so unworthy, so changeable so unreliable, that can presume to call upon the Lord? Yet I have dared to venture, not without misgiving, to take the Master at His word which says, "All things that ye ask the Father in My Name, shall be given you". It is we who are so faithless and untrustworthy that we dare doubt.

At this juncture I crave the indulgence of Your Eminence and the General Synod that I may lay before you an account of my stewardship as the Patriarch's Vicar Apostolic in the Province of South Africa, Bear with me, brethren, if my report should be lengthy, as I desire to give you a true and accurate record of the work which we have organized and seen grow.

★ In 1914, at Pretoria in the Transvaal, I severed my connection with the Anglican Church, although I had resigned from its ministry since 1908. Having read in the "Negro World" in 1924 of the African Orthodox Church, I was at once inspired to write to His Grace the Archbishop and Primate thereof, little thinking whither it would lead. The climax came when several of the Clergy and their congregations in the independent work in which we were engaged, asked me to call a meeting at which 450 persons present, tired of being led by certain ignorant parties, decided to organize the African Orthodox Church in South Africa. This was done on October 6, 1924, by resolution of Rev. E. Seagise, seconded by Mr. William McLellan and unanimously passed. I was then elected unanimously as first Bishop and given authority to seek consecration from Bishops whom I knew. Shortly after this I left to report our transactions. Having first notified the Government that I would be present in person to hear any objections why the African Orthodox Church should not become active in the Union of South Africa, I went and was well received by the Department of Native Affairs which looks after the welfare of the aboriginal people. I also appeared before the Department of the Interior which commissions clergymen to become Marriage Officers, and finally the Department of Railways which grants reduced fares to ministers. I can declare that no Church, not under European control, has ever received Government privileges on so short probation, as the African Orthodox Church.

In my travels in the Transvaal I had met the Bishops of the Ethiopian Catholic Church, and they consented to consecrate me, according to their Order, so that I might perform confirmation and other episcopal acts with some authority, little knowing that the Primate to whom I had written in America had received Apostolic Orders. When I arrived home at Beaconsfield from Johannesburg, I found an appointment from His Grace, a copy of the Divine Liturgy, a copy of the Constitutions and Canons, and several copies of the "Negro Churchman". It was then that I discovered that the Black man had become a new factor in the Ecclesiastical world, and I at once communicated with my clergy acquainting them with the fact that here was what we sought. God in His goodness had led us to the goal, where in due time, we would not need to be ashamed of our Orders. On the Sunday following we held Festival, and at Vespers sang a Solemn TeDeum.

From that time the work has continued to grow. When in 1925 the General Synod in America placed us under probation for two years, and His Grace appointed Prof. Isaiah Samuels as his Commissary, we resented the selection of the gentleman as not being a proper person for this post, nevertheless we were obedient, and set ourselves to the task of proving ourselves worthy to appear before the Seventh General Synod. We thank God for His great goodness, mercy and lovingkindness in that He has brought our probation to a close without let or hindrance. We also thank the General Synod for its provision to bear our expenses back to Africa. We pray that your kindness to us will be fruitful of much good, for the Homeland is awaiting your great act of love by means of which we shall be inheritors with you of the Great Gift of the Apostolic Succession which has been withheld from us for centuries. We are sure that this great act of Love on the part of the Synod and our beloved Patriarch will bring forth much good work. We pray God's blessing to be poured richly and abundantly upon His Eminence Alexander that his years may be lengthened to see the fruition of the work which he has visioned, and our children yet unborn may arise to bless and venerate his sacred name. We wish also to include Lady McGuire for we are aware that she also had to make sacrifices for the fulfilment of the vision of His Eminence which has now become a reality. To the members of the Church of the Good Shepherd, the Mother congregation of the

African Orthodox Church, we would say "Stand firm; be faithful; set a refining example to your fast increasing progeny wherever situated."

May God shed upon the Auxiliary Bishops His Holy Spirit that they may hold up the hands of our beloved Patriarch, also upon the Venerable Archdeacons and other Clergy.

Our Report to this General Synod was forwarded about two months ago to the Bishop assigned by the Primate to supervise our work in the South African field, but on my arrival, from information received, I learn that he is no longer with us, and has not forwarded my report to the Primate. I shall briefly mention however certain facts which will give you some idea of our growth. Beginning in October 1924 with 450 members in six congregations under three Clergymen and two Readers, our last Synodical statistics showed 1403 members in care of seven Priests, two Deacons and sixteen Readers, distributed among fifteen congregations located in various parts of the Union of South Africa.

At our Synod held in March last the following Resolutions were passed:—

"We the Clergy and Laity of the African Orthodox Church in the Province of South Africa here assembled in our Third Synod this 16th day of March in the year of Our Lord Nineteen Twenty-seven, beg to submit the following Resolutions to the Seventh General Synod of the African Orthodox Church to be convened at Boston, U.S.A., on the 7th day of September, 1927:—

1. We appreciate the liberal treatment meted to us of the Province of South Africa, outlined by the General Synod and passed by the Conclave. It shows that the spirit which animated the organization of the African Orthodox Church in America by our beloved Primate was built upon the great principle of the Master, "Do unto others as ye would they should do unto you". That was the teaching of the Great Founder of Christianity, and we here in South Africa are the fruit of that precept. We thank you (for it is our duty) for the broadmindedness of that Primate in outlining and defining our relationship, without any equivocation or reservation, which has stirred us to work as free men and collaborators in the Master's vineyard.

2. We wish also to have embodied in this Resolution our thankfulness for the



facilities given us in that we can have a representative at the General Synod, and also for the preparation made for his reception, entertainment and return.

3. We thank God for having brought us in contact with our enlightened brethren in the West for "unity maketh strength", and we know that when our Bishop returns from America, the reaction will set in, and the brethren who will enter the fold will show that the policy outlined, and so generously conferred, was not premature.

4. We pray God's blessing to rest on our beloved and venerated Primate, that the vision which he saw may not be like that of Moses, who from the heights of Pisgah beheld the Promised Land, yet was not given the honour to lead the children therein, but rather do we pray that our Primate having led us thus far, may one day be granted the honour to visit us in Mother Africa to see the vision realized.

5. To the Prelates we say, uphold the Faith once delivered to the Saints, and as successors of that great and glorious St. Peter, uphold with dignity the honour conferred upon you. To all the Clergy, that they give that respect and honour to their Bishops, upholding their Oath of Obedience to be submissive to those in authority over them. To the Deaconesses, that they look to Mary the Mother of the Master, and other Marys, and work, for the eyes of Africa are upon them. To all congregations, that they work with pride knowing that they are under their own leadership ecclesiastically. Then will God bless your efforts and crown them abundantly. This is the Prayer from us in the Province of South Africa.

Signed by Daniel William Alexander, V.A.,  
John S. Likhing, Provincial Registrar.

In conclusion, brethren, my reception on arrival has been more than I had ever anticipated, and I personally do hope and pray that the time be not long distant when our Patriarch and our Mother will visit us in "Mother Africa", to behold in his lifetime that which he saw in a vision. May God's blessing be upon you all here assembled, and may we work together for the uplifting of our people both at home and abroad; and to God be the glory, dominion and power. AMEN.



## REPORT OF THE AUXILIARY BISHOP OF FLORIDA

His Lordship William Ernest, Auxiliary

Bishop of Florida, Cuba and Nicaragua described conditions in the several places under his supervision. He told of the hurricane in Southern Florida occurring shortly after the last Synod which had injured St. Peter's Church, and of successful efforts to repair the damage. He depicted the terrible economic conditions at present existing in Miami, in so much that bread lines are formed to keep the needy from starving. The Church in consequence reflects the poverty of its members, yet ministers faithfully in things spiritual. His Lordship mentioned with deep feeling his gratitude to Mr. and Mrs. James C. Hepburn whose generosity had supplied his immediate needs of food and shelter. He reported also that through his efforts, his congregation had led the way in promoting brotherly love and unity among several of the religious bodies in Miami, thus winning their high admiration for the African Orthodox Church. He had not been able to visit Cuba during this year, but from communications received he was able to make a brief report, the Ven. Archdeacon Sibblis having arrived to submit for himself the details of his work. He made an earnest appeal for assistance for the Archdeacon. The revolution in Nicaragua continues, increasing the hardships of our missionary there, and interfering with communication, especially in the transfer of money. He made another earnest plea for the missionary and his family. He called attention to the fact that the Bahama Islands offer a responsive field for our Church at present provided that the proper man can be found to begin the work.

Referring to the bishop who had deserted our ranks to set up for himself, he likened him to Lucifer, and quoted the words of Milton:—

"Aspiring to set himself in glory above his peers,

He trusted to equal the Most High if he opposed."

Continuing, His Lordship said: "Let us see that our men are well tried, and that their loyalty is not merely such as to attain personal gain, but that as far as human judgment can help us, they are loyal to the cause first, and last . . . . Indeed we need men of education, men of culture; but we need first and above all men of deep sincerity, men who are not self-seekers, but who seek to serve God and their Race: . . . . Let not your personal ambition lead you to destroy what God has given as a great gift. Learn to es-

teem it with gratitude and humbleness of heart, and let SELF be cast aside, for the cause is greater than the individual." His Lordship concluded thus: "Our Patriarch needs your careful consideration. He is advancing in years and his work is arduous especially so because our Church is still in its infancy and consequently makes greater demands upon his vitality. We need him in our midst as long as it pleases God to let him remain, which we pray will be for many, many more years. If this prayer is to be answered, let us aim at relieving him of certain duties. We need his presence, his guidance and his extensive experience. None value them more than the speaker. And now, brethren, as we enter upon our duties, let us pray that the Holy Spirit come in our midst as Our Teacher. Our Guide and Our Sanctifier, that we may not only be SAYERS, but DOERS also. May God bless you all for Christ's sake. AMEN."



### CONSECRATION SERVICE

On Sunday, Thirteenth after Trinity, September 11, 1927, at 11 a.m., the Priest Daniel William Alexander, elected to be Archbishop and Primate of the Province of South Africa, was consecrated in the Church of St. Michael's, Boston, Mass., the Western Rite being used. An overflowing congregation was present, and all were visibly impressed as the opening words of the Gospel for the day were sung from the Throne by the Consecrator, — "Blessed are the eyes which see the things that ye see; for I tell you, that many prophets and kings have desired to see them, and have not seen them; and to hear those things which ye hear, and have not heard them."

His Eminence George Alexander McGuire, M.D., D.D., D.C., Patriarch of the African Orthodox Church, and Prince Commander of the Knightly and Religious Order of the Crown of Thorns was the Consecrator. His Lordship William Ernest Robertson, D.D., Bishop of the Jurisdiction of the South was Senior Assistant, and His Lordship Arthur Stanley Trotman, D.D., Auxiliary Bishop of the Jurisdiction of the North, Junior Assistant, both of whom joined in the "Accipe Spiritum Sanctum" and the Imposition of Hands. Following the Presentation of the Bishop Elect, the Testimonial of Character was read by the Venerable Archdeacon R. A. Valentine, Chaplain to the Candidate, and the Patriarchal Mandate read by the Right Worshipful Louis Alexander Jeppe,

Chancellor of the African Orthodox Church. Kneeling before the Consecrator the Bishop Elect then made the Oath of Obedience in the following form:—

I, Daniel William Alexander, elected to the Church in the Province of South Africa, from this hour henceforth will be obedient to the Holy African Orthodox Church and to our Eminent Father Alexander, Patriarch, and his successors canonically elected. I will assist them to retain and defend African Orthodoxy without detriment to my order. I shall take care to preserve, to defend, increase and promote the rights, honors, privileges and authority of the African Orthodox Church, of our lord, the Patriarch, and of his aforesaid Successors. I shall observe with all my strength, and shall cause to be observed by others the rules of the Holy Fathers, the Apostolic decrees, ordinances or dispositions, provisions and mandates. I shall come when called to a Synod, unless prevented by a canonical impediment. I shall make personally a visit to the residence of the Patriarch every five years, and I shall render to our Eminent Father Alexander, and to his aforesaid successors an account of my whole pastoral office, and of all things pertaining in any manner whatsoever to the state of my Church, to the discipline of the Clergy and the people, and finally to the salvation of the souls which are entrusted to me: and in turn I shall receive humbly the Patriarchal Mandates and execute them as diligently as possible. But if I shall be detained by legitimate impediment, I shall fulfill all the aforesaid things through a designated delegate having a special mandate for this, a priest of my Province, or through some other priest of known probity and religion, fully informed concerning the above named things. So help me God and these Holy Gospels of God which I touch with both my hands."

The Examination completed and the duties of a Bishop outlined, the service proceeded with the Litany of the Saints and the Prostration of the Bishop Elect the Imposition of Hands, the Anointing of Head and Hands during the singing of the "Veni Creator Spiritus", and the Investiture with Crozier and Ring. The new Bishop then joined with the Consecrator in offering the Holy Sacrifice, and following his Communion was invested with Mitre and Gloves, after which he was enthroned by the Consecrator and Senior Assistant Bishop. During the singing of "Te Deum Laudamus" he proceeded down the aisle, with Crozier in hand, blessing the people; and returning to the High Altar, pronounced the Final Blessing,

From the Epistle side he then approached the Consecrator who stood at the Gospel side with his Assistants, bending the knee three times, saying at each genuflection, "ad multos annos", after which he received the Kiss of Peace from each of the three Bishops taking part in the Consecration. The sermon on the occasion was preached by His Lordship Arthur Stanley, and will appear in part in a later issue. The Service was dignified and impressive throughout. The combined choirs of the three churches in Boston and Cambridge sang the Mass and Offertory most effectively. At the very moment when the Consecrator and his two Assistants laid their hands upon the head of the Bishops Elect, and uttered the words "Receive the Holy Ghost", Nature seemed to join with men in the solemn act, for a peal of thunder instantly broke forth followed at once by a copious shower which, spectators state, fell in direct vertical sheets to the earth.

A banquet was served after the Service in the spacious dining hall of Scottish Rite Temple at which many expressions of goodwill were made to the guest of honor. Thus the African Orthodox Church continues to make and write history for black men on both sides of the Atlantic Ocean. Floreat Ecclesia Africana Orthodoxa!

### SOME OF THE BUSINESS TRANSACTIONED

1. The Patriarch was relieved of the necessity of performing parochial duties, and his financial support distributed among the congregations of the Northern Jurisdiction.

2. Bishop William Ernest was elected over the Jurisdiction of the South which includes Latin America and is no longer an Auxiliary Bishop.

3. Bishop Arthur Stanley was translated from Massachusetts to be Auxiliary Bishop to the Primate in the Jurisdiction of the North and to perform parochial duties in the Church of the Good Shepherd, with residence in New York City.

4. Our attitude to certain Schismatics was declared and ordered published.

5. It was decided to elect no bishops for the American Province this year.

6. The Rev. Fr. Peter McDougall was indefinitely suspended from our Ministry, having forsaken his duties as a Priest thereof.

7. A Vote of Censure was passed on the Archdeacon of Nova Scotia for failure to send his Report in his absence from Synod.

8. Approval was unanimously given to the Consecration of a Bishop for South Africa.

9. New Assessments were made for the Central and Extension Fund.

10. The Canon providing for the expenses of Synod entertainment ordered put in operation.

11. The invitation of New York congregations accepted for the 1928 General Synod.

12. Music as a compulsory subject in Theological Education referred to Committee on Seminary.

13. A Chapter of the Knights of Alexander and of the Woman's Auxiliary recommended in every congregation.

14. Plan put into effect to raise \$500.00 for the return expenses of the Archbishop of South Africa.

15. Election of General Officers for the next year.

16. Concordat with South African Province executed by Conclave.

17. Heresy investigation avoided by the public retraction of a Priest of his unbelief in the Perpetual Virginity of the Mother of Our Lord.

18. Commendation given to the Archdeacons of Cuba, Massachusetts, Chicago and New Jersey for their splendid reports of work accomplished in their several archdeaconries.



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SITTING-LEFT TO RIGHT



*Bishop William Ernest*  
*The Patriarch Alexander*  
*Archbishop Daniel William*  
*Bishop Arthur Stanley*

# The Negro Churchman

*In Tenebris Lumen*



*The Archbishop of South Africa*

NEW YORK CITY, NOVEMBER, 1927

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# The Negro Churchman

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Archbishop ALEXANDER, Editor and Business Manager

Bishop WILLIAM ERNEST, Contributing Editor



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### A SOUTH AFRICAN ABROAD

By Archbishop D. W. Alexander

#### Travelogue I,

Off! Yes, really off, bound for America to attend the Seventh General Synod of the African Orthodox Church. As I stepped up the gangway of the R.M.S. Balmoral Castle bound for Southampton, I realized with emotion that I was leaving Mother Africa for the first time on a long journey, and as my departure was of short duration there was no one to see me off except Mr. Scott from whom I had bought my ticket, and who, according to promise brought me certain necessary documents on board while I had gone some distance to get my luggage. This I succeeded in doing just fifteen minutes before sailing time, and there was Mr. Scott awaiting me, — a gentleman every inch of him!

Shortly afterward the order rang out "All visitors ashore", and then followed confusion, — handshaking, kissing of children and friends, husbands and wives, bidding each other "au revoir", while I stood practically alone shaking the hand of Mr. D. E. Scott, my European friend. The gangway was hoisted while the orchestra played "Auld Lang Syne", and before one could count fifty, the powerful tugs had swung the stern around and we were heading for the sea. What thoughts what sensations surged through my brain as I reflected that I was actually on my journey to attend that august assembly in Boston for which we had striven, prayed and worked!

As Table Mountain receded in the distance my thoughts flew home to those in Beaconsfield who had prayed and worked to aid me on my way. "God bless them" I whispered, and standing on deck I sang a "Te Deum", my heart being full to overflowing. After life-belt exercise, dinner

time arrived. Everything seemed new and strange; my excitement made me forget everything except the one fact that I was on the way to Synod. I was well treated by officers and passengers although I was the only black person on board. Going down into the engine-room one day through the courtesy of the third engineer, I saw the life of the steamer. What wonderful machinery! Man, the creature of God, by the wisdom given him, was able to make even iron to float! The journey of seventeen days to England was monotonous except for a occasional passing steamer, and shoals of flying fish and porpoises disporting themselves in the blue waters.

Two days from Southampton we anchored at Madeira, Portugal's beautiful island in the Atlantic. The multitude of canoes, the Babel of voices bartering and selling fruit, wickerwork, lace, and other bric-a-brac, was very interesting. But the fruit, — especially the quality and quantity of the grapes! In South Africa we see only cold-storage grapes, but here was the real article fresh from the vine. It filled me with wonder and admiration. Then I saw boys diving for coins, and bringing them up immediately to show you. The beautiful scenery recalled to my mind sunny South Africa, — the green slopes, the red-tiled dwellings and flower-covered porches. Not a pedlar was allowed to come aboard, — no siree! Once bitten, twice shy! Their fingers are very, very "light", and what they touch disappears. Hence the vendor heaves a rope on deck from his canoe, with a basket tied at the other end, while purchasers haul up in this manner anything they may wish to buy, inspect same, and return the cash in the same way if they are satisfied. Only the customs officers come abroad with an eye to prevent contraband, while others remain in their boat inspecting the small craft coming from

the steamer. At noon we left Madeira the Princess of the islands of the Atlantic, a passing around her we observed her contour the mountain slopes being thickly populated and the houses closely built with just the necessary ground for the all-important garden, where father, mother or others horticulturally inclined may pursue their hobby as at home, in tending flowers or raising poultry. Passing the light-house we were off, headed for the dreaded Bay of Biscay. I was eager to see Ushant where the "Drummond Castle" went down. I remember how, as a boy, I had felt when the news of that disaster reached us. But a few weeks before I had gazed on that stately ship! Consternation was general; prayers were offered up in church; we children endeavored to be serious like our elders by contorting our faces and speaking in low tones. Now, as a passenger I was actually beholding the scene of the disaster. Our Captain takes no chances, but keeps well out. He is also an officer of the Castle Company. Here we are, on a Sunday in August, in the Bay of Biscay, which, contrary to its reputation, is on its best behaviour, — calm and tranquil. One can almost imagine that the Master has come commanding "Peace, be still". Is it because I, His servant, am on board? I thank my God for I know that I have undertaken this journey for the uplifting of our people who will receive "the keys" first committed to the Apostles, and without which we cannot obtain the fullest spiritual blessings. "Lo, I am with you always." We were many hours crossing the Bay, watching on both sides of our ship many oil tankers and passenger steamers. At last we entered the Channel, and I began to look forward to ending the first stage of my journey at Southampton. There we will separate, but two friends whom I had made, one Jew and one Greek, residents of South Africa, will join me again on the trip to New York. I gazed open-mouthed at scenes I had never before witnessed. Southampton is one of the world's greatest seaports, where all is bustle, screeching of sirens, and steamers coming and going. I saw the "Olympic", the second largest steamship in the world, little thinking that in two days I would be one of her passengers. The Immigration officers came aboard, and while they were very inquisitive, to my way of thinking, they were very courteous. I was more fortunate than some others having been asked only a few questions and allowed to pass on, while they were taken into private cabins and subjected to more rigid investigation. I then went to the Customs where my luggage was inspected, and here again I was treated with great courtesy as

a minister and ambassador of the Great King.

Look and listen! There is a small engine painted green and red, which is to pull the "Boat Train" 96 miles to London in one hour and a quarter! American readers might think this impossible, but here is real speed, for these little engines are faster than even the Pennsylvania R. R. monsters; indeed, they are steel greyhounds! While awaiting the train for London I leave the dock for the U.C.S.S. Company's offices to find that they are not open as it is not yet 9 o'clock. Wandering about I read a sign "White Star Steamship Company", and being on the *qui vive*, I immediately stepped into their office, and half an hour later was booked as a passenger on the R. M. S. "Olympic" sailing for New York on August 17th.

(Travelogue II. in next issue)

### CONCORDAT

We, Daniel William Alexander, Archbishop Elect and Primate, do by these Presents, bind Ourselves and Our Successors in Office, the Clergy and Congregations in the Province of South Africa, to fulfill faithfully the following Obligations and Agreements with His Eminence Alexander, Patriarch of the African Orthodox Church, the Conclave and the General Synod of the American Province to wit:

That We will keep and maintain unsullied the Doctrines set forth in the Declaration of Faith as contained in the Book of the Constitution and Canons of the Year One Thousand Nine Hundred and Twenty-one.

That We will not consecrate any Bishop until his election has been confirmed by the Patriarch, or, if there be no Patriarch, until We have received the approval of Our Brother the Archbishop and Primate of the American Province, and the Conclave thereof.

That We and the Bishops of Our Province will become members of a Pan-African Orthodox Conclave in which We shall meet every five (5) years with Our Brother Bishops of the American Province, in such Province as may be agreed upon.

That until such time as there shall be three (3) Bishops in the Province of South Africa, the Primate thereof, and Auxiliary Bishop, shall be entitled to seats in the Conclave of the American Province.

Signed this 10th day of September, 1927, in the City of Boston, U. S. A., by Our Hand.



DANIEL WILLIAM ALEXANDER,  
Archbishop Elect of South Africa.

Witnesses:

GEORGE ALEXANDER McGUIRE,  
Patriarch of the African Orthodox Church.  
WILLIAM ERNEST ROBERTSON,  
Bishop Southern Jurisdiction, U.S.A.  
ARTHUR STANLEY TROTMAN,  
Auxiliary Bishop Northern Jurisdiction,  
U.S.A.



## SERMON BY BISHOP ARTHUR STANLEY (Abbreviated)

Preached at the Consecration of  
Archbishop Daniel William

Ephesians 4, 10. "That He might fill all things".

These words point out to us the great purpose of our Lord's Ascension, and without undue strain we may use the term "all things" in reference to the Church, especially on this occasion when we are assembled to consecrate another bishop not only for the African Orthodox Church, but for the Holy Catholic and Apostolic Church.

The Church being a Divine Society of men associated in the profession of the Christian religion, has, from its very nature and constitution, a two-fold need, — first of government, and secondly of instruction, and in both these respects it is the great prerogative and function of Jesus Christ to "fill all things".

First then, as to the government of the Church, we can readily perceive that it is nothing short of being the definite order of the Infinite, Eternal Mind, forming the vital support and sinew of the organism. The Church being an organized body must have its government as other societies, and the African Orthodox Church, as a part of the Church Catholic, has outlined its polity in Her Constitution and Canons, in order that She may protect Her Episcopate, safeguard the Orthodox Faith, and purify the morals of Her children. Through the Patriarchal See of S. Peter at Antioch we have received the Apostolic Succession, and with the possession of this sacred privilege, we claim spiritual jurisdiction and ecclesiastical oversight over the people of our Race anywhere and everywhere.

The bishops whom we elect and consecrate become, therefore, the rightful overseers and spiritual rulers of our bloodkin. What is the canonical requirement which provides for the consecration of a new bishop? It is, that whenever His Grace the Archbishop and Primate feels the need of episcopal assistance in carrying on the work

of the Church in any particular field, he shall make known the fact in his address to the General Synod, which if it concurs, will proceed to elect an Auxiliary Bishop who shall serve, not as an independent head of a Jurisdiction, but in such territory, or in such duty as the Archbishop may appoint him from time to time. This was the policy adopted at the General Synod of 1923, and followed in 1924 and 1925. The three bishops elected at the request of the Primate were elected to be Auxiliary Bishops, nothing less, nothing more, since it requires ten contiguous parishes with ten resident priests for the establishment of a Diocese, and further, since up to the present General Synod has not set apart any Special Jurisdiction. Moreover any important matter which may need episcopal supervision or action must be submitted to the Primate for his judgment and direction before an Auxiliary Bishop may proceed to act.

Against this wise canonical regulation of the General Synod the youngest of our Bishops has rebelled and with the aid of an alien Archbishop has had two bishops consecrated, and by organizing an independent body, created a schism. We know from the Scriptures of the Old Testament how God dealt with the schism of Korah Dathan and Abiram who challenged the authority and highpriesthood of Aaron. We know the fate of the Ten Tribes who forsook the worship of Jehovah in the Temple at Jerusalem, and set up the worship of golden calves in Bethel and Dan. Let our departed brethren beware! When as schismatics they defied the Church's constituted authority as represented in our Constitution and Canons, and ignored the mandates of the Primate, they struck a blow against the Church and the leader which made them and whom they had pledged to support and obey; they undermined the discipline which they had sworn to maintain, employing methods subversive of Our Lord's intercessory prayer "that they all may be one". They have set up a distinct organization, retaining to some extent the name of this Church. But there is ONLY ONE African Orthodox Church, — that which was organized in 1921, and over which, by the grace of God, His Grace George Alexander McGuire presides. And there can be NONE OTHER. These schismatics may be comforting themselves because they have created an organization with a similar name, but Solomon wisely stated that whatever is born in vanity must end in vanity. If a man builds a house, forms a party, makes a gift, or seeks an office from vanity, then as certainly as the bite of an asp will poison the body, will the expected good be turned

into bitter disappointment. Anything in this world which is sought as a good whose end is selfish will end in an impressive failure, for self-aggrandizement is as fatal as self-indulgence. This is a law from which there can be no escape.

Shall we, the Bishops of this Church, hesitate to warn future bishops and priests against the sin of schism? Shall we allow the waters to be polluted by impious schismatics who set themselves up against Christ and His kingdom? Are we, at such a crisis, to be mere philosophical Gallios indifferent to our higher interests? Shall we be silent and permit schismatics to mislead our people? Not thus shall we be disloyal to our sacred trust. This Church is the only hope for Negroes, now and for all time. And we to whom its government is entrusted shall not stand by tamely and ignobly while dangerous schismatics undermine its constitutional authority.

Next to government, the Church needs instruction. It was for this purpose that Our Lord, upon His Ascension, outpoured the Holy Ghost upon His Apostles, and it is for this purpose that we today as successors of those Apostles, convey the gift of that selfsame Spirit to this Bishop Elect. "As my Father hath sent Me, so send I you". "Go ye therefore and TEACH". Receiving this authority the newly consecrated Bishop will be able to go forth and teach Christ to the world, and convert and win his fellowmen for the Kingdom. Touched and commissioned by a Risen and Ascended Jesus he will go forth bravely and fearlessly, even in the face of persecution, to bear witness for his Master, to spread His truth, and to extend His rule upon earth to the end that He may "fill all things". Yes, this Apostle will today and henceforth be fully equipped to proclaim and testify that Jesus Christ is Lord, to the glory of God the Father, and bring men to confess "Thou art the Christ the Son of the Living God." The teaching of the Divinity of Jesus Christ is the instruction which the world needs. It is the Rock upon which the Church is founded and upon which She stands secure throughout all ages.

And now, my Brother, today you are elevated from the priesthood to be a ruler and a teacher of the Church. The Master Himself has chosen you to be an overseer and pillar of truth, to govern, and to instruct the clergy and people committed to your charge. Like Saul, after he had been anointed king, step forth as a man of a new spirit to guide, guard and defend that which is intrusted to your keeping. And may you prove yourself a faithful overseer of the flock of Christ!

## ARCHDEACON JACKSON'S REPORT TO SYNOD

The work in New Jersey offers splendid opportunities for the African Orthodox Church. Since my appointment in April, I have visited extensively in the State and made addresses in behalf of our noble heritage. I have found the people, especially those formerly connected with the Protestant Episcopal Church, ready to take hold and answer the clarion call for racial leadership.

The Negro population of New Jersey is increasing rapidly due to Southern emigration. At present our chief work is located in Lawnside, a borough nine miles from Camden, the great industrial center. Here, in the Chapel of the Aonement, housed for the present in Odd Fellows' Hall, we have conducted two services and a Church School every Sunday. Lawnside is entirely a Negro community, with its own Mayor and Councilmen, well-governed, and offers concrete evidence that the time is ripe for self-government by Negroes. The African Orthodox Church therefore, standing for the same principle, finds a suitable location in Lawnside, just as it has done in other parts of the United States, the West Indies, Canada and Africa, the last mentioned being the great land of opportunity. Our membership in Lawnside consists of a group of loyal men and women who believe firmly in the teachings, customs, tradition and polity of the African Orthodox Church. They are now struggling hard to complete the construction of their beautiful chapel during November. A large portion of the building material has been donated by Mr. Charles W. Moore, a colored man, and a still larger portion by the David Baird Lumber Company (white) of Camden. Very soon we hope to send out invitations to the Clergy to attend the dedication services of the Chapel of the Aonement by His Eminence Alexander McGuire, D.D.

Atlantic City ought to be the next point for our activity. Services have been held here at intervals by a former clergyman, but for some reason that I cannot grasp, while he still resides there, he has allowed the great opportunity to slip away from him. Here, in the playground of the nation, is a fine field for our Church, but it will be necessary to make a new impression of its aim and purpose. Once we get started, it will not be long before we shall have a thriving congregation. And here is the chance for a clean-cut, industrious priest to construct a splendid church, not for Protestant worship, but strictly Catholic

teaching and ritual. Which of my brethren will volunteer?

Among the points which I have visited in the interest of the Church are Montclair, Newark, New Brunswick and Burlington. At the last mentioned place I have held a monthly service. This is a splendid field for a young deacon to serve a community of people from Georgia in welfare work, and in supplying the need which exists of real intelligent leadership.

In the City of Philadelphia I look forward to begin next winter the Mission of Our Saviour in the vicinity of Eleventh and Oxford Streets, and shall need another priest at this point. From Philadelphia it is my purpose to extend work to the larger cities of the State along the Main Line of the Pennsylvania Railroad.

In Maryland there is hope in the near future of a mission being planted in Baltimore. I have a couple of laymen who are deeply interested, and who desire that a priest be sent to them. During July I delivered an address on a Sunday afternoon in the Y.M.C.A. Auditorium which was well received. I may note in passing that Baltimore is the city of my nativity. From Baltimore I motored to Washington, D.C. There I spoke on "The Negro of Today" at a Forum held in a Methodist Church, and several who heard me promised their support when I am able to begin work among the large population and in the cultured environment of our Capital City.

This report covering the four months since my appointment as Archdeacon of New Jersey and Parts Adjacent, is in the main, only a "Survey", but it has meant much travelling, expense and wear upon my machine. But I am filled with zeal for the cause, and only ask that a few of our clerical brethren, willing to make sacrifices, "come over to Macedonia and help us". All things are possible with God, and I feel that if our eminent scholar, teacher, statesman and divine, His Eminence Alexander McGuire could be our pioneer seven years ago, and still exist under all his sacrifices until now, you and I, who constitute the clergy and laity of the African Orthodox Church of today, should esteem it a privilege to do all within our power to uphold his very stately being by establishing work for the spread of this Church throughout North and South America, Africa, the Caribbean Archipelago, and in all lands where the Black Man lives.

At the start the deacon, priest, or even the bishop may have to engage in some secular work to support himself and family. But remember that honor is not de-

stroyed in labor, and every man can dignify his job or position and get into personal touch with others, whom by good example he may be able to win for the Church. I did not conclude hastily to accept the priesthood in the African Orthodox Church. Three years ago I considered the matter and finally I entered the fold with the determination to give myself unstintingly, just as I had previously done for fifteen years in the Protestant Episcopal Church, toward the enhancement of this great Negro Church with its Negro leadership. I am not within Her fold to make any spread-eagle boasts, pledges or promises, but simply as your fellow-worker, to build up a Church whose organism is Jesus Christ in the Most Holy Sacrament of the Altar seen, heard and felt in His Real Presence, giving thanks always to God for strength to do His will here among men. "By their fruits ye shall know them". "Let your light so shine among men that they may see your good works, — the fruits of your faith. Consider us in New Jersey: offer a Prayer for our work, and God, even our God, shall give us His blessing.



#### ARCHDEACON VALENTINE'S REPORT TO SYNOD

S. Matthew's Church in Chicago is now completing her third year. In Sept. 1924 the work was begun with my wife and children in our own home, and later, in the same year, was removed to a hall which was also used for secular entertainments. The Church has kept up splendidly under adverse circumstances, there having been no interruption either in our Services or in parochial activities. During the past year we were visited by His Grace the Primate when ten persons were confirmed. Steps are now being taken to procure a more appropriate place for worship.

The attitude of some of our colored brethren of the Protestant Episcopal Church was on the whole unfriendly, their belief being that the absence of white overlordship in ecclesiastical affairs is a sign of ignorance and frivolity. Only on special occasions did they visit us to see what masquerading was being done. But when two years had passed and we were still at our task in the vineyard curiosity caused a few to look in and see if there was really any good in our work. They came to laugh, but on every occasion they found it more profitable to kneel in prayer, and at the close of the service remained to shower congratulations upon us for the beauty and dignity of our worship. The most recent



case was on last Trinity Sunday when after nearly three years of indifference to our work one of the oldest and most respectable founders of the local fashionable P. E. Church came to inspect our work. She had come merely to see, but found herself kneeling before the Altar receiving the Blessed Sacrament from the hands of the humblest of the priests of God. Hearty were her congratulations, and she promised to carry the good news to her pastor, which she did. I may also add that some intelligent colored Catholics in Chicago hesitate to take us seriously because they think that we are connected with the American Catholic Church which they say is made up of priests without congregations. However, permit me to say at this point that S. Matthew's has decided to attend strictly to its own business which is that of the African Orthodox Church. The recent turmoil in a portion of the Church has not disturbed our equilibrium in the least, nor has the see-sawing of some of our clergy weakened our faith in the integrity and ability of our Primate who is at the helm.

Our church music is kept at a fine standard under the able direction of our young and talented organist Mr. A. E. Osborne, whose services are given gratis in the interest of the cause. The Church School, under the supervision of Mr. L. C. Fox, is doing good work. The Ladies Guild, consisting of ten active members, has for its motto: "Sacrifice for service", and that beautiful spirit has shown itself in much help to the Church. Nothing is too good for them to give, and nothing too hard for them to accomplish successfully. They supplied the robes for a choir of eighteen and a cassock for the priest. The Men's Club is known as S. Matthew's Brotherhood, and the majority are non-members of the congregation, the total being fourteen. On July 3rd the Brotherhood held a Memorial Service in loving memory of our former co-worker, Flavius A. White, a brother of Mrs. Valentine, whose untimely end occurred about a year previous through his coming in contact with a live electric wire while repairing a building. Mr. White was one of the founders of S. Matthew's, serving faithfully as Junior Warden, Treasurer, Teacher and Chorister. As carpenter and general handy-man he made our first Altar-Cross, Processional Cross, Altar, Font, Lectern and Wardrobe, all being done as a labor of love. His removal to Paradise was a blow to our work from which we are slowly recovering, but his place has not been filled. May he rest in peace, and light perpetual shine upon him.

A Building Fund Campaign has been started during the year. Some returns have

made by the teams organized. Mrs. Valentine's team was the leader in work done. Mrs. P. M. H. Savory of New York proved to be the best collector and Mrs. N. C. Hewitt of Chicago second best. Many gifts have recently been made to the parish, the chief being an Alms Basin by Mrs. Bertha Collymore, a Sanctuary Gong by Mrs. Laura Scott, and a gold-plated Crucifix by Mr. Rupert Valentine. These were unsolicited gifts and for that reason were highly appreciated.



### ARCHDEACON SIBBLIS' REPORT TO SYNOD

Since my last Report to the Synod of 1924, I have been able by the help of God and the assistance of my co-workers, to erect two Churches in Cuba.

The first is S. Alban's in Cayo Mambi, the building material for which, as also for a small mission house in which I am now living, amounting to about \$2,500.00, was given me by the Atlantic Fruit and Sugar Company. The cost of erection was limited to \$500 as free labor was cheerfully given by the people, and I desire to place on record my appreciation of their loving cooperation. Special mention must be made of Mr. Levi A. Green, Catechist of S. Alban's Church, who stood by me in every difficulty. Mr. Green, I trust, will prove a future addition to our local ministry. During his visit last year Bishop William Ernest confirmed fifteen persons at S. Alban's and left a splendid impression. But provision should be made for more frequent confirmations. The Romanists and Protestant Episcopalians in Santiago hold confirmation quarterly, and very often our own members go to them for this rite.

The second building, that of S. Barnabas in San German, was erected at a considerable cost, but here again a resident of the town donated 1500 feet of lumber and \$15. in cash. Many of the people of the town who failed to grasp the purpose of the building gave me much trouble during its erection, but by the help of God and the faithful, I was able to set things right and everything is now moving harmoniously. Bishop William Ernest confirmed two persons at S. Barnabas. Special mention must be made of the assistance given me here by Mr. and Mrs. E. A. Carter.

In Santiago S. James' Church occupies a rented building and good progress is being made under the direction of Mr. John Steritt, Catechist and Rector's Warden, and Mr. George Francis, Superintendent of the Church School, both of these gentle-

men rendering great assistance to the Arch-deacon. Mr. Francis took charge of the school less than a year ago with fourteen pupils. There are now seventy and the increase continues weekly. The new lay-reader, Mr. Levi T. Oliver, is also doing his share. Here we need a well equipped priest, a building, and frequent confirmations. Santiago is the Capital of Oriente, and must eventually become the headquarters of our work instead of Cayo, Mambi.

The work of S. Christopher in Guantanamo has been suspended for lack of a suitable place in which to worship, another religious body under white control in America having offered four times as much as we had paid for rental of former hall. In addition to this, one of our former clergymen, now connected with another organization, has visited Guantanamo sowing seeds of dissatisfaction by telling the people that we will never be able to erect a building in that city as we are without funds.

In addition to the places mentioned above I have visited in the interest of our Church Antilla Tacajo, Herrera, Cueto, Alta Cedro, Savana Bio, Macio, Cupey, Cananova, Rio Grande, Baganuos, Bayate and other points. My transportation to New York on my way to General Synod in Boston amounting to \$110 was contributed entirely by the congregation of S. Alban's and other good people in Cayo Mambi, upon all of whom I ask God's blessing.



## "THE APOSTOLIC CHRISTIAN CHURCH"

The Most Rev. Gregory Lines, D.D., formerly Archbishop of the Province of the Pacific in the American Catholic Church, has withdrawn from that body, and from the ecclesiastical authority of its Metropolitan and Primate, the Most Rev. F. E. J. Lloyd, D.D., and has established an independent and distinct organization with the title "The Apostolic Christian Church". As Archbishop Lines holds the same Orders as we, as the Faith of the Undivided Church is safeguarded, and as our Brother exhibits Christian love, truth and righteousness in his attitude towards us and our work, His Eminence the Patriarch announces that the African Orthodox Church is in communion with the infant Church of which he is the ecclesiastical head, and hopes that this communion, which was heretofore denied him as an officer of the American Catholic Church, may continue uninterrupted. In his departure from its fold the American Catholic Church has lost its best prelate, barring none, but for this we have no tears to shed. Arch-

bishop Lloyd is reaping as he has sown.

Among the reasons given by the Most Rev. Dr. Lines for his action, we quote the following from a copy which His Grace kindly sent to His Eminence for his information:—

"I. Because of my conviction that its name is a handicap it can never overcome. It is not AMERICAN since it did not originate here: it is a branch of the Holy Catholic Church in America. The name American makes it local, national, restricted. While having a perfect right to the title CATHOLIC I am convinced that the use of the word is a mistake, since it inevitably connects that body in the minds of the people with the Church of Rome, or confuses it with other so-called CATHOLIC Churches, an error which no amount of explaining can prevent or correct, and I am tired of trying to do so!

"II. A Church to be successful must have perfect harmony among its leaders, a definite standard of belief, and a liturgy used by ALL its members. This seems impossible in the American Catholic Church, so long as I am one of its Bishops. The liturgy prepared by Archbishop Lloyd some years ago and generally used by the Church at the present time, I could not use, and so, when Archbishop Lloyd reminded me that I had a perfect right to put forth a Service-book for my province I compiled a liturgy for use in the Province of the Pacific, which he indorsed, and later made the authorized Mass Book for the entire American Catholic Church, but never used himself, which was quite all right for there should be but one liturgy in the American Catholic Church, and that ought to be the one prepared by the Primate.

"III. A Church to be successful must also have a foundation to rest on, — Canons, a Constitution, statement of principles, etc. The American Catholic Church has none of these things, for which state of affairs I am largely responsible; for when in March 1925, Rev. Fr. Hinton (now Bishop) sent me a copy of a body of canons, constitutions, declaration of faith, etc., prepared by himself and the Primate, for adoption by the American Catholic Church, I found statements in the documents which I could not indorse, and had to return them unsigned. Thus I became an obstructionist and hindrance in the American Catholic Church, which ought to have all these things, and naturally they should express the convictions, sentiments and beliefs of the founders of that Church, and not those of any one Bishop like myself.

"For these and other reasons which need not be mentioned, but which seem valid

and decided that the only fair thing to the American Catholic Church and to myself was to take the steps I have taken."

### PATRIARCH'S PENCE FOR OCTOBER

Patriarch's Pence is required to be sent to headquarters weekly, or not longer than fortnightly. We are going to press in the closing days of October, and the report for the month follows:

**Full quota.** The congregation of S. Michael's, Boston, and S. John's, Brooklyn have sent in their full quota. THANKS.

**Partial quota.** The congregations of S. Paul, New Haven, S. Mary's, New York and S. Luke's, Cambridge, have made partial payments of their October quota. Thanks.

**No payment.** Nothing has been received from Atonement, New Jersey; S. Philip's, Nova Scotia; S. Matthew's, Chicago, All Saints, New York; S. Anthony's, New York; S. Marks, New York; S. Joseph's, New York; Good Shepherd, New York; S. James, Boston. WHY NOT?

**Individuals.** Full payment has been made for October by Rev. St. Agnes and Mrs. Maitland Whyte, and partial payment by Rev. Sr. Theresa. The following brethren have as yet paid nothing on Patriarch's Pence:— Rev. Fr. Greenidge, Rev. Fr. Kirnon, Rev. Fr. Batten, Rev. Fr. Nurse, Rev. William Miller, Rev. Edwin Collins.

**COMMENT** is reserved for the next issue except the reminder that the Patriarch, while he knows where to receive Heavenly Manna, must have daily physical Manna. Let the Clergy of the Northern Jurisdiction do their duty NOW.

### S. MICHAELS CHURCH, BOSTON

By Mrs. Rose Lake

The Parish celebrated on Oct. 9th its sixth anniversary with a Lovefeast which was quite successful both in attendance and financial returns, even more so than that of the previous year. The following splendid Program was rendered:—

Scripture reading by the Ven. Archdeacon Hollinsed; Invocation by Layreader Joseph of S. Michael's; Hymn "Onward Christian Soldiers"; Violin Selection, Beethoven Minuet in G by Master Ralph Johnstone, a pupil of the Ancrum School of Boston, accompanied by Miss Frederick of Cambridge; Vocal Solo, "When Jesus came into my Heart" by Mrs. Bispham, the congregation joining in the chorus; Selected Poems (original) by Mrs. Anna Shields of

Cambridge; Address by Rev. Fr. Greenidge, Mr. Margetson, Mrs. E. Headley and Madam Ives, the last mentioned being the principal speaker and famous psychologist whose address kept us spellbound every sentence being worth dollars. In most effective manner Madame Ives delivered her message which was based on daily practical life and was greatly applauded by the audience. Mr. Blackman moved a vote of thanks to the speaker and this was extended by the Archdeacon. During the rendition of a Vocal Solo, "Ora Pro Nobis" refreshments were served. After this the Archdeacon made the final remarks thanking the Musical Talent and the Ladies and Gentlemen who had contributed to the success of the occasion. Then followed the Benediction and the closing Hymn "Hark, hark my soul, Angelic Songs are swelling." The Auxiliaries are working in the same harmonious spirit left behind by the Synod. The Palm Leaf Club will entertain on Nov. 10, and Semper Fidelis on Dec. 1. We are moving forward "thanks be to God."

### RETURN FARE TO AFRICA

The Seventh General Synod has pledged the sum of \$500 to His Grace Archbishop D. W. Alexander to defray his return trip to South Africa, and we append herewith the sums assumed by congregations and individuals with the request that they complete and forward their apportionment by Thanksgiving Day.

Good Shepherd, N.Y.C., \$100; S. Joseph's, N.Y.C. \$50; Rev. Fr. Kirnon, \$15; S. Mary's N.Y.C. \$30; S. John's, Brooklyn, \$50; S. Anthony's, N.Y.C. \$35; Mrs. M. Whyte, N.Y.C. \$5; All Saints, N.Y.C. \$25; S. Mark's, N.Y.C. \$15; S. Paul's, New Haven, \$25; Rev. Mr. Dingwall, \$5; S. Ambrose, New Bedford, \$5; S. Michael's, Boston, \$50; S. Luke's, Cambridge, \$50; S. James, Boston, \$50; Rev. Fr. Greenidge, \$20; S. Matthew's, Chicago, \$10; Atonement, New Jersey, \$25; Rev. Canon James, Charlotte, N.C., \$5; Rev. Fr. Millington, Key West, \$5; Rev. Fr. Batten, Cambridge, \$5; Rev. J. Simons, \$5; Rev. S. G. Davis, \$5; Florida Congregations, Voluntary Offerings.

**NOTE.** The Church of the Good Shepherd has made a partial payment. Let others remember that "He gives twice who gives quickly."

Lady McGuire has been seriously ill for the past three weeks, and at one time appeared to be in grave danger. At date of going to press (Oct. 27) there is some improvement. The prayers of the faithful are solicited for her full recovery.



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His Eminence George Alexander McGuire, D.D., M.D., D.C., Patriarch  
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- His Lordship William Ernest Robertson, D.D., Bishop of the Southern  
Jurisdiction, 355 N.W. 14th Terrace, Miami, Florida.
- His Lordship Arthur Stanley Trotman, D.D., Auxiliary Bishop of the  
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- The Ven. D. Egbert Philips, B.D., 132 Tupper St., Sydney, Nova Scotia.
- The Ven. R. Daley Sibblis, Cayo Mambi, Oriente, Cuba.
- The Ven. Oscar W. Hollinsed, 29 Wellington Street, Boston, Mass.
- The Ven. Robert A. Valentine, 4400 South Parkway, Chicago, Ill.
- The Ven. Robert A. Jackson, B.D., 814 Spruce St., Camden, N.J.
- The Rev. Canon Hugh H. Henry, 924 Dean St., Brooklyn, N.Y.
- The Rev. Canon Cyril O. Sheppard, 117 E. 100th St., New York City.
- The Rev. Canon Israel A. Mair, 235 W. 140th St., New York City.
- The Rev. Canon George M. G. James, B.Th., M.A., Charlotte, N.C.
- The Rev. Fr. Emanuel J. Millington, Key West, Florida.
- The Rev. Fr. Horace H. Herod, L.Th., 672 St. Nicholas Ave., New York City.
- The Rev. Fr. Gladstone St. Clair Nurse, 145 W. 141st St., New York City.
- The Rev. Fr. Wilfred S. Kirnon, 152 W. 144th St., New York City.
- The Rev. Fr. James O. Greenidge, 119 Kendall St., Boston, Mass.
- The Rev. Fr. Joseph A. Ford, 47 W. 129th St., New York City.
- The Rev. Fr. Fitzroy H. Nicholls, L.Th., 304 W. 149th St., New York City.
- The Rev. Fr. Henry H. Batten, Cambridge, Mass.
- The Rev. Fr. William O. Perry, Miami, Florida.
- The Rev. John C. Simons, 1321 Hoe Ave., Bronx, N.Y.
- The Rev. William R. Miller, 211 Monroe St., Brooklyn, N.Y.
- The Rev. Samuel G. Davis, 328 W. 40th St., New York City.
- The Rev. James N. Dingwall, 134 Lee St., West Haven, Conn.
- The Rev. James E. Ewart, Camaguey, Cuba.
- The Rev. Edwin H. Collins, 217 W. 140th St., New York City.
- The Rev. William De Claybrook, D.D., Houston, Texas.
- The Rev. William S. Jones, Bluefields, Nicaragua, C.A.
- The Rev. Sister Mary Agnes, 256 W. 135th St., New York City.
- The Rev. Sister Angelina Theresa, 217 W. 140th St., New York City.

### The Province of South Africa

- His Grace Daniel William Alexander, D.D., Archbishop and Primate,  
6 Broadway, Beaconsfield, Griqualand West, South Africa.
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of Hippo, Beaconsfield, G.W.
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- The Ven. D. F. Brown, S. Monica's Church, Johannesburg, Transvaal.
- The Rev. Fr. I. R. Motaung, S. Paul's Church, Potchefstroom, Transvaal.
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- The Rev. Fr. D. Morgan, S. Augustine's, Sophia Town, Transvaal.
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- The Rev. Erskine Duba, S. James the Less, Valkrantz, Transvaal.

# The Negro Churchman

*In Tenebris Lumen*



*The Patriarch of the African Orthodox Church*

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NEW YORK CITY, DECEMBER, 1927

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Bishop WILLIAM ERNEST, Contributing Editor



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### OUR PATRIARCH ALEXANDER: "AN APPRECIATION"

By Louis Alexander Jeppe, Right Worshipful Chancellor of the African Orthodox Church, delivered at the Seventh General Synod.

It is profoundly befitting after a period of over a quarter of a century during which I have had continuous opportunity to mark, study and estimate *MEN* and *MEASURES* that I should give this public Appreciation of my life-long friend and brother, His Eminence George Alexander McGuire, the original Primate, and now Patriarch of the African Orthodox Church *OF THE WORLD*.

This Appreciation was not solicited by my friend, neither was it requested by those near and dear to him. In truth, the thought was inspired through my overpowering desire to "render unto Cæsar the things that are Cæsar's" and to our original Primate and Patriarch the things that are his. *TRUTH* is a Divine Attribute, and upon that foundation I claim the inspiration for the presentation of this Appreciation.

From time immemorial it has been asserted and demonstrated that the creation can never be greater than its creator. Whatever may be the present circumstances, whatever may be the progress of our ecclesiastical affairs, we must all admit truthfully that the conception of a Church for members of the African Race, in possession of *APOSTOLIC SUCCESSION*, was the vision of George Alexander McGuire only. By him, and through him, this vision has been realized and handed down to us, and his name shall ever be revered and recorded by all impartial and fairminded historians as the original Primate, Archbishop and Patriarch of the African Orthodox Church of the World.

In this Appreciation permit me to recount and point out a few facts why we subscribe fealty, loyalty and obedience to our stalwart leader and Patriarch. It has been reliably stated that when certain workers and thinkers in the Protestant Episcopal Church learnt of the Consecration of their former colleague they said: "Wait and see! The honor and office secured by him will die with him." But when subsequently they read in the pages of the "Negro Churchman" (our foremost missionary organ whose motto is "In tenebris lumen") that three other bishops had been consecrated by him the film was removed from their mental vision and several of them have since made gestures of respect and uttered words of charity and kindness concerning the sincerity, zeal, and successful movement of our beloved Patriarch. The spark which kindled first on this hemisphere continued to spread until it reached the minds and hearts of our brethren across the distant ocean, until at last a union has been realized with those of our kin in Africa, the Land of our Forefathers. The appeal of those in the Homeland has been heard and answered in the Consecration of one of their sons who has been sent to us to receive this high honor and office to safeguard and bestow it, with our concurrent approval, upon such as may be chosen and deemed worthy.

In the Consecration of His Grace Archbishop Daniel William Alexander, D.D., of the Province of the South African Orthodox Church, our own Patriarch has achieved the fulfilment of his vision. Africa is the glorious land of unlimited possibilities and development for the African Orthodox Church, and has already given evidence of its responsiveness and of its profound appreciation of their Patriarch and ours, from whose hand alone they could receive the Apostolic Succession. Their chosen son has expressed in burning words the sincere gratitude of his people at home to this *MAN*

*OF GOD.* When we, among whom he has lived for all these years, and who have been witnesses of his struggles and sacrifices, shall be equally willing to accord him the same honor and appreciation, then a united *RACE* shall rise up, not only to call him blessed, but to pronounce his achievements glorious and enduring.

Continuing this Appreciation it is my desire, unmindful of the fancy of the few or the sneers of the many, to perform my conscientious duty in setting forth facts which may prove useful to students of the future in reviewing the deeds and accomplishments of men of our noble Race. It is my prediction that the historian of the coming century will place our original Primate and Patriarch in a niche alongside of Richard Allen, Varick and Prince Hall. These men were *CREATORS*, who through the grace of God constructed imperishable monuments for the social and spiritual progress of their Race, and have left behind them legacies which are to be found in the lives and hearts of all their true, noble and obedient followers. Inspired by such predecessors, possessing the password which carried them on to success, our leader has followed in their footsteps to our benefit, and the benefit of generations yet unborn who shall themselves describe him in the words of the motto which he has selected for the African Orthodox Church,—“In tenebris lumen”.

It was in 1886 that I first saw George Alexander McGuire. He had recently graduated from Lady Mico College in Antigua where he had enjoyed the privilege of tuition under those distinguished educators Nowell and Buckley, and from which he had come forth at the head of the graduating class. He had become a student in the Nisky Theological Seminary in St. Thomas, my native island, the pearl of the emerald ocean, queen among the Virgin Islands, and soon developed into a wonderful preacher occupying the pulpits of the largest churches of the capital and suburbs. When it was announced that he would preach in the Moravian Memorial Church and Cathedral, cafés were deserted and fashionable clubs forsaken, all members wending their way “up street” where this young man was being heralded as the pulpit Demosthenes of my boyhood days. I recall now how my classmates and I would sit spell-bound drinking in and taking in the beautiful epigrams which fell from the lips of this learned and forceful young orator and preacher. Standing room was always at a premium, so eager were all to hear this coming son of God. After service, outside the Church, all who had listened to his preaching expressed their appreciation and admiration, and wending their

way homeward would acclaim his praises and the spiritual benefits derived from his instruction.

Later I came to the United States of America. So did he. Both by correspondence, reading and observation I have kept in touch with his progress until this moment which marks the attainment of his life's goal. He has created the *AFRICAN ORTHODOX CHURCH OF THE WORLD!* My only regret is that I have not followed him into the Ministry to seal our long-standing friendship. This failure is all my own. He urged me, but I was weak. He was strong and he has succeeded despite his many detractors who today are mere phantoms, while his truth and fidelity have laid the foundations of an enduring structure.

Our Patriarch is a *BORN LEADER*, endowed with every capability, necessary for the organizing and administration of this Great Church established for the edification of our Race and the Glory of God. Toil on, thou Champion of Jesus Christ! Toil on until the Master Himself shall award thee the Crown of Righteousness! Until then, that the God of Truth, Mercy and Love may preserve thee in thy going out and thy coming in, is the prayer of a true and constant friend.—

LOUIS ALEXANDER JEPPE.



### “THE PETTY SCHISM”

In his address to the General Synod last September, His Eminence the Patriarch stated:—

“Only one untoward event has occurred during the year to mar our tranquillity. The junior member of our Conclave, pursuing the unfortunate attitude assumed at our last General Synod, and ignoring all ecclesiastical authority, has deserted the African Orthodox Church organized in 1921, and established a schismatic body with a similar name. In itself the schism is negligible and is bound to disintegrate. The handwriting is upon the wall, *Mene, Mene, Tekel, Upharsin.*”

And His Lordship Arthur Stanley in his “Consecration” sermon stated:—

“They have set up a distinct organization, retaining to some extent the name of this Church. But there is *ONLY ONE* African Orthodox Church,—that which was organized in 1921, and over which, by the grace of God, His Grace George Alexander McGuire presides. And there can be *NONE OTHER*. These schismatics may be comforting themselves because they have created an organization with a similar name, but Solomon wisely stated that whatever is born in vanity must end in vanity.



If a man builds a house, forms a party, makes a gift, or seek an office from vanity, then as certainly as the bite of an asp will poison the body, will the expected good be turned into bitter disappointment. Anything in this world which is sought as a good whose end is selfish will end in an impressive failure, for self-aggrandizement is as fatal as self-indulgence. This is a law from which there can be no escape."

In connection with the extracts given above the following items appearing in the New York "Amsterdam News" for Nov. 23, 1927, are most significant:—

## SPECIAL NOTICE

*The undersigned desires to give notice to the public that he has severed all connections which he heretofore had with the African Orthodox Church of New York and Christ Church Cathedral.*

(Signed) Father Martin DeVere Stuart.

## SPECIAL NOTICE

*We, the undersigned, secretary and treasurer of Christ Church Cathedral, Inc., of the African Orthodox Church of New York, hereby give notice to the public that we have severed all connections with the above mentioned church and its affiliated organizations, our resignations becoming effective November 30, 1927.*

(Signed) Cyril A. Wilson, Secretary.  
Bertram L. Baker, Treasurer.

N. B.—All that is left now to this ill-starred schism amounts to THREE bishops and TWO priests on a Cathedral Staff!

## THE AFRICAN ORTHODOX CHURCH SOLVES THE PROBLEM

### As Seen by a Colored Episcopalian

It is with much pleasure and great satisfaction that one views the progress of the A. O. C., which was organized in the year 1921.

Electing and consecrating its first bishop, the Rev. Geo. Alexander McGuire, an Anglican Priest, this little organization has withstood the tides of time, and like the grain of mustard seed germinating under favorable conditions is throwing its branches far and wide.

Not only in the United States of America have missions been successfully planted, but also in various islands of the West Indies, Canada, Central America and Africa, the motherland.

Christ's commission to the Apostles to preach and teach was followed by the promise "Lo, I

am with you always, even unto the end of the world." This promise was for all times, as long as the Church exists; therefore for the successors of the Apostles who could not live until the "end of the world." It is on this promise that the teaching or doctrine of the Apostolic Succession rests. Do we wonder then how carefully it is guarded by the several branches of the Catholic Church,—Roman, Greek and Russian Orthodox,—Anglican and Episcopal? By the Laying on of hands these receive and in turn pass on the divine power and authority to their brethren, so that there is "no break in the transmission of the ministerial commission in the Church of God, from the times of the apostles down to our own day."

The Clergy List for 1927, as shown by "The Negro Churchman", the official organ of the A. O. C. consists of four bishops, twenty-five priests, eleven deacons and two deaconesses, making a total of forty-two. "Hitherto hath the Lord helped us," with a church organized by Negroes, for Negroes and governed by Negroes; where no racial prejudice exists, no segregation, no white domination, no race superiority; but with a valid ministry, unbroken in descent from St. Peter, first Bishop of Antioch to the Patriarch Alexander—Primus inter pares—first among equals.

In the A. O. C. no clergyman is debarred from officiating in the cathedral or any other of the holy edifices because he is a Negro! It is not needed that one group worship at a certain hour and another some time after, because one group is white and the other black; neither is it necessary for one to worship in the basement, while the other group does so in the church proper. Negroes throughout the world should be very grateful for the A. O. C., but more so those of us who are members of the P. E. C. as it is the BEST SOLUTION of that NEGRO PROBLEM which for years confronted us. Worshipping at different hours or in the basement of churches does not ameliorate conditions, but rather aggravates them to the self-respecting and decent. Let us then learn to appreciate and embrace the A. O. C., for it is the best solution of the Negro Problem in religious matters.

## THE SEPARATIST CHURCH MOVEMENT IN SOUTH AFRICA By Archbishop D. W. Alexander

By "Separatist" Churches is meant those which have broken away from European control and are of purely African origin. They are not governed by any recognized body from without, nor do they co-operate in federal or

other duly constituted relationship with European or Mission Churches, but have their own Constitutions, although most of them use the Book of Common Prayer in their worship.

The first secession of which we have a record is that of the Rev. Nehemiah Tile, a Tembu. He was ordained a Wesleyan Minister in 1868, broke away from that body in 1884, and formed his own Church, putting it under the protection of the Native Chiefs. At first it was called the "Ethiopian Church," but is now known as the "Tembu Catholic Church." In 1895, another Wesleyan native minister, the Rev. J. Mata Dwane, joined this Separatist Church, and soon became its leader, coming to the United States subsequently and affiliating it with the African Methodist Episcopal Church. When he returned to South America as Superintendent appointed by the A. M. E. Church, his authority was challenged by a group of his members and a split followed.

On his next visit to the United States the Conference of the A. M. E. Church failed to appoint and consecrate him Bishop of South Africa. He returned, and at Queenstown met the Rev. Mr. Gordon, now Anglican Dean of Pretoria, in the Province of the Transvaal, who told him that unless he received Consecration at the hands of Bishops who traced their succession from the Apostles, no episcopal orders he might otherwise receive would be valid. Dwane thereupon entered the Anglican Church and was appointed a Reader, believing that eventually he would become a Bishop. Years rolled by before he was ordained a Deacon, and only in his old age, three months before his death, was he ordained a Priest. His movement took the title of "The Order of Ethiopia within the Anglican Church," its present Provincial being Bishop Smythe, Warden of the Hostel at the Native University, Fort Hare.

In 1909 a group of members broke away from this "Order of Ethiopia within the Anglican Church" and formed "The Ethiopian Catholic Church of South Africa," with the Rev. J. Gqamane as its first Bishop. Later on two other bodies seceded from the Anglican Church. The larger of these was led by J. M. Kanyane and took the title of "The African Church." Kanyane had been a Reader among the Anglicans, and being a Bapedi, he soon attracted a great following inasmuch that he was regarded as a menace by the Anglican Church. But his influence was so great that he was able to receive recognition for his Church from the Government, his being the first to receive this distinction. The "African Church" as an independent Native Church free from European control was recognized by the late President Kruger, by

whose kindly assistance Mr. Kanyane received orders from the Presbyterian Church, and has continued to administer his Church as "Bishop."

Following these secessions the Separatist Movement spread by leaps and bounds affecting other religious bodies besides the Anglican. The most important from such bodies is that led by Rev. P. J. Mzimba, who is the founder of "The Presbyterian Church of Africa." He seceded from the United Free Church of Scotland in April 1898 with 400 members on account of a dispute relative to the use of Church funds. He died June 25th, 1911, leaving a strong Native Presbyterian Church which, at present, numbers 28 ministers and 14,000 members.

*(To be continued in next issue.)*



## S. MATTHEW'S CHURCH, CHICAGO

By Miss Grace Phoenix

October 23rd, the nineteenth Sunday after Trinity dawned clear, bright and cloudless, making ideal weather for the festivities of St. Matthew's Church. The occasion was the dedication of St. Matthew's Church which has moved into its new home at 4400 South Parkway overlooking one of the most beautiful boulevards of Chicago.

At 11 o'clock A.M., there was High Mass preceded by a solemn procession with blessing of the new altar. Mr. Rupert Valentine was crucifer, Masters Cyril Valentine and Gilbert Brown were acolytes. The choir under the direction of Mr. A. E. Osborne, organist did splendidly. The Introit was the jubilant "Te Deum Laudamus." The church was crowded to capacity. The Rev. Father Valentine delivered a truly stirring sermon from the text "The God of Heaven; He will prosper us." Nehemiah 2:20 verse. Many favorable comments could be heard on this appropriate text and sermon. The spiritual tide reached its height in the Holy Eucharist when amid the sweet chimes of the Sanctus bell and the reverent and awe-inspired tones of the celebrant Father Valentine. Our Lord came to be Food for the faithful. In those hushed moments the Church on earth was one with the Church Expectant of Paradise. Verily our hearts beat within us and vibrated as though to a common thought, "Lord it is good for us to be here."

We thought of Mr. Flavius White a servant of God who had been called to the higher life. For the large number who received, it was a time for rededication to the propagation of the Holy African Orthodox Church, of re-affirm-

ing loyalty to our beloved Patriarch, His Eminence George Alexander McGuire, also to our faithful priest Father R. A. Valentine and Mrs. Valentine who, by great sacrifices, have made a dream a reality. Was it any wonder that much people were gathered in the place and they answered with one accord to an heart-felt *Nunc Dimittis*?

Special mention was made of members who had paid their pledges, chief of whom were Mrs. Laura Scott, the first to make good her pledge by payment of \$40.00 and Mrs. Flavius White who paid \$50.00. The new altar was the product of the combined labors of Mr. Walter Collymore and Mr. L. C. Fox. They were assisted by Mr. E. C. Lawrence and Mr. A. L. Hall. The altar was beautiful in festal linen. The cloth elaborately designed by Mrs. Booth in 1925 and sent from Los Angeles by her was displayed to good advantage. The flowers on the altar were given by Mr. Wilfred Collymore. Appreciation was also expressed for the unceasing toil of Mr. W. MacEachron who contributed to the comfort of our chapel.

The evening service at 6:00 P.M. was unique in its spirit of informality and fellowship. Rev. Geo. Duncan pastor of a Baptist Church, the Honorable George Kersey, from the Illinois General Assembly and member of the Great African Methodist Episcopal Church, the cradle of religious freedom; and Dr. Chas. Burton, former pastor of Liberty Congregational Church, but now a probation officer of Juvenile Court, were the speakers. The latter had just returned from Public Welfare Conference of the State of Illinois at Joliet, Ill. All addresses were practical, gripping and inspiring. Mr. C. Hall rendered two lovely violin selections. There were also brief addresses by Mr. C. A. Morgan, Senior Warden, and Mr. A. E. King.

This day of dedication was a rededication of all to a larger and better St. Matthew's until all tribulations o'er, we are called to where—

*"There is the throne of David  
And there from care released  
The shout of them that triumph  
The song of them that feast.  
And they who with their Leader  
Have conquered in the fight  
Forever and forever  
Are clad in robes of white."*

RECTOR'S NOTE—Special mention must be made of Miss Phoenix for her loyal support and hearty co-operation at all times, and also for the arrangement of the Altar on that solemn occasion.

On the North wall, at the entrance to the Church, is a Holy Water Font with glass basin

and silver medallion—the gift of Miss Phoenix and her sister.



### S. PETER'S CHURCH, MIAMI (Contributed)

On Sunday, Nov. 20th, we held our first Harvest Festival. Special sermons were preached by Bishop Wm. Ernest, at 11 A.M. and 7:30 P.M.

His Lordship spoke from the Gospel of the Sunday next before Advent at 11 A.M. He drew attention to the wonderful use which may be put to what may be termed insignificant gifts or talents. The lad had only "five loaves and two small fishes"—very insignificant in a crowd of five thousand; but Christ fed that crowd with that gift. Another feature was the willingness of the lad to give them all. Our gifts need not be as great as others' but in any case they must be given willingly. "The Lord loveth a cheerful giver."

At night the text was "What shall I render unto the Lord for all His benefits towards me?" Ps. CXVI, 12. His Lordship pointed out that while it is impossible for us to repay the Lord for all His benefits to us we can show our gratitude by—

- (1) Living a life of godliness;
- (2) Using our possessions to His honor;
- (3) Rendering practical services to God.

Gratitude develops love. Love can only be truly manifested by deeds.

The fruits offered were distributed among the sick of the Church and the Christian Hospital, a hospital for colored people.



### THE LATE FITZHERBERT REID Eulogy delivered at his Funeral by one of his Friends.

On May 20th, twenty-seven years ago, Christopher Fitzherbert Reid, lying here dead, was born in the Parish of S. James in Barbados, B. W. I. Prompted by his zealous and ambitious desires he left his native land and on Sept. 3, 1917, arrived in New Jersey where he remained for one year. He came to New York during the following year and resided here permanently struggling to improve himself.

He was a young man of indomitable courage and determination, steady and God-fearing, upright and sober-minded. He was possessed of perseverance and tenacity of purpose, such as few are endowed with. When one plan failed, he conceived another and endeavored in every



manner to put it into effect.

His first ambition was to be a Pharmacist, and he began studying with this in view. Soon after, however, he had to abandon his cherished hope because of his marriage and domestic responsibilities. But he did not lose heart, and, coming under the influence of Archbishop George Alexander McGuire, he enrolled in the Endlich Theological Seminary, proving himself the best student in the Class. His ordination as a Deacon had been fixed for July 24th, with two other deacons and five priests of the African Orthodox Church. But Almighty God had already, in His wise Providence, ordained otherwise. On the date set for ordination he was ill in bed. Later, following a thorough medical examination an operation was performed for appendicitis. Peritonitis set in later from which after three months of painful illness he eventually succumbed.

William Shakespeare says,

*"The evil that men do lives after them;*

*The good is oft interred with their bones,"—*

but none can truthfully speak evil of this departed man and brother. All who knew him refer to him as "that nice, quiet young man. How sad!" May he rest in peace and may God in His infinite mercy grant faith, patience and resignation to all the bereaved relatives, both here and in the native land. He leaves to mourn their loss a wife, three children, his father and mother, four brothers and four sisters and many others.

[EDITOR'S NOTE. The funeral service was held on Sunday, Nov. 13, by Bishop Trotman, and short addresses were made by Archbishop McGuire, Rev. S. W. Davis and Rev. E. Collins, the last two being classmates of the deceased. The members of the Church of the Good Shepherd were well represented in the large attendance, and the Men's Club of the Church, of which Reid had been a member, sent a beautiful floral wreath.]



## A SOUTH AFRICAN ABROAD

--: Travelogue II --:

By Archbishop Alexander

At Southampton! As I leave the dock I witness sights familiar in Cape Town—taxis, drays, wagons, some being horse-drawn. But the horses seemed to me too noble-looking for such menial tasks, being more suitable for milady's carriage than an ordinary dray. Passing a hairdresser's I enter and immediately all the attendants are at attention and exceedingly polite. I discover that color is no bar in public places in England as it is in South Africa

and the United States of America. Returning to the station I entrain for London in a third-class compartment. There is no second-class, but I consider the third quite as comfortable as an American Pullman. The carriage is full, but as I enter the passengers make room for me, and after remarks on the weather, learning that I am a South African, nearly all want to know whether the Union Jack would be displaced by some new flag in the Union of South Africa, this being the burning political issue of the hour in the Dominion. I reply that not being a statesman I cannot speak with authority, but as an individual I am fairly certain that the British Emblem will never be removed from the Flag of South Africa. Riding is very comfortable. I observe that the railway tracks have a gauge of four feet and are maintained at a constant level, while in South Africa the gauge is only three and a half feet and the track is laid up the mountains and down the valleys. Nevertheless, we maintain equal speed and smoothness with the best trains I have seen abroad.

And now, we are at Waterloo Station, and I recall an old melody "The Greatest City in the World is London." There is no individual born in any overseas possession of the British Empire,—West Indies, South and West Africa,—or elsewhere, who does not experience a feeling of achievement when he reaches London and visits the various ecclesiastical edifices and historical buildings of which he had read so much. And no such one will find fault with the Englishman abroad who boasts of London! A station porter takes my suit case, hails a taxi for me, and I am off to the London Polytechnic Building, in which is the Head Office of the Tourist Association, to be directed to a suitable hotel. They secure accommodations for me at the Great Portland Hotel, one of the best of its kind in the big city. Although it is the first time I am in such a refined hostelry I measure up to all its customs, and after luncheon I visit the famous tailoring establishment of Van Heem's of which I am a customer. I am received with marked courtesy and shown through the establishment. I make a few purchases which are sent later to my hotel, where at 7 p.m. I find myself in the spacious dining room, and being the only black person present, am observed with curiosity during the various courses. I must have favorably impressed many of my fellow-guests for they volunteer to ask me several questions after dinner as to my stay and travel. Retiring to my room I discover that the maid has hung up my clothing and placed other articles in drawers. She respectfully reminds me to leave my boots outside where "Buttons" can get them at 5 a.m. without having to disturb me. I enjoy my first night in

a London hotel, and at 7.15 a.m., coffee is brought to my room, and I am notified that my bath is prepared. Desiring to see as much of London as possible before embarking for New York, I hire a messenger boy as guide at eighteen cents per hour, and go down the Strand. What a stream of humanity is here! After walking several blocks we take a bus and arrive at the Church of S. Clement's Danes, famed for its beautifully carved pulpit and desks, where I am shown around by a very courteous lady. We leave next for St. Paul's Cathedral, and as I look at its magnificent dome and its inspiring front, standing forth like some ancient Greek temple, my heart thrills with joy because I am about to enter a shrine celebrated the world over. Passing many spectators who are feeding the numerous pigeons which find a peaceful home in the precincts of this holy place, I cross the threshold of this "House of Prayer for all People" moved with profound and reverent emotion. Suddenly the mighty organ peals forth, and I realize that it is "even," and ere the sun sets, "Evensong" is to be held. Hundreds of worshippers are present, many of them, like myself, kneeling in this ancient Cathedral for the first time, having come from distant parts of the earth, to enjoy this privilege. How dignified and resonant is the voice of the Dean as he intones the opening sentences! What splendid and angelic music echos through the lofty arches as the choir joins in the responses, psalms and hymns! On my knees I offer a special thanksgiving to God that I am permitted to join my voice with theirs in prayer and praise in His Holy Temple. Fain would I linger for surely "Master, it is good to be here," but I must hasten to other sights and places, and after the last "Gloria Patri" of the Psalter is sung I reluctantly depart.

*(To be continued in the next issue)*

## A PATRIARCH'S GUILD ORGANIZED

By Rev. Sister Agnes.

On Wednesday Evening, Oct. 19, 1927, a new branch of lay helpers was organized in the Church of the Good Shepherd, taking as its name "The Patriarch's Guild." As its name implies this Guild has for its specific object the raising of funds to assist the parish in meeting its monthly quota of \$65. towards Patriarch's Pence. The writer of this article remembers well the splendid work done in a congregation of another body of which she was a member, in an organization known as 'The Rector's Guild' and established by our present Patriarch who was at that time Rector of said parish. This Guild developed into one of the healthiest

of the many parochial organizations.

With this memory came the thought of what might be accomplished if a Patriarch's Guild were formed in every congregation to aid in raising the quota towards the Patriarch's support or in supplying him with the needed robes, vestments and emblems of his office. In the Patriarch's Guild of the Good Shepherd the nucleus consists of the young people who have been confirmed by His Eminence, although any member of the parish under the age of 20 years is eligible for membership. The officers are Miss May Plummer, President; Donald Small, Vice-President; Vera Llewellyn, Secretary; Isabel Breedy, Treasurer; Arthur Davis, Chaplain; Miss Mary Lee, Matron; and Rev. Sister Agnes, General Directress.

On the evening of Nov. 9th, the Guild had as Guest of Honor His Eminence the Patriarch Alexander who encouraged the young people to greater zeal in their task, after which a Social Hour was enjoyed by all, refreshments being served by the Directress at whose home the meetings are at present held. On Thursday, Nov. 17, the Guild presented their first entertainment,—a Colonial Supper. The girls dressed as Puritan Maids acting as waitresses. It was a most successful affair, in spite of the heavy showers which fell until midnight. Weekly meetings are held, and if any of the readers of this sketch desire to form Patriarch's Guild, No. 2, the writer will be glad to communicate with them.

## PATRIARCH'S PENCE TO NOV. 25th, 1927

### (Northern Jurisdiction)

- S. Matthew's, Chicago. Paid for October.
- S. James', Boston. Part payments for Oct. and Nov.
- All Saints', N.Y.C. Part payment for October.
- S. Joseph's, N.Y.C. Nothing paid.
- S. Mark's, N.Y.C. Nothing paid.
- S. Luke's, Cambridge. Paid for October.
- S. Michael's, Boston. Paid for Oct. and Nov.
- Good Shepherd, N.Y.C. Paid for Oct. and part Nov.
- S. Paul's, New Haven. Paid for October.
- Good Shepherd Mission, N.Y.C. Part payment for October.
- Atonement, Lawnside, N.J. Nothing paid.
- S. Philip's, Nova Scotia. Nothing paid.
- S. John's, Brooklyn. Paid for October.
- S. Anthony's, N.Y.C. Part payment for October.
- Rev. Canon Smit, Newark. Paid November.
- Rev. J. C. Simons, N.Y.C. Paid November.
- Rev. W. R. Miller, Brooklyn. Paid October.
- Rev. W. S. Kirnon, N.Y.C. Nothing paid.

Rev. Sr. Theresa, N.Y.C. Paid Oct. and part Nov.

Mrs. Maitland Whyte, N.Y.C. Paid Oct. and Nov.

Rev. Sr. Agnes, N.Y.C. Paid Oct. and Nov.

Rev. J. O. Greenidge, Boston. Paid October.

Rev. H. H. Batten, Cambridge. Nothing paid.

Rev. Edwin Collins, N.Y.C. Nothing paid.

Rev. S. W. Davis, N.Y.C. Paid Oct. and Nov.

N.B.—Not even the Patriarch has the power to increase or to DECREASE the quota.

This is the prerogative of General Synod



### BRIEFLETS

The work of the Women's Auxiliary was reorganized. The Central Committee consists of Lady McGuire, Rev. Sr. Theresa, Mrs. Maitland Whyte, Mrs. Catherine Allen and Mrs. Rachel Smith. A public meeting was recently held in S. Anthony's Church, for the use of which thanks are due to the Rector and Vestry.

The Harvest Festival of S. Mary's Church, N.Y.C. was held on Sunday, Oct. 16th 1927. S. Joseph's Rector and Choir, and His Eminence the Patriarch were among those who assisted on the occasion. Canon Mair and his congregation are to be congratulated upon the excellent showing made.

S. John's Church, Brooklyn, is enjoying a period of enthusiasm. The Endich Forum held its opening meeting on Sunday, October 23rd, His Eminence the Patriarch, and the Archbishop of S. Africa being the special speakers. Mr. Louis A. Jeppe, the Forum President has abundant cause to be pleased over his initial success at S. John's, and Canon H. H. Henry is most fortunate in having Mr. Jeppe as a co-worker. On the second Sunday in December the Patriarch will be the principal speaker at the Forum.

The Honorary Degree of Doctor of Divinity has been conferred by the Patriarch upon His Grace William Alexander in recognition of his efficient and successful leadership in establishing the Afriran Orthodox Church in our Motherland.

Among other souvenirs sent to the Patriarch from his children in South Africa we mention a patriarch's staff made of native woods and carved by the hand of a native, also a pair of antelope's horns suitably mounted. The antelope is the national animal of the Union of South Africa.

His Grace Daniel William has visited and officiated at all the congregations in Boston, Cambridge, New York and Brooklyn, and is filling dates for Chicago, Mi-

ami and other places. He has also addressed several fraternal organizations appealing for their aid in procuring a printing press for his African work. He will be in the United States until the end of January, Requests or contributions may be sent him in care of the Patriarch, 246 W. 139th St. N.Y.C.

An "Appreciation" of the Patriarch as the original leader and Primate of the African Orthodox Chhrch, prepared and delivered by Mr. Louis A. Jeppe during the past Synod will be one of the features of the next issue of this periodical.



### GENERAL OFFICERS AND COMMITTEES

#### Elected or Appointed Sept. 1927

**General Officers.** The Primate, George Alexander McGuire, ex-officio, President; the Rt. Rev. Arthur Stanley Trotman, Vice President; the Rev. Canon Hugh Hutson Henry, Secretary; the Right Worshipful Louis Alexander Jeppe, Chancellor; the Hon. Theodore Bacchus, Treasurer. These General Officers, together with the Very Rev. Dean of the Endich Theological Seminary, constitute the Consistory of the A.O.C.

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**Committee on Church Extension Fund.** The Primate (represented by Rt. Rev. William Ernest), Rev. Fr. E. J. Millington, Rev. Fr. W. O. Perry, Mr. James Hepburn, Mr. S. G. Dames.

**Committee on Episcopal Fund.** The Primate, Rev. Canon H. H. Henry, Rev. Fr. W. S. Kirnon, Rt. Wor. L. A. Jeppe, Hon. T. Bacchus.

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His Eminence George Alexander McGuire, D.D., M.D., D.C., Patriarch  
of the African Orthodox Church

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- His Lordship Arthur Stanley Trotman, D.D., Auxiliary Bishop of the  
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# The Negro Churchman +

*In Tenebris Lumen*

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**NEW YORK CITY, JANUARY, 1928**

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# The Negro Churchman

In Tenebris Lumen

Published monthly, except SEPTEMBER, by the Consistory in the interest of the African Orthodox Church

Archbishop ALEXANDER, Editor and Business Manager  
Bishop WILLIAM ERNEST, Contributing Editor



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## SOME LITURGICAL DIRECTIONS

(Reference to pages in the Liturgy)

### I

#### AS TO USE OF THE STOLE BY PRIESTS

*At Matins*, when said, the stole is not used, but when sung, it is put on for the Absolution (page 2) and taken off again.

*At the Sermon*, the Priest (or Deacon) puts the stole on in the pulpit, and removes it before leaving. The Priest puts it on again for the Blessing at the end of the Office.

*At Vespers*, the same rule holds as at Matins. The Priest may or may not wear the stole under Cope at the Magnificat, but if he has no Cope it is better to wear the stole.

*At Mass*: Clergy present at Mass in cassock and surplice, and intending to receive, carry stole with them putting it on only when they receive.

*Note*. At any secular program following an Office the Clergy and Servers should first remove their surplices and sit only in cassock (and biretta).

### II. POSTURE AND POSITION AT CHOIR OFFICES

At Sung Offices of Matins and Vespers the Clergy may sit during the Psalms, inclining forward and removing biretta for the Gloria Patri. At Solemn Vespers (foot of page 60) the Priest, in Cope, having finished the "Our Father," preceded by an Acolyte with the Office Book and two Candle bearers, goes to the foot of the Altar, the Book bearer standing on the first step facing the Priest with the Book resting on his breast, the Priest and two Candle bearers facing the Altar (with other attendants if any), and standing, continues "O Lord show thy mercy", etc., through the Collects and other

Prayers to the end of the Office.

### III. AS TO CHOIR PRAYERS

*Before Service*. The Organist and Congregation are not to take any part in these. It is best not to intone them, but to say them quietly, the Officiant, choir and servers alone joining.

*After Service*. The same rule holds. Not until the Choir is dismissed should any server leave the sacristy or outside room to extinguish the candles. The quiet moment is an opportunity for some in the congregation to pray. The organist does not play the postlude until the candles are all extinguished, at which signal the congregation may depart.

### IV.

#### 'PROCESSIONALS' and 'RECESSIONALS'

These are relics of Anglicanism which cling to us in the A.O.C., and which must be gradually eliminated. The only Procession for which liturgical provision is made is that which moves from the Altar and returns to the Altar. Hence it is recommended that at Matins and Vespers, the Choir enters, the prayers having been said without, while the Organist plays music suitable to the season, the thurifer leading the way, without censer, followed by the Crucifer bearing the Crucifix, and others in due order. At the close of the Service the final hymn is sung in the Church, then while the Organist is playing, the march out is done as before in entering.

At High Mass, the Choir having first entered and taken their places, led by the Crucifer, as described above, the Thurifer carries the censer with lighted charcoal, but without incense, followed by the other servers and the officiating clergy and celebrant, the Asperges being immediately taken up as the Celebrant arrives at the foot of the Altar. At the end of Mass, while

the Last Gospel is being read, a suitable hymn may be sung, and led by the Thurifer without censer, the servers and officiating clergy may depart. At the close of the hymn the Organist plays while the Crucifer leads the Choir out. Whenever the Thurifer or Crucifer leads it should be with an easy marching step which the others should imitate, and there should be no halting between steps.

#### V. USE OF INCENSE

Should be used only in the prescribed Processions which start from the Altar, and at the proper places at Mass, Benediction, Solemn Vespers and Solemn Te Deum.

#### VI. CONCERNING THE MASS

There are two standing Introits printed in our Liturgy, but both are not used together. Most of the Clergy have provided for themselves, or should provide for themselves, the Proper Introits for the Festivals.

The rehearsing of the Decalogue at Mass is another Anglican custom which clings to us, but this is permissive and not mandatory. Omit same, especially on Great Festivals. Even the Summary of the Decalogue by Our Lord is permissive and not mandatory as indicated by the word "may," page 23. From the Introit, the Priest may pass at once to the Kyrie, omitting both Decalogue and Summary. Should the Decalogue be said, however, with a Kyrie after each, there is no necessity to repeat it after the Summary, if this is said.

On Great Festivals only the "Collect of the Day" is to be said. Those prescribed on page 25 are omitted on such occasions.

#### VII. BEFORE AND AFTER SERMON

The Preacher enters the Pulpit, and having put on his stole, without turning to the Altar, says, while signing himself: "In the Name of the Father" etc. The sermon ended, he says again, "In the Name of the Father," etc., and (unless he is the Celebrant at Mass) removes the Stole and leaves the pulpit. The "Ascription" beginning "Now to God the Father," etc, is another Anglican custom which clings. The Gloria Patri which is usually sung after the "Ascription" may well be omitted at all services.

#### VIII. AS TO COLLECTIONS OF MONEY

No pledge or other envelope contributions should be placed upon the Altar, but in a provided box or other receptacle. Only the free will offerings and the alms for the needy should be brought to the Altar. Indeed no money of any kind should be laid upon the Altar. It

should be brought, blessed, and then immediately laid at a convenient place. At Mass, the so-called "Offering" should be taken and presented while the Choir is singing their anthem, or hymn, since the real Offering consists of the Bread and Wine. The Celebrant should not handle the Basin, nor turn to the people. The Acolyte brings it to him, and while facing the Altar he makes the sign of the Cross over it, then goes to the Epistle corner for the Lavabo.

#### IX. SECRET AND OTHER PRAYERS

The Secreta, top of page 33, the Prayers of Oblation, and others on pages 29 and 30, as well as those pertaining to the Fracture of the Host and pre-Communion, see pages 41 to 44, should be said inaudibly or in very low tone, the "Amens" being said by the Priest alone.

#### X. THE PATER NOSTER

On page 41, following the Lesser Elevation of the Chalice and Host, the Priest sings or says "Let us pray. Commanded by His saving precepts," etc. and he alone continues with "Our Father" as far as "Lead us not into temptation." Then the response is made by the people "But deliver us from evil." The Priest says, "Amen" and continues "Deliver us" etc. The attention of all priests, organists and choirs must be given to these details.

#### XI. NUNC DIMITTIS AFTER MASS

There is no provision in the Divine Liturgy for the saying or singing of the Nunc Dimittis at the close of Mass. It is an Anglican heritage, and it is recommended that the custom be dispensed with. Use the Nunc Dimittis as provided for, at Vespers, and at the Distribution of Blessed Candles on Candlemas Day (Feb. 2).

#### XII. BEHAVIOR OF CHORISTERS

The members of the Choir are requested to make the sign of the Cross at the proper places, and to make the necessary bows and genuflections so as to be examples to the Congregation. All frivolous and unseemly conduct, whispering and smiling among acolytes or choristers must be dealt with firmly by the Clergy.

#### XIII. FINAL WORD

The directions and recommendations above made have received the imprimatur of His Eminence the Patriarch Alexander who desires greater uniformity in the Celebration of the Mass and in the conduct of the Offices of the Church. If the Rubrics are carefully studied and observed, and these directions followed, the goal will be attained.



## A SOUTH AFRICAN ABROAD TRAVELOGUE. III

By *Archbishop D. W. Alexander*

Leaving S. Paul's Cathedral, I take a bus to visit another famous shrine. Passing down the Strand to Whitehall, we come to the Cenotaph, and all the male passengers remove their hats as this monument is a memorial to those who gave their lives for King and Country to uphold Britain's pledge to Belgium. Stopping to view it I observed that a few days previously a large, beautiful wreath had been placed there, bearing in golden letters on the ribbon the inscription "From the German People". The question at once enters my mind, "Is this a token of sympathy or an admission of guilt?" Continuing on to Trafalgar Square, I notice the column upon which is the statue of Nelson with his hand pointing as it were to some invisible enemy. Crossing the Bridge I find myself excited as I approach that historic pile, and am about to realize one of my fondest dreams—that of entering Westminster Abbey. The reader will perhaps be interested in a description and history of this structure.

The site of the Abbey was originally an islet about fifty acres in extent formed by the Thames and tributary streams which have long since disappeared. Many traditions surround Thorny Island, or the Island of Thorns, as it was called. It is said that a Roman temple stood there, and the founding of a Church dedicated to S. Peter is connected with the name of Sebert, King of the East Saxons during the early part of the Seventh Century. Later on, a body of monks following the rule of S. Benedict was established upon the Isle of Thorns by Archbishop Dunstan.

The first church, any portion of which has survived to our own day, was due to the vigor of King Edward the Confessor. The Romanesque Abbey which he founded was completed in part at the end of 1065 and solemnly consecrated on the Feast of the Holy Innocents only a few days before his own death. A year later, the new Abbey Church witnessed the coronation of William the Conqueror who then established a custom which has continued unbroken down, to the twentieth century, all British monarchs having since been crowned in the Abbey.

About the middle of the thirteenth century the Church built by Edward the Confessor underwent drastic changes. The entire East end was pulled down by Henry III and replaced by the present choir modelled largely upon French lines. The Lady Chapel was undertaken early in Henry's long reign, but the bulk of the work was not really started until 1245,

the task requiring nearly a quarter of a century. On October 13, 1269, the new choir was formally opened in the presence of Henry, then an old man, and the body of the Confessor was at the same time removed from its former resting place and solemnly transferred to the splendid shrine now standing.

Other sovereigns and ecclesiastics took up the unfinished task of Henry, but it was not completed until the sixteenth century. The general scheme of Henry was followed, thus the choir, nave and transepts of Westminster Abbey display a unity of design but rarely found. The magnificent chapel which bears the name of Henry VII is quite unlike the rest of the building for it was planned in the perpendicular style of architecture then so greatly in fashion. Probably it is the finest specimen of this particular phase of English Gothic to be found anywhere in England. It was completed only a few years before the Benedictine regime was overthrown in 1540 by Henry VIII who inaugurated a new state of things by refounding the Abbey as a Collegiate Church with a Dean, twelve Prebendaries and other officials, although most of these were members of the former Benedictine community.

Save for certain alterations made by Queen Elizabeth, and a reduction in the number of Prebendaries early in the reign of Queen Victoria, who were thenceforth termed Canons, the organization of the sixteenth century has remained unchanged. The Abbey is a Royal Peculiar altogether independent of episcopal control, which state of things has continued throughout its history, except from 1540 to 1550 for which brief period it was a cathedral with its own bishop.

I wander about the Abbey seeking first for the tomb of Buxton and Wilberforce the celebrated Abolitionists of slavery, but it is so crowded with other visitors from afar, that some time has elapsed before I reach the statue of Sir Fulton Buxton, representing the features of a rather young man, but who was courageous enough to bear the scorn and derision of his own people in his appeals for the freedom of mine. As I gaze at his statue in gratitude I whisper, "May God have mercy on his soul". Next I come to the tomb of W. E. Gladstone, then to the shrine of Edward the Confessor where I kneel and pray, not only for myself, but for the whole African Orthodox Church both in my native Africa and in the Americas.

Leaving Westminster under great emotion I wend my way to the Roman Cathedral of Westminster which I find quite full, some kneeling saying their Rosary, while others are placing candles in memoriam. I also pray, rise and light my candles, one each for father, mother, wife and son at home, one for my Primate

# 4 THE NEGRO CHURCHMAN

whom I am on my way to see, one for the Church of our Race, its Clergy and Laity, and lastly, one for myself. After witnessing the Service of Benediction and receiving my blessing, I thank God and leave.

Steered by my youthful guide I proceed to Whitehall and watch its famous Horse Guards, —all fine men sitting upright and motionless like statues upon their noble steeds which are equally motionless, the very acme of long discipline. Fain would I linger, gazing at men and horses, but "darkness now is drawing nigh", dinner is served at 7.30, and next morning I must entrain back to Southampton where I embark for the United States of America.

(To be continued)

## PATRIARCH'S PENCE

How Parishes and Individuals have kept faith Oct. 1 to Dec. 31, 1927. As entered up to Jan. 7, 1928.

### Churches—

- S. Anthony's, N.Y.C., payments for Oct. and Nov.
- S. John's, Brooklyn, full payments Oct., Nov. and Dec.
- Good Shepherd, N.Y.C., payments for Oct., Nov., Dec.
- S. Luke's, Cambridge, payments in Oct. & Nov.
- Good Shepherd Mission, N.Y.C., payment in Oct.
- S. Paul's, New Haven, payments for Oct. and Nov.
- All Saints, New York, payment in Oct.
- S. Matthews', Chicago, full payments, Oct., Nov., Dec.
- S. James, Boston, payments in Oct. Nov., Dec.
- S. Michael's, Boston, full payments for Oct., Nov., Dec. (and part Jan.)
- S. Philip's, Nova Scotia, no payment received.
- S. Marks, N.Y.C., no payment received.
- Atonement, Lawnside, N.J., no payment.
- S. Joseph's, N.Y.C. No payment.
- S. Michael's, Brooklyn, payment for Dec. (month of organizing).

### Individuals—

- Mrs. Maitland Whyte, full payments for Oct., Nov., Dec.
- Rev. J. C. Simons, full payments, Nov. & Dec.
- Rev. Fr. Greenidge, payment for Oct.
- Rev. S. W. Davis, full payment for Oct., Nov. Dec.
- Rev. Canon Smit, full payments for Nov. and Dec.
- Rev. Sr. Agnes, payments in Oct., Nov. & Dec.
- Rev. Sr. Theresa, payments in Oct. Nov., Dec.
- Rev. Fr. Miller, payment for Oct.
- Rev. Fr. Batten, no payment.
- Rev. Fr. Kirnon, no payment.

## RECENT HAPPENINGS IN THE A.O.C.

His Grace the Archbishop of South Africa, D. W. Alexander, D.D., has visited not only the congregations of Greater New York, but those in Boston, Cambridge and Chicago. We regret that it was not convenient for our brethren in Florida to arrange for a visit from our African Prelate who expects to return homeward in February. Our clergy and congregations are urged to meet their quota toward his travelling expenses.

The Right Rev. Arthur Stanley Trotman, D.D., Auxiliary Bishop in the Northern Jurisdiction is no longer on the staff of the Church of the Good Shepherd, but is now in charge of another congregation in Harlem. More will be stated concerning this work in our next issue.

The names of Israel Mair, Priest; Aubrey Hamilton, Deacon; and Edwin Collins, Subdeacon, have been removed from the Clergy list of the African Orthodox Church, as will be noted on the last cover page of this periodical.

Rev. Fr. H. H. Batten, who was ordained Priest by Bishop Barrow, is now Rector of S. Luke's A. O. Church in Cambridge, serving under the supervision of our Primate Alexander, while Rev. Fr. E. J. Millington is now Rector of S. Mary's, Key West, Fla., under the supervision of Bishop W. E. Robertson.

At the request of the Clergy concerned, the Rev. Samuel W. Davis has been appointed by the Primate as Curate to Rev. Canon C. O. Sheppard, Rector of All Saints, New York City, and Rev. John C. Simons, Curate to Rev. Fr. W. S. Kirnon, Rector of S. Joseph's, N.Y.C.

The Endich Forum in S. John's Church, Brooklyn, N. Y., Rev. Canon H. H. Henry, Rector, is doing great things in that parish under the leadership of Mr. Louis A. Jeppe, the Right Worshipful Chancellor of our Province. Rumor has it that Rev. Canon Henry may soon be transferred to a larger field, but we do not wish to make any premature corroboration of the same.

Brooklyn has come again to the front "on the Lord's side". A new congregation formed of persons formerly connected with other bodies, and especially the schismatic "Christ Church" in that borough, has recently been begun with the title of "S. Michael's Church" and has been placed by the Patriarch under the pastorship of the Rev. J. E. H. Matthews, a distinguished, scholarly and upright Christian minister of long and successful experience in the West Indies, in Brooklyn, in New Jersey and elsewhere. There are now two congregations of our Jurisdiction in Brooklyn, and the end is not yet.

The Rev. Fr. G. St. Clair Nurse, formerly Curate on the staff of the Good Shepherd, has been appointed by the Primate as Vicar of "Good Shepherd Mission," a child of the Mother Church. Here Fr. Nurse is meeting with great success and is leading the way in Catholic worship. He deserves encouragement.

The Rev. Fr. William R. Miller, ordained Priest on the Fourth Sunday in Advent last, is now Curate at the Church of the Good Shepherd, where he is greatly beloved, and where he is held responsible for all services and duties by the Patriarch whenever official duties call the latter from the Good Shepherd. Fr. Miller is still the Precentor of this Church and the Music is placed under his supervision.

After a trying illness lasting through the months of October and November last, Lady McGuire, wife of the Patriarch, spent two weeks of December in Atlantic City with Dr. and Mrs. Charles McGuire, and a third week with Rev. and Mrs. J. DaCosta Harewood in Philadelphia. Dr. McGuire, distinguished physician, is a brother of the Patriarch, and Fr. Harewood, a former co-worker in the Protestant Episcopal Church. Lady McGuire returned for Christmas, and is now able to resume her well-known activity in Church and home. She expresses by this medium her gratitude to all her friends who, by their prayers and otherwise, were solicitous for her recovery.

A certain layman of one of our congregations was recently refused Holy Orders in the A. O. C. because of his lack of knowledge in the English Bible, the English language and the Rudiments of Doctrine and Worship. Within a fortnight his rector and fellowmembers took "French leave". We are weeding out ignorance, and in the last few months have been providentially aided in this effort. Prepared men are entering our ministry. At first we had to gather in even the fishermen and place them as "fishers of men". That day is past!

Rev. Cornelius A. N. Smit, formerly of the Old Catholic Church, but at present resigned from that body and unattached to any other, has been made an Honorary Canon and Chaplain on the Patriarch's personal staff and may be extended clerical courtesies in the A. O. C. of which he is a great friend though not on our Clerical List.

The late Robert Shields, who, from the beginning of S. Luke's parish in Cambridge, was elected its Treasurer, held that post to the end of his splendid earthly life. Mr. Shields was presented by our Primate and Patriarch for Confirmation to the P. E. Bishop of Massachusetts, when the former was Rector of S. Bartholomew's Church, some twenty years ago, and followed him, with his good wife, Mrs. Annie

E. Shields, confirmed in the same class, in the African Orthodox Church, as have many others of his former members in that parish. The Patriarch was able to conduct a brief funeral service over the remains of our departed brother on Advent Sunday when he visited Massachusetts, but was unable to be present at the Requiem Mass on the day of Burial. Our sympathy is tendered to the bereaved widow, the well known evangelical poetess.



## ST. MATTHEWS CHURCH, CHICAGO, ILL.

*By Grace Kathryn Phoenix*

Midnight Mass was celebrated Dec. 24th, beginning at 11:30 P.M. This Joyful Mystery was greatly enhanced by the Silence of the Midnight hour. The chancel was fragrant in evergreen. The Altar and Altar-rail with the touch of green solemnly declared the birth of the Savior. There was on the Altar an abundance of roses—the gift of Mrs. Ethel Matthews. The organ pealed forth the majestic strain of the *Adeste Fideles*, and the choir burst forth into singing the old inspiring hymn "O Come All Ye Faithful." The Ven. Father Valentine preached from the text Luke II:7, "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger because there was no room for them in the inn." In this sermon, all womanhood was exalted through her who brought forth Him who was God. Preceding the Post Communion Prayers, Master Cyril Valentine sang "Author of Life Divine", with a simplicity and sweetness peculiar to tender boyhood. An outburst of joyous carol singing followed the Mass. Mrs. Laura Schott was the soloist; she sang with feeling and beauty.

Choral Mass was again sung at 11 A.M. Christmas Day. This service was replete with grace and followed as it was by merry greeting from priest, friends and fellow parishoners, it stirred our hearts to a deeper enjoyment for the Yuletide Board. At 7 P.M., the Christmas Story was told by twenty children of the Church School. In suitable costume, and in the age—long words of Holy Scripture this Christmas Story was told with reverence and childish dignity. Miss May Collymore was the "Spirit of Christmas", and her attributes—Love, Joy and Happiness—were the Misses Leila Webb, Ethel Lowry and Ella May Florence. The children are to be congratulated for the success of the entertainment: they did well. Special mention should be made of little Marion Clarke who told her story exceptionally well. The Christmas Story was interspersed with carols and familiar hymns.



New Year's Day or the Feast of the Circumcision was ushered in with Litany and special service at 11 P.M., Dec. 31st., followed by Choral Mass at 11 A.M., Jan. 1, 1928. The text was "Ye have not passed this way heretofore"—Josh. III:4. A large number made their Communion on New Year's Day. This feast closed the Special Octave of Grace. St. Matthews stands upon the threshold of a New Year.

*"Pray for the Peace of Jerusalem  
They shall prosper that love thee.  
Peace be within thy walls  
And prosperity within thy palaces  
For my brethren and companion's sake  
I will now say 'Peace be within thee'  
For the sake of the house of Jehovah our God  
I will seek thy God."*

#### RECTOR'S NOTE—

It was reported in the December issue of this magazine, that a Holy Water Font was given by Miss Grace Phoenix.

An explanation given by Miss Grace Phoenix shows that her sister played the more important part in suggesting and selecting the gift; therefore the greater honor belongs to Miss Clarissa Phoenix.

Among the faithful is to be found Mr. John R. Godoy, a vestryman and a loyal member of the A. O. C. He is always making sacrifices to help St. Matthews. As a booster he is second to none.

R. A. V.

#### NEW BEDFORD NOTES

*Reported by Miss Dorothy Haddock*

S. Ambrose Church Guild gave a Whist Party at the residence of Mrs. Lillia Wiggins, 106 Newton Street for the benefit of the Church. It was quite successful First and second prizes were given, refreshments served, and an enjoyable evening spent.

Archdeacon Hollinsed, of Boston, visited S. Ambrose Church on Sunday, Dec. 11, 1927, and we were all edified by the services held and the sermons preached by him. In the afternoon he visited one of our wellwishers who is sick in S. Luke's Hospital.

The Officers of our Altar Guild are Mrs. Helen Henwood, Pres., Mrs. Prudence Minot, Sec'y, and Mrs. Lillia Wiggins, Treas. Mrs. Clara Haddock, 68 Cedar St., is organizing our Church Choir, the first rehearsal having been held on Dec. 16, 1927.

We are all looking forward to Sunday, Jan. 29, 1928, when the Patriarch, His Eminence Alexander, of New York, is to make his first

visit to S. Ambrose, to conduct the services of the morning and evening, and to confirm in the afternoon our first class. The three Priests in Boston and Cambridge, with delegations from their several acolytes, choristers and congregations are expected to augment our own choir and members on that day which we so eagerly await.

#### ARCHDEACON SIBBLIS HONORED

On his return home from the recent General Synod, the Ven. R. Daley Sibblis was received with great rejoicing throughout Oriente, Cuba. The Catechists, Vestry and members of S. James Church in Santiago, in greeting him said in a written testimonial: "We take this opportunity to convey to you our appreciation of your untiring zeal to maintain a healthy spiritual life in this Church. We are proud to be the first to welcome you home to Cuba, and to congratulate you for the high commendation given by the General Synod of your splendid work in this island. We believe that you have returned to serve with even greater zeal and enthusiasm and we pledge to uphold your hands."

At S. Alban's Church, Cayo Mambi, the residence of the Archdeacon, the people of which defrayed his expenses to Synod, there was even greater rejoicing at a reception given in his honor, a similar testimonial being also given.

On Dec. 11, 1927, Archdeacon Sibblis visited S. Barnabas Church at San German. He conducted Masses there at 7 A.M. and 11 A.M., at both of which the Holy Communion was received. In the evening, the Archdeacon conducted Vespers and preached, while in the afternoon he reorganized the Church School. Mr. A. H. Squire received his Catechist's License on this day in the presence of the congregation following an exhortation and outline of his duties by the Archdeacon.

#### TESTIMONIAL TO Rev. W. S. JONES

*A. O. C. Missionary in Nicaragua*

Rev. W. S. Jones,  
The A. O. Ch. Mission,  
Bluefields, Nicaragua.

Dear Brother Jones:

On this your completion of three years in our midst we beg to express hereby our deep appreciation of your services during that period. We viewed with nervousness the way you braved the storm and tempest in the form of revolution and disappointments and sometimes

sickness in your family; yet you still hold on like a brave soldier. Be assured, brother, that our confidence in you is solid.

We congratulate you. Take courage and go forward, and it if seem to you that success is slow. We can tell you that you have done well under prevailing conditions, compared with other pioneers before you, many of whom have given up in disgust.

This is a hard field to work up, since our colored folks do not readily back up any movements peculiar to their race, as examples of this fact are visible around us. According to the sayings of many, there is no doubt about it that when the Bishop comes, your efforts thereafter will be crowned with success. We are sorry that owing to hardships brought on by the revolution we, your admirers, cannot make it more easy for you and family. But you have our sympathies, and we are praying that God may lead you on and that the day may not be far distant when you will be agreeably surprised. May God bless, preserve, and keep you steadfast in the work that is so dear to your heart, and for which you have exercised so much self-denial during these three years. Take courage, brother, the morning is dawning, and may the coming year bring light upon your work, changing the darkness of opposition and other obstacles in the way in such a manner that you and your family may have cause to say—

*"Lord, it is good for us to be here."*

(Signed by a goodly number of members and wellwishers.—Editor Negro Churchman.)



## THE SEPARATIST MOVEMENT IN SOUTH AFRICA

By Archbishop D. W. Alexander.

(Continued from last issue.)

*Names and Creed.* A great variety of names is to be found among these sects, but in this they are not different from other groups. Here are a few of their titles:—African Catholic Church, African Church, African United Church, Church of Christ, Brethren of Christ, Natural Church of Ethiopia, Christian Catholic Apostolic Church in Zion (6,000 members), Pentecostal Holiness, African Methodist Episcopal Church (20,000 members), Ethiopian Catholic Church of South Africa, Cosmopolitan Church, Order of Ethiopia, Melchisedek King of Salem Church, United Ethiopian Church of South Africa, African Lutheran Church, African

Congregational Church (8000 members). Regarding their Creed some of these hold that their teaching is identical with that of the Anglican, or the Wesleyan, the Baptist or the Lutheran as the case may be, while some of the others naively state that their teaching is partly Wesleyan and partly Baptist.

*Causes of the Movement.* The Europeans state that the Natives are not inclined to disclose the real causes of the origin of these Separatist Churches, but this is not the fact, since the reasons are very apparent. One reason is the question of stipend. A colored Episcopalian priest gets from \$20 to \$35 per month, simply because he is colored, while the white priest gets from \$150 to \$200 per month for doing the same work. No preferment is given to the colored priest, for however learned, successful, or ambitious he may be, the barrier of the "Color Line" confronts him, and even in the matter of calling on his Bishop he is compelled to go around to the back door while the white priest always enters at the front door of the episcopal residence. Again, since the various European groups have their distinctive National Churches, the Natives claim the right to have a purely African or Bantu Church. One of the strongest contributory causes, however, is the indifference and materialism of Europeans in their religious life and conduct, and the consequent disillusionment of the Natives. This began with the influx of Native labor to the larger cities and industrial centers. The white missionary had been regarded by us Africans as representative of his entire race, and we had been led to believe that all white people were like our good fathers,—the missionaries. But in the urban centers we began to see the other type of white man in the employer of labor, the trader and the policeman, whose outlook was entirely different and whose example was not wholesome like that of the missionary. The Native religious secessionists have also recently advanced the argument, and rightly so, that now, after a century of missionary work, they are eager and competent to share in the work of evangelization of their brethren without white intervention. Underlying this Separatist Movement there is also an economic cause which is fostering all Native movements and arousing a general desire to unite for the promotion of all things for the general good and welfare. Native helpers in missionary work claim that the white clergy remain in their comfortable homes and send them out to perform their duties, paying them very little for services rendered, but collecting nearly all the fees for themselves. This has created a suspicion in Native missionary helpers that they are being exploited for the benefit of the civilized race, that they and their people meanwhile are

being left behind in the general march towards material prosperity, and that even the strong arm of legislation is employed in the effort to repress them economically and thus keep them in servitude and subjection indefinitely.



## ST. PETER'S CHURCH, MIAMI, FLA.

*By Bishop W. E. Robertson*

Christmas of 1927 has come and gone beyond recall. The New Year enters on the scene. The old year, with its tragedies, comedies and dramas, has sped its way to the eternal somewhere as the hasty messenger with tidings concerning a great war.

A great war, indeed it was, during the past year. Our moral and spiritual forces were heavily drawn on. The intellect was not enough to cope with the situation. Thank God we were able to reach the end of another mile.

A gracious coincident, it is that Christmas should fall towards the close of the year. It seems as though a summary of events or rather a stock-taking had been accomplished and a splendid banquet served to release the tension of hard work.

This helps to make the New Year a welcome visitor, and again the task is taken with renewed zest.

A few days before Christmas it appeared as though we would be cheated of this closing cheer, and be forced to take up the duties of the New Year without the usual privilege of greeting one another on the Festive Day.

It was the sudden change in the atmosphere which created such sensation. From the warm delightful days we found ourselves in the grip of cold and frosty breeze. This continued till Christmas Eve, when a happy medium took the place. How may one describe it! It was not as warm as before the change to cold. It was between that warm and this freezing air. It was something, yet inspiring. The atmosphere seemed alive with joyful sprites which teased the feelings to similar conviviality. It was glorious. It could only be fully understood by enjoying it.

So when the closing hours of the day came and the organ pealed its note to begin the Mass for Christmas, the soul was uplifted as the strains of "Adeste Fideles" burst on that balmy air.

Mass was begun, and the rich harmony of Cuzance's composition made all feel the spirit of Christmas. It was indeed a service long to be remembered.

Owing to the day being Saturday and much marketing had to be done, the attendance was not as large as the year before.

We, for the time being forgot the poverty which exists in our midst. All hearts were thankful to celebrate once more the birthday of our Lord Jesus Christ, and the spirit of joy found its way into the hearts of all.

We had Mass at 11 a. m. and Vespers at 7 p.m. After Vespers the Choir, under the leadership of Mr. S. G. Dames rendered Christmas Carols. Oh, what music! One could not help wondering what must have been the ecstasy of the Shepherds when they listened to the angel's singing. We thank God for that service. It lifted sorrow from many hearts.

On Monday evening, the Children had their Christmas Tree. A little programme was rendered. Prizes for "Regular Attendance" were handed out by Mrs. Glasse to the following in order of merit:—

(1) Lemuel Kemp, (2) Genevieve Sands, (3) George Kenneth Sands, (4) David Walter Sands, (5) Ermalie Sands.

All the pupils of the Church School received gifts. Neither were the children, who were unable to attend, forgotten.

The Knights of Alexander distributed Christmas tokens to Choir, St. Catherine Guild children and Clergy. We commend them for this thoughtful act and thank them for their generosity.

New Year's Eve came on, and all were ready to greet the New Year. The spirit of Christmas removed the spell which held mostly all as though something tragic was at hand. New hopes, new zeal, new aspirations, new determination filled the hearts of all. The preacher was Rev. W. O. Perry and he stirred the hearts of all with good cheer and hopefulness to enter the future 366 days.

A cheerful smile, with Happy New Year, bespoke the state of the mind of all as we greeted each other.

Thus we begin the New Year, with all the mysteries of the future in her bosom. We must tread a path hitherto untrodden. We must let our Leader be Jesus. Let Him lead us on. Let us follow Him. Thus only may this new year be one of crowning success.

We greet all, a Happy and Prosperous New Year!



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His Eminence George Alexander McGuire, D.D., M.D., D.C., Patriarch  
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- The Ven. Oscar W. Hollinsed, 29 Wellington Street, Boston, Mass.
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- The Ven. Robert A. Jackson, B.D., 814 Spruce St., Camden, N.J.
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- The Rev. John C. Simons, 1321 Hoe Ave., Bronx, N.Y.
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- The Rev. Joseph N. Dingwall, 134 Lee St., West Haven, Conn.
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- The Rev. J. R. H. Mathews, Brooklyn, N. Y.
- The Rev. William De Claybrook, D.D., 2301 Brailford St., Houston, Texas.
- The Rev. William S. Jones, Bluefields, Nicaragua, C. A.
- The Rev. Sister Mary Agnes, 256 W. 135th St., New York City.
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# The Negro Churchman

*In Tenebris Lumen*



His Eminence ALEXANDER McGUIRE  
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# The Negro Churchman

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Archbishop ALEXANDER, Editor and Business Manager  
Bishop WILLIAM ERNEST, Contributing Editor



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VOL. VI No. 2 NEW YORK, FEBRUARY 1928 TEN CENT

## THE PETITION OF THE AMERICAN CATHOLIC ORTHODOX CHURCH

2216 E. 21st St., Brooklyn, N. Y.

Jan. 14, 1928.

To the Most Rev. George Alexander McGuire,  
Primate and Archbishop Metropolitan,  
African Orthodox Church  
246 West 139th Street  
New York, N. Y.

GREETINGS:—

At a duly and legally constituted Synod of  
the American Catholic Orthodox Church, held  
on December 28, 1927, at the residence of Arch-  
deacon Tyarks, 49 Columbus Avenue, New  
York, N. Y., the following resolution was  
passed:

Whereas it is necessary to the best interests  
of Christ's Holy Church that The American  
Catholic Orthodox Church be shepherded by its  
own Bishop and

Whereas: it is desirable to receive the suc-  
cession through the Syrian-Jacobite line be it  
hereby

RESOLVED: That at this meeting, we the  
priests of The American Catholic Church do  
nominate and elect a Bishop and further be it

RESOLVED: That a Bishop of the Syrian-  
Jacobite line be petitioned to consecrate this  
our first Bishop.

At the election which followed the Very Rev.  
Archdeacon William F. Tyarks was unanimously  
elected Bishop of The American Catholic  
Orthodox Church. Therefore, we the Con-  
sistory of the American Catholic Orthodox  
Church do hereby

PETITION the Primate and Bishops of the  
African Orthodox Church to consecrate our  
Bishop-elect and inform us of your decision.

If our petition is granted we pray that the

Primate and Bishops of the African Orthodox  
Church will set the date of consecration as early  
as possible, that we may continue to do Christ's  
most Holy work in it fullness.

We are enclosing herewith copies of the Cer-  
tificates of Election and Good Character. The  
originals are on file with the secretary of The  
American Catholic Church, and may be seen  
if desired.

Asking God's blessing upon the work of The  
African Orthodox Church and its Primate and  
Bishops and other clergy as well as to the con-  
gregations entrusted to its keeping and the peace  
of Christ upon the Church, we remain,

Your devoted brothers in Christ,

*The American Catholic Orthodox Church,*

(Rev.) Harold D. Emerson, *Secretary.*

## CERTIFICATE OF ELECTION

BE IT KNOWN that the Reverend William  
F. Tyarks, Priest, was duly elected to the of-  
fice of Bishop in the One Holy Catholic and  
Apostolic Church, at a duly called and consti-  
tuted Synod of the American Catholic Ortho-  
dox Church, held on the Feast Day of Holy  
Innocents, December 28th, in the year of Our  
Lord, One Thousand Nine Hundred and Twen-  
ty-seven, at the residence of the Archdeacon of  
New York, 49 Columbus Ave., New York City.

Therefore in accordance to the Canons of The  
American Catholic Orthodox Church I, as  
secretary of said Synod issue this CER-  
TIFICATE OF ELECTION duly signed and  
witnessed.

Given under my hand this 28th day of De-  
cember, in the year of Our Lord, 1927.

(Rev.) Harold D. Emerson, *Secretary.*

WITNESS:

Rev. C. J. C. Sherwood

Rev. F. J. Boryszewski

Rev. Howard E. Mather.

### CERTIFICATE OF GOOD CHARACTER

We whose names are underwritten, fully sensible how important it is that the office of Bishop should not be unworthily conferred, firmly persuaded that it is our duty to bear testimony on this solemn occasion, without partiality or affection, do, in the presence of Almighty God, testify that William F. Tyarks, Priest, is not, so far as we know or are informed, justly liable to evil report, either for error in the Orthodox Faith or for viciousness of life, and that we do not know or believe there is any impediment on account of which he ought not to be consecrated to the office of a Bishop in the One Holy Catholic and Apostolic Church. We do, moreover, jointly and severally declare that we do, in our conscience, believe him to be of such sufficiency in good learning, such soundness in doctrine, and of such virtuous and pure manners and godly conversation, that he is apt and meet to exercise the office of a Bishop, to the honor of God and the edifying of His Church, and to be a wholesome example to the flock of Christ.

Signed on this, the Feast of Holy Innocents, 28th day of December, in the Year of Our Lord, 1927, in the City of New York, State of New York.

*Signed,*  
Rev. Harold D. Emerson  
Rev. C. J. C. Sherwood  
Rev. F. J. Boryszewski  
Rev. Howard E. Mather.

### PATRIARCH'S REQUEST

246 W. 139th Street,  
New York City.  
January 18, 1928.

The Rev. Harold D. Emerson, Secretary  
The American Catholic Orthodox Church  
2216 E. 21st Street, Brooklyn, N.Y.  
Reverend and Dear Brother: Greeting.

I have received the Petition of the American Catholic Orthodox Church, bearing date of January 14, requesting the Consecration of Rev. William F. Tyarks, Priest and Bishop-elect; also the Certificate of Election and the Testimonial of Character.

Pursuant thereto, I have summoned a Meeting of the Conclave of the African Orthodox Church to take action upon said Petition. That we may be in a position to act intelligently and wisely in this important matter I request that

you forward, or deliver to me, at your earliest convenience, the following:—

- I. A Statement indicating clearly,—
  1. The Reasons for the organizing of the American Catholic Orthodox Church;
  2. Date and Place of Its Organization;
  3. The Faith which It holds;
  4. The Rite to be used in Its Worship and Orders;
  5. Its purpose to safeguard the Episcopate when received.

II. A Written Declaration signed by the Bishop-elect, the Chancellor and the Secretary, duly attested by a Notary Public, pledging the American Catholic Orthodox Church to respect the prior rights and sphere of activity of the African Orthodox Church by strictly refraining from establishing or receiving congregations of Negro people, and from Ordaining or Consecrating any Negro, except upon the written request of the Chief Ecclesiastical Authority of the said African Orthodox Church.

III. The Certificate, or other satisfactory written evidence of the Ordination to the Priesthood of the Rev. William F. Tyarks (Bishop-elect) by a Bishop in Valid Orders.

The above-mentioned documents having been duly submitted, our Conclave will give your Petition serious consideration, and you will be notified, as soon thereafter as possible, of our decision.

With my Benediction,  
I am cordially yours,  
George Alexander McGuire,  
*Patriarch of the African Orthodox Church.*

### THE REPLY

2216 E. 21st St., Brooklyn, N.Y.  
January 18, 1928.

To the Most Rev. George Alexander McGuire  
Patriarch of the African Orthodox Church  
246 West 139th St., New York, N.Y.

Greetings:—

In response to the questions proposed in your letter of January 18, 1928, we would say:

I. The American Catholic Orthodox Church was organized for the purpose of following the Catholic Faith to its fullness, free from all bias, dispute, narrowness of opinion and sectarianism, a feeling of brotherly love and a desire to follow in the steps of Our Blessed Lord.

Among our white brethren we failed to find a Catholic Church which, in our estimation and prayerful consideration, fulfilled these requirements.

We believe that Our Blessed Lord and His disciples and Apostles did intend that there



should be National churches and that each race should have its own Racial church; but we hold that these churches should be but limbs of the One Holy, Catholic and Apostolic Church founded by Our Lord.

Our reason for founding a branch of Christ's Holy Catholic Church to be known as The American Catholic Orthodox Church is to establish a high moral standard of living, a devout following of Christ's flock and to hold sacred the sacraments given us by Our Lord.

II. The American Catholic Orthodox Church was organized in the residence of Archdeacon William F. Tyarks, on December 12, 1927. It is incorporated under the laws of the state of New York. The residence of Archdeacon Tyarks is 49 Columbus Avenue, New York, N. Y.

III. The American Catholic Orthodox Church holds to the faith once delivered to the Saints and practiced by the early undivided Christian Church.

IV. The American Catholic Orthodox Church proposes to use the Latin rite in English in its Worship and Orders.

V. The American Catholic Orthodox Church proposes to safeguard the Episcopate by inquiring into the character and habits of all persons recommended for Holy Orders and, as far as humanly possible, seeing to it that only those who lead a holy, righteous life shall be considered as eligible, and then only those who shall pass a satisfactory examination in the faith and teachings of the Catholic Church.

It intends to hold sacred the Episcopacy, consecrating only such Bishops as shall be considered necessary to carry on the work of Christ's Holy Church, and as it hopes to be in communion with the African Orthodox Church, which it holds in high regard and esteem it will probably ask advice and assistance from its Primate and Bishops in the matter of early consecrations.

VI. A written declaration, properly signed and executed accompanies this letter, acknowledging the prior rights and sphere of activities of the African Orthodox Church.

Might we similarly hope that the African Orthodox Church will consider it feasible to execute a similar document acknowledging the rights of the American Catholic Orthodox Church to persons of the white race, that the true spirit of the early Fathers in creating and maintaining separate branches of the One Holy and Undivided Church may prevail?

VII. Herewith is a copy of the certificate of ordination of the Rev. William F. Tyarks.

We believe that the above fully answers the questions proposed in your letter of the 18th inst., and trust that the Conclave of the African Orthodox Church inspired by the Holy Ghost in unity with the Father and the Son will look upon our petition with favor.

May the blessing of Our Blessed Lord and Saviour be with you in all your deliberations and prosper the work of your hands.

Your brothers in Christ,  
*The American Catholic Orthodox Church,*  
 Harold D. Emerson, Secretary  
 William F. Tyarks, Bishop-elect  
 C. J. C. Sherwood (Priest)  
 Chancellor.



## COPY OF ORDINATION 'CERTIFICATE

THE AMERICAN CATHOLIC CHURCH  
 (Western Orthodox)

In Communion with the Patriarchal See of  
 St. Peter at Antioch

In the Name of the Father, and of the Son,  
 and of the Holy Ghost. Amen.

To all the Faithful in Christ, Peace and  
 Apostolic Benediction.

Be it known that we, FREDERICK, Exercising our Divine Office as BISHOP in the One Holy Catholic and Apostolic Church of the Orthodox Faith, in the United States of America, in the City of CHICAGO, ILL., on the 11th day of JUNE in the year of Our Lord 1916, in St. DAVID'S CHAPEL, did then and there ORDAIN OUR WELL-BELOVED WILLIAM F. TYARKS TO THE HOLY ORDER OF PRIEST, He having received the Minor Orders on the two previous days.

And in testimony thereof, We affix Our Hand and Seal.

Given this 11th day of JUNE A.D. 1916.

F. E. J. Lloyd,  
*Bishop of Illinois.*

## THE CONCLAVE'S LETTER

New York City, January 23, 1928.

Rev. Harold D. Emerson, Secretary  
 The American Catholic Orthodox Church.

Greeting:

We have the honor to inform you, and other officers of The American Catholic Orthodox Church, that at a duly called meeting of the Conclave of the African Orthodox Church, held this day at which were present three of our

# THE NEGRO CHURCHMAN

Bishops, the fourth being unable to be with us, but sending his written consent to any action which might be taken on the matter under consideration, the Petition of your Church, dated January fourteen, made to the Primate and other Bishops of the African Orthodox Church to consecrate the Rev. William F. Tyarks as your first Bishop, together with the Certificate of his election as Bishop and the Testimonial of Good Character, was presented for discussion and action.

In conjunction with these documents there were submitted also, in accordance with a request made in the Primate's letter of January eighteen:

1. A statement giving the reasons which led to the organization of your Church; the date and place of organizing; its Faith and Rite, and its purpose to safeguard the Episcopate when received.

2. A written Declaration properly signed and executed acknowledging the prior rights and sphere of activity of the African Orthodox Church, and containing an agreement to refrain from congregational work among Negroes and from Ordaining or Consecrating any Negro without the written request of the Chief Ecclesiastical Authority of the African Orthodox Church.

3. The Certificate of the ordination of Rev. William F. Tyarks to the Priesthood by a valid Bishop.

1. The Conclave, after prayerful and mature deliberation, expressed its deep regret that another independent ecclesiastical body should be organized as the only remedy to conditions which you have outlined as existing among your white brethren. Some of these conditions, we Bishops of the African Orthodox Church have first-hand knowledge of, and therefore appreciate not only what is said in your statement of reasons, but what is left unsaid. Were it, not for this fact we would be compelled to decline your request.

2. The Conclave, on examination expressed its unanimous satisfaction with the contents of all certificates and documents submitted, except one. You were requested to forward a properly executed document, making acknowledgement of the rights and sphere of activity of the African Orthodox Church among the Negro people, and pledging the American Catholic Orthodox Church to refrain from infringing upon those rights in the manner outlined in the request. You have done this, but in the same instrument, you suggest that the African Orthodox Church reciprocate, under the same terms, and in a

similarly executed Declaration.

3. The Conclave admits of no perfect parallelism between the position and rights of the African Orthodox Church and those of the American Catholic Orthodox Church which is now seeking the episcopate to complete its organization since "Where there is no Bishop there is no Church". Apart and distinct from its racial mission The African Orthodox Church is acknowledged, even by other Communions, as the only existing virile, active and well-organized body resulting from the Episcopate derived from the Antiochian line of Apostolic Succession brought to the New World by Archbishop Vilatte. Moreover, the African Orthodox Church is more than an American organization, since it has in full operation an African Province with its Archbishop, Clergy and Congregations. Over this Church, now at work in both hemispheres, there is a Patriarch justly regarded by our Conclave as the ranking Prelate among those who hold episcopal Orders from Archbishop Vilatte. Even as you and your brethren in the United States are now seeking the Consecration of your first Bishop from the African Orthodox Church, it is within the realm of possibility that other groups in countries of North, Central and South America, or even of the Old World, may at some future time make a similar petition, and the African Orthodox Church must not, and will not surrender its present heritage and privileges to any other ecclesiastical body.

4. The Conclave herewith returns the document in question to be executed as originally requested, without any suggestion or implied condition, and further informs you that in the event of your compliance as herein specified, the Patriarch of the African Orthodox Church will immediately take order for the Consecration of the Bishop-elect of the American Catholic Orthodox Church, notifying you accordingly.

We are your brethren in the Lord,

George Alexander McGuire,  
*Patriarch of the African Orthodox Church.*

Arthur Stanley Trotman,  
*Auxiliary Bishop in America and  
Acting Secretary of the Conclave.*

Daniel William Alexander,  
*Archbishop and Primate of South Africa.*

## COMPLIANCE

2216 E. 21st Street, Brooklyn, N.Y.

January 24, 1928.

To The Most Rev. George Alexander McGuire  
Primate and Archbishop Metropolitan,

African Orthodox Church.  
246 W. 139th St., New York, N.Y.  
Greetings:—

Enclosed herewith is the document requested in your letter of the 23rd inst. properly executed. We trust that the same will prove satisfactory to the Conclave of The African Orthodox Church.

Your brothers in Christ,  
The American Catholic Orthodox Church  
Harold D. Emerson, *Secretary*.

## THE AMERICAN CATHOLIC ORTHODOX CHURCH

The Very Rev. William F. Tyarks, Bishop-elect  
The Very Rev. C. J. C. Sherwood, Chancellor  
The Very Rev. Harold D. Emerson, Secretary  
**KNOW ALL MEN BY THESE PRESENTS**

THAT We, the officers and clergy of THE AMERICAN CATHOLIC ORTHODOX CHURCH do by these presents hereby acknowledge and declare the prior rights and sphere of the activities of the AFRICAN ORTHODOX CHURCH and agree to strictly refrain from establishing or receiving congregations of Negro people, and from Ordaining or Consecrating any Negro, except with the consent or upon the written request of the Chief Ecclesiastical Authority of the said AFRICAN ORTHODOX CHURCH.

Given this 24th day of January under our hand in the city and state of New York.

William F. Tyarks,  
*Bishop-Elect*  
C. J. C. Sherwood, Priest  
*Chancellor*  
Harold D. Emerson, Priest  
*Secretary*.

Sworn to before me this  
25th day of January, 1928.

Elizabeth Ruddy  
Notary Public, No. 242 New York Co.  
Term expires March 30, 1928  
Certificate filed 8046 Register's Office

## COMMISSION GIVEN FOR CONSECRATION

In the Name of the Father, and of the Son,  
and of the Holy Ghost. Amen.

GEORGE ALEXANDER McGUIRE, by  
Divine Providence, Patriarch of the African  
Orthodox Church, Archbishop and Metropolitan  
of the American Province thereof, to all  
who may see these, Health, Peace and Bene-

diction in Christ Jesus Our Lord!

KNOW YE ALL MEN, that:—

Whereas the American Catholic Orthodox Church organized in the City of New York, State of New York, on December twelve, nineteen hundred and twenty-seven, did, in Synod assembled in said City and State on December twenty-eight, nineteen hundred and twenty-seven, unanimously elect the Priest William F. Tyarks to be the first Bishop thereof; and Whereas the said American Catholic Orthodox Church has sent a Petition to the Conclave of the African Orthodox Church requesting the Consecration of said Bishop-elect, submitting therewith all such Certificates and other Manuscript Testimonials required by the Canon Law of the African Orthodox Church, and further executing a Document acknowledging, and pledging faithfully to observe and respect certain prior rights of said African Orthodox Church; and

Whereas the African Orthodox Conclave duly convened January twenty-three, nineteen hundred and twenty-eight, unanimously decided to grant the Petition of the American Catholic Orthodox Church, and authorized the Patriarch, any and all impedients being removed, to take Order for said Consecration;

Therefore do We, in accordance with the Decision of the Conclave of the African Orthodox Church, hereby take upon OURSELF, and grant unto Our Beloved Brothers, the Most Reverend Daniel William Alexander, Archbishop of the South African Province of our Church, and the Right Reverend Arthur Stanley Trotman, Auxiliary Bishop in the Northern Jurisdiction of the American Province, COMMISSION to assist US in the Imposition of Hands, and Consecration to the Sacred Order of the Episcopate of the Reverend WILLIAM F. TYARKS, Priest, and Bishop-elect of the American Catholic Orthodox Church, which shall by OURSELF be Celebrated and Performed on the Sunday called Sexagesima, the Twelfth Day of February, One Thousand Nine Hundred and Twenty-Eight A. D. at 11 a.m., in the Church of the Good Shepherd, 252 West 138th Street, New York City.

And may the Almighty who is a Strong Tower to all who put their trust in HIM, be evermore his Shield and Defence!

Given under Our Hand and Seal on Thursday, the Twenty-sixth day of January, One Thousand Nine Hundred and Twenty-eight A. D.

George Alexander McGuire, M.D., D.D., D.C.  
*Patriarch of the African Orthodox Church.*



## THE CONSECRATION PERFORMED

On Sexagesima Sunday, Feb. 12, 1928, at 11 a.m., the Priest William F. Tyarks, elected as First Bishop of the American Catholic Orthodox Church was solemnly Consecrated in the Church of The Good Shepherd, New York City, the Western Rite being used. His Eminence George Alexander McGuire was the Consecrator, His Grace Daniel William Alexander the Senior Assistant, and His Lordship Arthur Stanley Trotman the Junior Assistant, both of whom joined in the "Accipe Spiritum Sanctum" and the Imposition of Hands. Following the Presentation of the Bishop-Elect, the Certificate of Election and the Testimonial of Good Character were read by the Rev. C. J. C. Sherwood, Chancellor of the American Catholic Orthodox Church and the Patriarchal Mandate by the Right Worshipful Louis Alexander Jeppe, Chancellor of the African Orthodox Church. Having taken the Oath and his Examination, the Bishop-Elect prostrated during the Litany of the Saints. Then followed the Imposition of Hands, the Anointing, the Investiture with Crozier and Ring, the Offering of the Holy Sacrifice by the Consecrator and Consecrated, the Communion, the Investiture with Mitre and Gloves, the Enthronement, the Te Deum Laudamus and Blessing of the People by the new Bishop, the Final Blessing, the "Ad Multos Annos", and the Kiss of Peace. The Sermon was preached by Canon H. H. Henry, and the Mass sung was that of Adam in G. The Offertory Anthem was "Great and Marvellous are Thy Works" by Farmer. Besides the members of the Good Shepherd, and those of St. John's (the late parish of Bishop Tyarks), there were many visitors and friends from New Haven, Boston and Philadelphia. Among out of town clergy we noted the presence of Ven. O. W. Hollinsed, and two Episcopal priests, Fr. Garrett of Philadelphia and Fr. Smithwick of Brooklyn. Other clergy of the American C. O. Church present were Fr. Emerson and Dr. Mather.

---

 PETITION FROM ST. JOHN'S CHURCH

His Eminence George Alexander McGuire, D.D., M.D., D.C., Patriarch, Archbishop and Primate of the African Orthodox Church.  
Your Eminence:

At a parish meeting of St. John's Church, New York City, formerly connected with the American Catholic Church, held after Mass on Sunday the eighth day of January, nineteen

hundred and twenty-eight, and presided over by the Rector the Rev. William Tyarks, said meeting having previously been called for the purpose herein described.

Father Tyarks informed the Congregation that he had severed all connections with the American Catholic Church and with other priests who had also severed their connections from the said American Catholic Church, and had duly organized a religious body known as the American Catholic Orthodox Church, of which he is now the Bishop-elect. He further stated that a petition would be made by this newly organized body to the African Orthodox Church for his Consecration, which, when granted, would place him in communion with the said African Orthodox Church. He then informed the Congregation that the American Catholic Orthodox Church, of which he will be the first Bishop has decided to confine its activities entirely to members of the white race, and to leave the people of African descent entirely to the African Orthodox Church in the conviction that this arrangement is both right, just, and fraternal.

He consequently informed the Congregation that it was necessary for him to resign the Rectorship of St. John's Church and suggested that they make application to be admitted into the African Orthodox Church, one of whose Bishops the Right Reverend Arthur Stanley Trotman, D.D., was present at the said meeting.

Following the address of Father Tyarks, the matter was fully discussed by the officers and members present, who, while expressing profound regret and deep sorrow at their priest's decision to resign, nevertheless, decided to follow implicitly his direction as to their future connection. On motion of Mr. William Maloney, Church Warden, seconded by Mrs. Maude Cutting, member of the Vestry, it was resolved "That St. John's Congregation make through its authorized officers a petition to the Ecclesiastical Authority of the African Orthodox Church for admission into that body." This resolution was carried by a unanimous vote, following which His Lordship, Bishop A. S. Trotman made an address in which he outlined the canonical regulation governing our application.

In conformity with Canon XIV, Section IV, of the African Orthodox Church, We the undersigned officers of St. John's Church, do certify the accuracy of the above mentioned transactions, and We do further declare that We accept the Faith, Worship, Discipline, Constitution and Canons of the African Orthodox

Church, promising due loyalty and obedience.

Finally, if received by Your Eminence the Patriarch, We desire to make it a part of this petition, that the Right Reverend Arthur Stanley Trotman be assigned by you as our Rector without prejudice to his Episcopal duties.

Awaiting the favorable action of Your Eminence.

We are, your obedient servants,  
(Given at our hands this fifteenth  
day of January, nineteen hundred  
and twenty-eight.)

*Signed:*

(Rev.) William F. Tyarks, Rector  
William Maloney, Sr. Warden,  
Maude Cutting, Clerk,  
Ada Brown, Treasurer,  
Fitz A. Cutting.

## THE REQUEST GRANTED

246 W. 139th St., New York City  
January 20th, 1928.

To the Warden & Vestry of St. John's Church  
Manhattan, New York City.

My dear Brethren in Christ:

Your Petition on behalf of St. John's congregation, formerly of the American Catholic Church, to be received by me into the A.O.C. was duly presented to me by Mr. Wilbert Maloney, your Senior Warden, on Wednesday, January 18. Having given the matter careful consideration, I have decided to receive said congregation into the Church over which it has pleased God to place me; and in accordance with your further request I am placing St. John's A. O. C. under the pastorate of my Auxiliary Bishop, the Right Rev. Arthur Stanley Trotman, D.D.

At the General Synod to be held in New York City, September 1928, your congregation will be voted into full union and your delegate will be given a seat.

Trusting that this new association and affiliation will prove of great benefit and edification to you and your fellow-members; I am forwarding herewith by the hand of Bishop Trotman the credentials of your reception by me into the A. O. C.

I am very fraternally yours,

ALEXANDER, Patriarch

## S. MATTHEW'S CHURCH CHICAGO

By Grace Kathryn Phoenix

"Where is He that is born King of the Jews? For we have seen His star in the east and are come to worship Him."—St. Matt. 2:2. These words carrying with them the challenge of Epiphanytide, were the text of the Most Rev. Daniel William Alexander, D.D., Archbishop and Primate of the African Orthodox Church, South Africa, in a sermon at St. Matthew's Church, Chicago, Jan. 8, 1928. The fervor of this sermon and the splendor with which His Grace pontificated at High Mass will long be remembered. Many of the congregation heard His Grace that afternoon at an overflowing meeting of the Chicago Division of the Universal Negro Improvement Association. This address did much to illuminate all present as to the true conditions in our Motherland Africa.

At Solemn Vespers that night, His Grace delivered a sermon from Genesis 1:26—"And God said, 'Let us make man in our image after our likeness'." This sermon was replete with the peace of eventide. Gone was some of the impassionate exhortation of morning. Instead, His Grace addressed us like an old friend who saw our individual needs and failings, and pointed the path of fellowship with God.

On Tuesday, Jan. 10, 1928, a reception by members and friends of St. Matthew's was given in honor of His Grace at the spacious home of Archdeacon and Mrs. Valentine. Those partaking of this pleasant hospitality were given the privilege of becoming better acquainted with our visiting prelate. Perhaps it was in this "sweet converse blending" that we found His Grace to possess a refreshing witticism. It has been charged that "the trouble with the world is that the godly are so inhuman and the human are so ungodly". In His Grace humor and piety blended remarkably. Many were the other expressions of esteem as shown in affairs given in honor of His Grace during the following week—chiefly which was a musical on Thursday Jan. 12. His Grace by address and song gave all present at this musical such a clear understanding of conditions in South Africa that our hearts re-echoed again and again to:

*"O God bless Thou Africa,  
May its name be lifted high."*

Preceding High Mass, Jan. 15, there was the blessing of a ceaser, the gift of His Grace to St. Matthew's Church. His Grace was celebrant at Mass and preached from Revelation

3:3, "Remember therefore how thou hast received and didst hear, and keep it and repeat. If therefore, thou shalt not watch I will come as a thief and thou shalt not know what hour I will come upon thee." This sermon contained a scathing rebuke in which not only Chicago but all America was warned to "flee from the wrath to come". The church was crowded to capacity. At 8 that night when His Grace bestowed the Apostolic Rite of Holy Confirmation there was barely standing room. Those receiving this Sacrament were: Kenneth Sims, Cyril Johnson Valentine, Albert King, and Mrs. Ida Lewis. At this service Mr. E. C. Lawrence was received into congregation of St. Matthew's and Mr. L. Fox was inducted into office of lay-reader. The induction of Mr. Fox was by the license granted by our beloved Patriarch, His Eminence Alexander. Also greetings were read from our brethren of the household of faith in South Africa.

Among many of the benefits of His Grace's visit to St. Matthew's Church were those weekday Masses when "Ere break of day some of us stole into the dim and silent church to proclaim the Lord's death till He come". We went forth to our everyday tasks chastened and renewed knowing that:

*"... we who from the Paschal chamber come  
Still in its shadows find our home*

*Safe in its precincts near our Master's heart  
Midst all stress of travel, school, and mart."*

His Grace departed from Chicago, Jan. 20, bearing the prayers and best wishes of members and friends of St. Matthew's for a holy and prosperous return to South Africa. As for the Members of St. Matthew's—we can never be the same again. These lines from Zona Gales "The Sky-Goer" can best describe what impression His Grace has made upon us:

*"When we were with him we became other  
He saw us all as if we were that which we  
dreamed ourselves."*

We see new possibilities within our parish. We have renewed our zeal and love for the African Orthodox Church at home and abroad. We that dwelt in darkness have seen a great light. *"In tenebris lumen"*.

## NEWS ITEMS

From Florida, Camagney, Cuba, we have received tidings of the organization of S. Augustine's A. O. Church by the Ven. R. D. Sibblis, and the Vicar, Rev. D. E. Ewart, also of the contemplated gift of a parcel of land to our Church by the Vertientes Sugar Company, for the site of S. Augustine's Chapel. Details will appear in our next issue.

From Bluefields, Nicaragua, our Missionary, Rev. W. S. Jones has sent what he entitles a "Greeting Message". This also will be printed in the March issue.

From Key West, Florida, Rev. Fr. Millington reports that he has established in connection with S. Mary's Church a Commercial School in which 50 students are registered. The subjects taught are Stenography, Typewriting, English, Spanish and, for good measure, Vocal Music. He also contemplates the opening of a Lunch Room on the lower floor of his leased building, the proceeds of which will aid in financing his work.

Mr. S. G. Dames, Supreme Knight Commander of the Knights of Alexander desires that we remind, not only the Chapter, but all Congregations of the A.O.C. that they are expected to observe Alexander Day, March 26, and to take an offering for the Episcopate Fund, same to be forwarded to the Supreme Bursar, Mr. J. C. Hepburn, 355 N.W. 14th Terrace, Miami, Fla.

We trust that our brethren in Massachusetts will send for our March issue an account of the Confirmation held in S. Ambrose Church, New Bedford, and the Ordination held in S. Michael's Church, Boston, by Archbishop D. W. Alexander, of South Africa at the request of the Patriarch.

A Farewell Party will be given Feb. 21 (Shrove Tuesday) at the residence of the Patriarch and Lady McGuire by the Rector, Wardens and Vestry of the Mother Church, of the Good Shepherd, assisted by the Sunshine Club of Ladies. This will be tendered to His Grace Daniel William to wish him 'bon voyage' on his homeward journey to Africa via England. The Archbishop sails on Feb. 24th. By the way, have you or your congregation met the quota towards his return expenses? The itemized report will appear in next issue.

Have you sent in your "Patriarch's Pence"? If not, why not? Are Pledges made at Synod by Clerical and Lay Deputies to be forgotten and wilfully neglected? Surely not. In the March issue another report will be made of those who are keeping faith, or otherwise, in this grave matter.

On account of the important historical documents printed in this issue for general information, we have been compelled to defer the publication of "Travelogue IV", and another article on the "Separatist Movement in South Africa" for a later issue. Some readers will be disappointed at this fact, but "in your patience possess ye your souls".

Lent is with us. Ash Wednesday falls on Feb. 22 this year. Let us FAST, and PRAY, and WATCH!



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## CLERGY LIST, 1928



His Eminence George Alexander McGuire, D.D., M.D., D.C., Patriarch  
of the African Orthodox Church

### The Province of America

- His Grace George Alexander McGuire, D.D., M.D., D.C., Archbishop and Primate, 246 W. 139th St., New York City.
- His Lordship William Ernest Robertson, D.D., Bishop of the Southern Jurisdiction, 355 N.W. 14th Terrace, Miami, Florida.
- His Lordship Arthur Stanley Trotman, D.D., Auxiliary Bishop of the Northern Jurisdiction, 69 W. 138th St., New York City.
- The Ven. D. Egbert Philips, B.D., 132 Tupper St., Sydney, Nova Scotia.
- The Ven. R. Daley Sibblis, Cayo Mambi, Oriente, Cuba.
- The Ven. Oscar W. Hollinsed, 29 Wellington Street, Boston, Mass.
- The Ven. Robert A. Valentine, 4400 South Parkway, Chicago, Ill.
- The Ven. Robert A. Jackson, B.D., 814 Spruce St., Camden, N.J.
- The Rev. Canon Hugh H. Henry, 924 Dean St., Brooklyn, N.Y.
- The Rev. Canon Cyril O. Sheppard, 117 E. 100th St., New York City.
- The Rev. Canon George M. G. James, B.Th., M.A., Charlotte, N.C.
- The Rev. Fr. Emanuel J. Millington, 902 Thomas St., Key West, Florida.
- The Rev. Fr. Horace H. Herod, L.Th., 672 St. Nicholas Ave., New York City.
- The Rev. Fr. Gladstone St. Clair Nurse, 145 W. 141st St., New York City.
- The Rev. Fr. Wilfred S. Kirnon, 152 W. 144th St., New York City.
- The Rev. Fr. James O. Greenidge, 119 Kendall St., Boston, Mass.
- The Rev. Fr. Joseph A. Ford, 47 W. 129th St., New York City.
- The Rev. Fr. Fitzroy H. Nicholls, L.Th., 304 W. 149th St., New York City.
- The Rev. Fr. Henry H. Batten, Cambridge, Mass.
- The Rev. Fr. William O. Perry, Miami, Florida.
- The Rev. Fr. William R. Miller, 211 Monroe St., Brooklyn, N.Y.
- The Rev. John C. Simons, 1321 Hoe Ave., Bronx, N.Y.
- The Rev. Samuel W. Davis, 328 W. 40th St., New York City.
- The Rev. Joseph N. Dingwall, 134 Lee St., West Haven, Conn.
- The Rev. David E. Ewart, Camaguey, Cuba.
- The Rev. J. R. H. Matthews, Brooklyn, N. Y.
- The Rev. William De Claybrook, D.D., 2301 Brailford St., Houston, Texas.
- The Rev. William S. Jones, Bluefields, Nicaragua, C. A.
- The Rev. Sister Mary Agnes, 256 W. 135th St., New York City.
- The Rev. Sister Angelina Theresa, 217 W. 140th St., New York City.
- The Rev. John L. Swift, 32 Grove Street, Boston, Mass.

### The Province of South Africa

- His Grace Daniel William Alexander, D.D., Archbishop and Primate, 6 Broadway, Beaconsfield, Griqualand West, South Africa.
- Very Rev. J. S. Likhing, L.Th., Subdean Pro-Cathedral of S. Augustine of Hippo, Beaconsfield, G.W.
- The Ven. M. E. Moncho, S. James' Church, Waldeck's Point, B.W.
- The Ven. D. F. Brown, S. Monica's Church, Johannesburg, Transvaal.
- The Rev. Fr. I. R. Motaung, S. Paul's Church, Potchefstroom, Transvaal.
- The Rev. Fr. J. R. Damane, S. Bartholomew's, Alexander Township, Tvl.
- The Rev. Fr. D. Morgan, S. Augustine's, Sophia Town, Transvaal.
- The Rev. Fr. James Monare, S. Peter's Church, Good Hope, B.W.
- The Rev. Thomas Godlo, S. Thomas' Church, Heidelberg, Transvaal.
- The Rev. Erskine Duba, S. James the Less, Valkrantz, Transvaal.

# The Negro Churchman

*In Tenebris Lumen*



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*History was made Feb. 12, 1928 when three Bishops of African descent consecrated a Caucasian as first Bishop of the American Catholic Orthodox Church. The World moves! See picture on last page of cover.*



Thrice hearty welcome into the African Orthodox Church to Rev. Fr. Garrett and Rev. R. G. Robinson who have come from the P.E. Church, and to Rev. J.R.H. Matthews who has come from the M. E. Church, religious bodies controlled by our white brethren and placing limitations upon the Negro. Freedom, independence and unlimited opportunity are now their portion. Deo gratias!

See first editorial article within.

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NEW YORK CITY

MARCH, 1928

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VOL. VI No. 3

TEN CENTS

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For all Occasions GEORGE E. WEST, Mgr

worse plight than those of Anglican affiliation. Episcopalians have supplied practically all their Negro congregations with Negro priests, and have made a gesture, or as some assert, a jest, in the consecration of three "Suffragan" bishops. But "Negro priests for Negro congregations" is the exception rather than the rule among Roman Catholics in the United States, and our brethren in that fold are protesting against this policy, as well as the treatment which even the most cultured frequently experience. From a letter recently written to one of our Bishops by a prominent member of the legal profession in the Middle West, we quote the following:—

"The more I study the African Orthodox Church, the more interested I become in its origin, scope and future. I have been attending St. ——— (A.O.C.) ever since they moved to their present location and I seem to find more solace and inspiration while attending there than in any other church in ———. I find all the beauty, solemnity and spirituality of the ritual of the Catholic and Episcopal Churches and the warmth of welcome that we can get from our own people. I have come in contact with a large number of priests and prelates of both the Roman and Anglican Churches, but I have never been received with the warmth, affection and cordiality that I receive in coming in contact with priests of my own color. The white priests and bishop have neither time nor inclination to listen to any complaint a black man may make about discrimination as it is practiced in white churches. He lays down his laws, and if you don't like his laws and customs, he has no further use for you and declares you are an agitator, a disturber, a radical and a cause of dissension and unrest. Hence I seem to feel more at home at Father ———'s Church (A. O.C.) than anywhere else, because I have been treated so coldly by white Catholic priests and bishops because of the fight I have always made and always will make against the segregation and discrimination that exist in Catholic churches against black men, women and children."

This is a calm, dispassionate expression of a legal and logical mind taken from the textbook of bitter experience. We invite all thoughtful Negroes in the Anglican and Roman Churches to read, mark, learn and inwardly digest this article, and then to review the Report of the African Orthodox Church made to the Census Bureau of the Government of the United States, as printed in the foregoing pages.



## NEGROES IN THE EPISCOPAL CHURCH

For over one century and a third the Protestant Episcopal Church has been setting apart

Negroes in racial congregations, a period contemporary with the existence of independent Methodist and Baptist organizations founded and controlled by Negro religious leaders. While these latter have at present an individual membership which runs into the millions, the Episcopal Church claims a Negro membership of less than 38,000. Let the "Church Advocate" of Jan. 1928, a periodical published monthly in the interest of Negroes in that Church tell the story under the caption:

### "OUR COLORED COMMUNICANTS"

From the recently issued Living Church Annual we gather some statistics with respect to our work. It was well and wisely said, by a deputy before the General Convention of 1907, meeting in Richmond, Va.: *It is useless to talk of more energy, or more money, until our machinery is improved.*" And this thought we have pressed and stressed continually. The statistics which we quote carry the above lesson.

The total number of colored communicants reported, that is in exclusively colored congregations, is 37,830. About one-half of these communicants are in eight cities north of the Potomac river. And they are as follows, with the number of communicants in each: New York, 5751; Philadelphia, 3446; Washington, 1931; Baltimore, 1694; Chicago, 1629; Boston, 1495; Brooklyn, 1238; Detroit, 1052. The actual number in all of these cities north of Baltimore is far in excess of the number given, for there are any number of colored communicants in white congregations. This is especially true of New York despite the large number of colored Episcopal congregations, with colored clergy. It can certainly be truthfully asserted, that in the single city of Greater New York, there are more communicant members of the Episcopal Church than there are within the borders of the entire Province of Sewanee, wherein are the great bulk of colored people, and wherein most of the schools of the American Church Institute are located. Reporting but 7,680 communicants for that entire Province, in the light of the expenditure made therein, it goes without the saying, *"It is useless to talk of more energy, or more money, until our machinery is improved."*

South of the Potomac there are only two cities reporting more than five hundred communicants each: Miami, Fla., reporting 880, and Charleston, 695. The large number reported from Miami is due to the presence of a considerable number of West Indians; and, it would be even very much larger, were it not for the presence of the African Orthodox Church in that place. Taking it by state lines, the only ones where the Church is able to report colored communicants, above two thousand, in the en-

tire state, are, District of Columbia, Florida, Maryland, New York, New Jersey, Pennsylvania and Virginia. We have the right to ask of the American Episcopate, the late Dr. Fulton's question: "Whether the American Episcopal Church intends to do its duty to the colored people of this country?"



### THE ANSWER HAS BEEN GIVEN

Mark well the concluding statement of the previous article. "We have the right to ask of the American Episcopate the late Dr. Fulton's question: Whether the American Episcopal Church intends to do its duty to the colored people of this country?" Has the writer, Rev. Dr. George F. Bragg, Editor of the "Church Advocate" not seen, has he not heard, in all these years, the ANSWER given again and again by the Bishops of this Church? For the benefit of others who may not be aware of this answer we reprint an editorial from "The Negro Churchman" of Jan. 1925 written three years before the article reprinted above from the "Church Advocate".

### BISHOPS WHO CANNOT "SEE"

For two-score years Negro Episcopalians have failed to open the eyes of their white Bishops. Periodically they have presented petitions and memorials and made speeches and addresses, but without effect. Surely if the needs of the Colored work in the Episcopal Church are known, if the handicaps are understood, if recommendations are to be made, one should expect that the clergy of this racial group would be the parties with first hand information and methods of procedure. Evidently the white Bishops do not think so, since for forty years they have refused the plea for race leadership within the Church in the manner requested by their petitioners. The latest abortive effort was made in November 1924, before the Provincial Synod of New York and New Jersey, held in Bronxville, N. Y., and presided over by Bishop Stearly of Newark. Three prominent Negro clergymen were present to present the needs of the Colored Work, Archdeacon Russell of Virginia, Rev. Dr. Bishop of New York, and Rev. George Plaskett of N. J. Dr. Bishop made a masterful and statesmanlike plea for the organization of the Colored Work of the two States under a racial leader. He was supported by Rev. G. Plaskett in a speech brimful of statistics and humor. The Bishops took the matter under consideration. **RESULT.** "Bishop Stearly reported that the Bishops could not see their way to recommend the appointment of two archdeacons for this work." Not even archdeacons! Will they be able to "see their way"

in forty years hence? We append the report of this latest abortive effort as given in one of the white religious journals (The Living Church).

### *Provincial Work Among Negroes*

In his address to the joint meeting of both Houses, on Educational Work among the Colored People, the Ven. James S. Russell, D.D., Principal of St. Paul's School, Lawrenceville, Va., showed that this sort of work forms the greater part of the Church's efforts to help the colored people of the South. Archdeacon Russell was followed by the Rev. Hutchins C. Bishop, D.D., rector of St. Philip's Church, Harlem, New York City, who made a plea for definite organization of the colored work of the Province under a leader, "whether his title be Archdeacon, General Missionary, or Suffragan Bishop." Dr. Bishop urged that the Church take a larger view of its duty toward the colored people, the more intellectual of whom are drifting away from the Church to secular social service activities and organizations, because they feel that the Church is not vitally interested in the sociological problems of their race. The Rev. G. M. Plaskett, of the Church of the Epiphany, Orange, N. J., delegate from the Conference of Colored Churchmen of the Province, in a clever and humorous speech, presented some interesting and significant figures; among them, the fact that there are more colored communicants in the Province of New York and New Jersey than in the states of North and South Carolina, Florida, Alabama, Georgia, Mississippi, Louisiana Tennessee and Kentucky. St. Philip's Church, New York, alone has more communicants than the larger southern state; combined. Fr. Plaskett brought from the Conference the suggestion to the Synod that Dr. Bishop be called into conference in all matters relating to the work among colored people in the Province. Bishop Stearly reported that the Bishops could not see their way to recommend the appointment of two archdeacons for this work.



### RISE! STAND UPON THY FEET!

S. Paul in relating to King Agrippa the details of his marvellous conversion describes how, while he lay prostrate upon the earth he heard a Voice, which among other things said to him, "Rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness. . . . the Gentiles, unto whom I now send thee, to open their eyes, and to turn them from darkness to light. . . . Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." S. Luke, the historian, adds this graphic touch



concerning Paul, "And immediately there fell from his eyes as it had been scales."

More than forty years have elapsed since Negro clergy in the Episcopal Church have been lying prone on the earth beseeching their white brethren to solve certain racial problems which have existed within that religious body by erecting missionary jurisdictions with Negro bishops, or by making an honest trial of the subordinate synodical episcopacy. Some of the brethren are growing gray and hoarse, but are determined to remain prostrate at full length "crying aloud", resolved to continue a "part of the whole", rather than to become the "whole of a part". They would rather gather up the crumbs *under* the master's table and feel that they are "a part" of the household or "our friends" than assist in building a household of their own in which they may sit at meat *around* the table of their "kith and kin".

The Episcopal Church, while a religious body, is an institution under human control, and in our lifetime we have not yet found nor heard of any WHITE Church which has accorded, or intends to accord to Negroes an equal share in its administration, its emoluments, or its honors. "Thus far, and no farther" reads the sign-post which confronts the Negro element in churches managed by whites. For many years the editor of this periodical lay on the earth side by side with his former brethren in the priesthood of the Episcopal Church. But, while in that posture, he got his new vision and was not disobedient. He *arose* and *stood* upon his feet, "and immediately there fell from his eyes as if it had been scales", convinced that he had been commissioned to be "a minister and witness" to his own Race,—*"unto whom I now send thee, to open their eyes, and to turn them from darkness to light."* The African Orthodox Church, by the grace of God working abundantly in its leader, is the result. "IN TENEBRIS LUMEN" is our motto, and our constant inspiration comes from the Divine command, *"RISE, AND STAND UPON THY FEET."*



#### "A PART OF THE WHOLE"

The Railroads of this country are by law required to furnish equal accommodations to their passengers without discrimination as to race or color, but they have contrived to segregate Negroes into "Jim-Crow" cars in certain sections. "Suppose in such sections Negroes were able to finance, build and operate railroads, with all the facilities of travel, controlling their own business, and filling all offices from President to porter with Negroes, would you prefer to ride on the Jim-Crow car (a part of the whole) of the white train, or would you choose instead to travel on a train of the Negro rail-

way (the whole of the part)?

The Protestant Episcopal Church, with a Constitution and Canons free from racial discrimination, has nevertheless contrived to segregate 37,500 Negroes into congregations of their own, and, in certain sections, into groups of congregations known as Convocations. It is this *group segregation* which has been the major cause of the unrest among Negro Clergy and Laity in the Episcopal Church for two score years. Conditions are not growing any better for Negroes in that Church. When the "powers that be" deliberately placed white bishops in Liberia and Hayti, as successors to those black leaders, Fergusson and Holly, they clearly indicated to Negroes in the United States that they need not expect Negro Missionary Bishops for *segregated* Missionary Jurisdictions.

We, of the African Orthodox Church, have not waited to be victims of "insult added to injury". We alighted from the Protestant Episcopal train on which we had been riding for quite a few years in Jim-Crow cars (Negro congregations and convocations) refusing any longer to be a "part of the whole," and with confidence in God, in ourselves, and in our fellowmen of the Negro Race, we organized our own branch of the Church,—the "whole of a part," and yet a "part of the whole" Catholic and Apostolic Church. It is full time for Rev. Dr. George Bragg of Baltimore to cease describing the African Methodists and the African Orthodox folk as "segregationists". Honorable and voluntary segregation is the lesser of the two evils. Dishonorable and enforced segregation WITHIN a Church controlled by WHITE folks, is, in our day and generation, a galling and humiliating affair. Keep on whining under the irritating gail of the chafing saddle placed upon your back by the master's hand, but cast no aspersions upon those who, revolting against such treatment, have freely taken up their own yoke,—a yoke which is easy and a burden which is light. Remain a "part of the whole" if you please, but censure us not for becoming the "whole of a part".



#### RESOLUTIONS

##### Sent from the South African Province

We, the Clergy and Laity of the African Orthodox Church in the Province of South Africa, assembled in our Fourth District Conference this Seventh day of January in the year of Our Blessed Lord 1928, beg to submit the following Resolutions to His Eminence Our Patriarch, and the Church in the Province of America, through Our Primate:—

I. That in addition to Resolutions passed at our last Synod and sent to the Mother Church in America, we, the Church in this Province of

South Africa, thank His Eminence George Alexander McGuire, D.D., M.D., D.C. for conferring upon our Primate the Most Rev. Daniel William Alexander the degree of Doctor of Divinity.

II. That we thank the Conclave and General Synod for transmitting to us of this Province on September 11, 1927 at Boston, Mass., the Apostolic Succession, and pray that God's Blessing may rest upon us in the use of this gift.

III. That we thank our Patriarch and General Synod for arranging to pay the return fee of our Primate to "Sunny Africa", and the various congregations for complying with said arrangement.

IV. That we embody in these resolutions our gratitude for the reception, treatment and opportunities given to our Primate, and hope that his return will bring to us an achievement of our aims.

V. That we thank our Patriarch for having conferred, at the request of our Primate, the degree of Licentiate in Theology upon our Sub-dean, the Very Rev. John Likhing.

VI. That our Women's Department request our Primate to bring from the Mother Church a copy of the Constitution and By-Laws, or other outline, of the work of the Women's Auxiliary of our Church in the West, for the welfare of our Church in this Province.

VII. That we pray God's blessing upon our Patriarch, our Primate, our Bishops, our Clergy and Congregations in both hemispheres in this great adventure of faith for the spiritual uplift of our African people at home and abroad.

John S. Likhing, L. Th., *Acting Chairman*.

I. E. Sekawana, *Acting Secretary*.

### ARCHBISHOP D. W. ALEXANDER RETURNS

On Friday night, Feb. 24th, being S. Matthias Day, our friend and brother, the Most Rev. Daniel William Alexander, D.D., was accompanied to the steamship "Olympic" of the White Star Line, on which he had arrived on August 23rd last, by the Patriarch and Lady McGuire, Rev. Fr. Miller, Rev. Sisters Agnes and Theresa of the Pro-Cathedral Staff, the Right Worshipful Louis A. Jeppe, Chancellor, Mrs. Maitland Whyte, Secretary to the Patriarch, Hon. W. H. Ferguson and a large delegation of members of the Mother Church of the Good Shepherd, the Rt. Rev. William F. Tyarks, of the American Catholic Orthodox Church and his chaplain, the Rev. Dr. Mather. The ship was scheduled to sail at midnight, and shortly before that hour, the party bade His Grace "au revoir" and "bon voyage". He will spend a week in England and thence continue to South Africa with the expectation of pontificating in his Pro-Cathedral of S. Augustine of

Hippo on Palm Sunday, April 1.

*"Lord, hear us when we cry to Thee  
For those in peril on the sea."*

The sum of \$500 for the return trip was handed to Archbishop Alexander on the day before his departure. Of this sum the Mother Church of the Good Shepherd, N. Y. C. contributed not only its pledged quota of \$100, but an extra sum of \$13, and tendered a farewell party at the cost of \$25, of which a friend, Bishop Tyarks, gave \$20. The other congregations which met their full quota were S. Joseph's, N. Y. C. \$50; S. Anthony, N. Y. C. \$25; S. John's, Brooklyn, \$50; S. Paul's, New Haven, \$25; S. Ambrose, New Bedford, \$5; S. Michael's, Boston, \$50; S. Luke's, Cambridge, \$50; S. Matthew's, Chicago, \$50. S. James, Boston paid \$21 out of its quota of \$50. The Churches and Clergymen of All Saints and S. Mark's in N. Y. C., and Atonement, Lawnside, N. J., failed to make good any part of their respective quotas. No assessments for this cause were made upon the congregations in Canada, Florida, Texas, Cuba and Nicaragua. Individuals who made pledges apart from their parochial quotas and paid them were: Rev. W. S. Kirnon, \$15; Mrs. Maitland Whyte, \$5; Rev. J. N. Dingwall, \$5; Rev. J. O. Greenidge, \$20; Rev. Canon James, \$5; Rev. J. C. Simons, \$5; Miss Charlotte Cromwell, \$5. Clergymen who made personal pledges and failed to pay were Rev. E. J. Millington, Rev. S. W. Davis, Rev. G. S. Nurse. An anonymous party gave \$1 at the last Synod. Summary, Mother Church of the Good Shepherd \$113; nine other congregations \$326; eight individual gifts \$61; total \$500. All is well that ends well, but a good deal of vigorous correspondence had to be sent from headquarters to accomplish the result.

### S. MICHAEL'S CHURCH, BOSTON, Mass.

*By Otho Smith*

Septuagesima Sunday, Feb. 5, 1928, will long be remembered by those who were present in the Church of S. Michael and All Angels. By permission of His Eminence George Alexander McGuire, received by, and at the request of the Ven. O. W. Hollinsed, Archdeacon of Massachusetts, His Grace Daniel W. Alexander, Archbishop of South Africa ordained as a Sub-deacon John "Raphael" Thomas (Swift) having first given him conditional baptism, confirmation, and the preliminary minor Orders. To the very large congregation present, and to the Candidate, the Archdeacon preached a most appropriate sermon from the final verse of the Epistle for the Day, "Lest by any means when I have preached to others I myself shall be a castaway".

After the service the Archbishop took opportunity to bid farewell to the members of S. Michael, and they in turn wished him Godspeed.

and a safe voyage. The new Subdeacon, who was given by his own choice the baptismal name of "Raphael" will prepare for the Major Orders while serving the Chapel of S. Ambrose in New Bedford, Mass., under the direction of Archdeacon Hollinsed. "Raphael", known as John Thomas Swift, has been for many years one of the most efficient Masters of Ceremonies among the Anglo-Catholics of the P. E. Church, having been trained by the Fathers of the Society of S. John Evangelist. He is considered as quite an acquisition to the A. O. C.

## S. LUKE'S, CAMBRIDGE, MASS.

*Notes by J. Manning*

1. S. Luke's Church has renewed her activities and taken on new life.
2. The Rector, Rev. Fr. H. H. Batten has infused new blood into the veins of his Parishioners and has inaugurated a co-operative plan looking towards a Fund for purchasing a building.
3. The Rector has secured the promise of a philanthropist to donate a goodly sum when our parishioners shall have first pledged \$2,000.
4. Lenten Services which were hitherto held in the homes of members are being held in the Church, the Ash Wednesday service being well attended.
5. On Feb. 26, we revived the monthly Sacred Concert, with great success.
6. All the Guilds are working arduously to accomplish the task of owning our parish property, and are all animated with the spirit of determination to have S. Luke resume its rightful place on the map of the A. O. C.

## S. AMBROSE, NEW BEDFORD, MASS.

*By Dorothy Haddocks*

His Eminence, the Patriarch Alexander McGuire, had appointed Jan. 29th last for his first official visit to S. Ambrose, but on account of a severe cold he sent to us Archbishop D. W. Alexander of South Africa. We regretted very much the absence of the Patriarch, but were all satisfied with the visiting Prelate. At the afternoon Confirmation, four persons were presented by the Ven. O. W. Hollinsed, Archdeacon. At Vespers the Archbishop delivered an address concerning Africa and its people. The Church was crowded at all three services of the day, and the worshippers showed their appreciation by contributing freely. The Rev. Fr. Greenidge preached in the morning, and the Choirs of S. James, Boston and S. Luke's, Cambridge rendered the music for which we are particularly grateful. The visitors were entertained at dinner by the members of S. Ambrose, but the Archbishop, Mrs. E. Headley of Boston, and two other ladies were guests at the

residence of Mrs. Clara Haddocks, 68 Cedar Street.

The Rev. John Raphael Swift of Boston has been appointed to serve S. Ambrose, and we are striving earnestly to prepare a large class to be confirmed by the Patriarch next May.

## S. AUGUSTINE'S CHURCH, CUBA

For several months, Rev. D. E. Ewart had been preparing his people for the organization of a congregation of the A. O. C. in the town of Florida, Province of Camaguey, and this was consummated on the recent visit of the Ven. R. D. Sibblis, Archdeacon of Oriente, when the name was selected, and steps taken to assume possession of a lot of land donated by the local Sugar Company. The Archdeacon had been deputed by Bishop William Ernest to visit the Company with proper credentials and to receive the property for and in the name of the African Orthodox Church. This grant was made possible by the efforts of Rev. D. E. Ewart to whom our thanks are due. The Archdeacon presided at the official opening of S. Augustine, assisted by Rev. Mr. Ewart, and 36 members were enrolled on the occasion. Special prayers were offered for the health and preservation of His Eminence the Patriarch Alexander. Archdeacon Sibblis returned to Oriente after enjoying the generous hospitality of Rev. and Mrs. Ewart. Success to S. Augustine's Church in Cuba!

## GREETINGS FROM NICARAGUA

The Nicaraguan Mission sends Greetings to His Eminence the Patriarch, the Bishops, Clergy and Laity of the A. O. C., imploring the Blessing of God upon our common work during 1928, granting us health, wisdom and power to extend His Kingdom and to glorify His Holy Name. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

Father of Heaven, our Guide and Friend,

O lead us safely on

Until life's trial-time shall end,

And heavenly peace be won;

We know not what the pathway be

As yet by us untrod,

But we can trust our all to Thee

Our Father and our God.

If called like Abraham's child to climb

The hill of sacrifice,

Some Angel may be there in time,—

Deliverance shall arise;

Or, if some darker lot be good,

O, teach us to endure

The sorrow, pain and solitude

That make the spirit pure.

Rev. William Samuel Jones,  
A. O. Church, Nicaragua.



### CLERGY LIST. 1928

His Eminence George Alexander McGuire, D.D., M.D., D.C., Patriarch  
of the African Orthodox Church  
The Province of America

- His Grace George Alexander McGuire, D.D., M.D., D.C., Archbishop and  
Primate, 246 W. 139th St., New York City.
- His Lordship William Ernest Robertson, D.D., Bishop of the Southern  
Jurisdiction, 355 N.W. 14th Terrace, Miami, Florida.
- His Lordship Arthur Stanley Trotman, D.D., Auxiliary Bishop of the  
Northern Jurisdiction, 69 W. 138th St., New York City.
- The Ven. D. Egbert Philips, B.D., 132 Tupper St., Sydney, Nova Scotia.
- The Ven. R. Daley Sibblis, Cayo Mambi, Oriente, Cuba.
- The Ven. Oscar W. Hollinsed, 29 Wellington Street, Boston, Mass.
- The Ven. Robert A. Valentine, 4400 South Parkway, Chicago, Ill.
- The Ven. Robert A. Jackson, B.D., 814 Spruce St., Camden, N.J.
- The Ven. F. A. Garrett, M. A., 1250 N. 57th Street, Phila., Pa.
- The Rev. Canon Hugh H. Henry, 924 Dean St., Brooklyn, N.Y.
- The Rev. Canon Cyril O. Sheppard, 117 E. 100th St., New York City.
- The Rev. Canon George M. G. James, B.Th., M.A., Charlotte, N.C.
- The Rev. Fr. Emanuel J. Millington, 902 Thomas St., Key West, Florida.
- The Rev. Fr. Horace H. Herod, L.Th., 672 St. Nicholas Ave., New York City.
- The Rev. Fr. Gladstone St. Clair Nurse, 145 W. 141st St., New York City.
- The Rev. Fr. Wilfred S. Kirnon, 152 W. 144th St., New York City.
- The Rev. Fr. James O. Greenidge, 119 Kendall St., Boston, Mass.
- The Rev. Fr. Joseph A. Ford, 47 W. 129th St., New York City.
- The Rev. Fr. Fitzroy H. Nicholls, L.Th., 304 W. 149th St., New York City.
- The Rev. Fr. Henry H. Batten, Cambridge, Mass.
- The Rev. Fr. William O. Perry, Miami, Florida.
- The Rev. Fr. William R. Miller, 211 Monroe St., Brooklyn, N.Y.
- The Rev. Fr. R. H. Matthews, 104 Vanderbilt Ave., Brooklyn, N. Y.
- The Rev. John C. Simons, 1321 Hoe Ave., Bronx, N.Y.
- The Rev. Samuel W. Davis, 328 W. 40th St., New York City.
- The Rev. Joseph N. Dingwall, 134 Lee St., West Haven, Conn.
- The Rev. David E. Ewart, Camaguey, Cuba.
- The Rev. William De Claybrook, D.D., 2301 Brailford St., Houston, Texas.
- The Rev. William S. Jones, Bluefields, Nicaragua, C. A.
- The Rev. Sister Mary Agnes, 256 W. 135th St., New York City.
- The Rev. Sister Angelina Theresa, 217 W. 140th St., New York City.
- The Rev. John R. Swift, 32 Grove Street, Boston, Mass.
- The Rev. R. G. Robinson, 1250 N. Fraser Street, Phila., Pa.

### The Province of South Africa

- His Grace Daniel William Alexander, D.D., Archbishop and Primate,  
6 Broadway, Beaconsfield, Griqualand West, South Africa.
- Very Rev. J. S. Likhing, L.Th., Subdean Pro-Cathedral of S. Augustine  
of Hippo, Beaconsfield, G.W.
- The Ven. M. E. Moncho, S. James' Church, Waldeck's Point, B.W.
- The Ven. D. F. Brown, S. Monica's Church, Johannesburg, Transvaal.
- The Rev. Fr. I. R. Motaung, S. Paul's Church, Potchefstroom, Transvaal.
- The Rev. Fr. J. R. Damane, S. Bartholomew's, Alexander Township, Tvl.
- The Rev. Fr. D. Morgan, S. Augustine's, Sophia Town, Transvaal.
- The Rev. Fr. James Monare, S. Peter's Church, Good Hope, B.W.
- The Rev. Thomas Godlo, S. Thomas' Church, Heidelberg, Transvaal.
- The Rev. Erskine Duba, S. James the Less, Valkrantz, Transvaal.

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 Archbishop Alexandre  
 The Patriarch George  
 Alexander McGuire  
 Bishop Tyarks consecrated for the American Catholic Church by Bishops the African Orthodox Church.

Standing

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 A.O.C.  
 Rev. Dr. Mather, Chairman to Bishop Tyarks  
 Rev. Fr. Sherwood  
 Chancellor A.C.O.C.  
 Rev. Fr. Emerson  
 Secretary A.C.O.C.  
 Hon. W. H. Ferguson  
 A.O.C.





# The Negro Churchman

*In Tenebris Lumen*



The Late H. ADOLPH HOWELL

NEW YORK CITY APRIL, MAY, 1928

VOL. VI No. 5

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# The Negro Churchman

In Tenebris Lumen

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### "HE BEING DEAD YET SPEAKETH"

*Eulogy delivered by Archbishop McGuire at the  
First Annual Service in Memory of the  
late H. Adolph Howell.*

The eleventh chapter of the Epistle to the Hebrews is one of the masterpieces not only of the Sacred Writings, but of classic literature in general. In it the writer, having defined Faith, proceeds with a rollcall of Biblical worthies who through their deeds demonstrated their faith. He begins the illustrious list with Abel. "By faith Abel offered unto God a more excellent sacrifice than Cain. . . and by it he being dead yet speaketh". Throughout the 6,000 years of history which have passed since then, the faith of Abel, exemplified by his excellent sacrifice, has spoken to humanity, a faith which caused him to be the first to taste death, and the first to enlist in the "noble army of martyrs". He being dead yet speaketh.

A familiar verse of a well known hymn runs:

"Time, like an ever rolling stream,  
Bears all its sons away;  
They fly, forgotten as a dream  
Dies at the opening day",—

but it contains an exaggeration justified doubtless by poetic license. All the sons of earth, when they pass, are not forgotten like the dream of the morning. In statues, in paintings and on the printed page, many of heroic virtue, of pure lives, of saintly character, or of great achievement are immortalized. Though dead, they still speak to the living; their light still illumines our pathway; their footprints are still visibly embedded in the sands of time, inspiring us to noble and lofty ideals and stimulating us to useful endeavor.

That H. Adolph Howell is not forgotten, this Memorial Service evidences. The good which

he did was not interred with his bones for "by it, he being dead yet speaketh". One year ago the clergyman who delivered the funeral address began with these words, "I come to bury Cæsar, not to praise him," quoting Mark Antony. Here in this beautiful Chapel which the deceased built sixteen months before he crossed the bar, I would transpose the quotation thus, "I come to praise Cæsar, not to bury him". Howell sleeps peacefully in his Woodlawn grave. Twelve months have gone by since his strife was o'er, his battle done, and we can calmly make a full appraisal, and arrive at a true evaluation of the deeds and character of the man. In that appraisal I shall confine myself in this ten-minute address to just one item thereof, namely that "Howell Attained His Ambition".

Ambition is the noblest gift of Heaven to Earth, an impulse implanted in Man by his Creator. Some describe it as an infirmity, — "the last infirmity of noble minds". Some consider it a vice, but only when it becomes abnormal, distorted and misapplied, does it lapse, like any other virtue, into a vice. Such was the ill-fated ambition of Cardinal Wolsey, churchman and statesman, which brought from the pages of his bitter experience the warning:

"Cromwell! Cromwell! I charge thee  
Fling away ambition. By that sin  
Fell the angels; how shall man then  
The image of his Maker  
Hope to win by it?"

Such also was the alleged ambition of Cæsar which brought forth the statement from Brutus, "This Cæsar was ambitious, and because he was ambitious I slew him." It remains true, nevertheless, that a noble ambition is the greatest incentive to achievement.

What then was the ambition of H. Adolph Howell? It was not the possession of great



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wealth, for his philosophy taught him that money was not the end of life, but only a means to an end. Neither was the attainment of fame his ambition. He knew too well the dangers and pitfalls of hero-worship. He knew that only a narrow vale divides Mt. Olivet from Mt. Calvary, only a few days intervene between the Palms of Sundays and the Cross of Friday, between the "Hosannas" of Today and the "Crucify Him" of Tomorrow. Hence he did not foolishly make fame the goal of his ambition.

"What so foolish as the chase of Fame!

How vain the prize, how impotent the aim!

For what are men who grasp at praise sublime

But bubbles on the rapid stream of Time,—

That rise and fall, that swell and are no more,

Born and forgot, ten thousand in an hour!"

The ambition of Mr. Howell was of a two-fold nature, namely *CHARACTER* and *SERVICE*. What is *Character*? It is that which a man is in himself, his very being, the intrinsic reality and not the external veneer. And Mr. Howell possessed in a large measure the true essentials of a lofty character,—Honesty, Integrity, Justice, Charity, Brotherly Love and Fidelity. What is *Service*? It is the active, indeed, the dynamic expression of those potential virtues which make Character. It is giving to Humanity the best of which one is capable, and Service to Humanity is the real test of Service to God. Howell's motto was "Service,—efficient service" in all things, great or small, whether performed for the rich or the poor, the high or the low.

He attained his ambition by observing always the three rules of achievement. First,—*Preparation*. Mr. Howell always had a well-defined plan. He did not leave anything to chance or fate. Many there are who blame fate for their failure when they should blame themselves. They are of that type of whom the poet speaks—

"Whose life without a plan,

As useless as the moment it began,

Serves only as the soil for discontent

To thrive in, an encumbrance ere half-spent."

Howell was his own architect and his own builder. He was the master of his fate, the captain of his soul.

Second,—*Concentration*. Having outlined and prepared his plans, he assembled all his energies and resources and focused them upon it. He did not attempt too many things and thus dissipate his strength. While he gave time to his avocations, he concentrated upon his *vocation*, in which he became a specialist, so that at one

time he advertised himself as an "underground specialist".

Third,—*Perseverance*. Mr. Howell demonstrated in his career this virtue which has marked the Caucasian to a large degree. It was his perseverance which brought Columbus across the uncharted waters of the Atlantic. It was perseverance which carried Admiral Peary over the glaciers to plant the Stars and Stripes at the North Pole. It was perseverance which made the Wright Brothers conquerors of the air in the invention of the aeroplane. The ancient Romans boasted in their exercise of this virtue,—

"Perseverance is a Roman virtue

That wins each godlike act,

And plucks success

E'en from the spear-proof crest

Of rugged danger."

But Howell proved that the Caucasian possesses no monopoly of perseverance. He overcame all the obstacles of race and birth. Though a Negro he rose to the top of his profession regardless of color distinctions. Though born abroad he overcame the prejudices manifested towards the Negro of alien birth by those of narrow minds.

Howell's ambition to build up an imperishable Character and to render Humanity efficient Service was fully achieved, and he achieved by the rules of Preparation, Concentration and Perseverance. This man, being dead, yet speaketh to this and coming generations of young Negroes. Tonight as we assemble in this Monument erected by him, his voice is hushed forever. Howard Adolph Howell! He answers not! But over this large assembly of those who have met together in his memory, his spirit hovers with a message, and as the self-appointed medium I would transmit it in these words,—

"Press on! There's no such word as fail:

Press nobly on! The goal is near;

Ascend the mountain, breast the gale,

Look upward, onward, never fear!

Why should'st thou faint? Heaven smiles  
above;

Though storm and vapor intervene

That sun shines on whose name is Love,

Serenely o'er life's shadowed scene."

## EXTRACT FROM CANON HENRY'S SERMON

*Preached on Feb. 12 at the Consecration of  
Bishop Tyarks*

1 Tim. 3, 1 "If a man desire the office of a Bishop, he desireth a good work."

The Consecration of a Bishop is an occasion of solemn and serious moment, both for us who are witnesses of this ceremony and for the brother who is being exalted to this lofty office and dignity. S. Paul, who himself adorned the bishopric, writes to the younger bishop, Timothy, in this chapter of the qualifications needed in one who aspires to the like office.

There are many titles given to those who minister to the people of God, but I wish to emphasize at this time that of "shepherd,"—one who feeds and tends the flock of Christ. Our Lord used the title as applying to Himself, thus, "I am the Good Shepherd." And to S. Peter, about to assume his duties as leader of the Apostles He said "Feed My Lambs, Tend My Sheep. Feed my aged Sheep." Every Bishop is a chief shepherd, and his task is by no means an easy one. Our text has often been misquoted thus, "If a man desire the office of a Bishop, he desireth a good thing." It is not "a good thing", but "a good *Work*,"—a work with a clear, definite objective, accompanied with the faith, grace and power necessary to reach the objective.

The Episcopate is not an office to be used for making money. A Bishop must not be "greedy of filthy lucre". Nor is he to be puffed up, because of his office, with any false pride of ecclesiastical or social distinction. That which must be constantly borne in mind by him is that he is an overseer of the Church, a shepherd of the flock. To this end he must be a vigilant watchman, a guard and defender, a physician of souls, a saviour of the lost, loving and feeding the sheep, and giving himself in sacrifice for them.

Today, dear brother, it is your privilege to assume the high office which I have described, and to enter upon its duties and responsibilities. The power and authority to fit and prepare you for the functions of the Episcopate you are receiving from the Holy Spirit through the Imposition of Hands by three Bishops of the African Orthodox Church. "Receive the Holy Ghost" is what they utter as they lay hands upon your head. The Gift thus received, you are to take care to safeguard, prize, use and keep undefiled.

Gladly do we pass along this Gift. It was from the hands of one of your own race that

our Eminent Patriarch received it over six years ago, and unselfish, he counts it one of the great privileges of his life to pass it back to your race in consecrating you as the first Bishop of your Church. We of the African Orthodox Church do not share in the prejudices and jealousies which have characterized those who have so long held the Episcopate for themselves and their sons only, because we are convinced that Our Blessed Lord committed it to His Apostles for all racial groups as one of the means of "making disciples of ALL the nations."

Receive then this Gift to enable you to perform "a good work,"—not simply to fill a good position of reward and honor. Avoid, my brother the mistakes which others, in your knowledge and association, have so flagrantly made. Be not a wolf in sheep's clothing. Be not lifted up with pride and thus fall into the snare of the Devil. Keep before you always the thought that you are a shepherd. Build up the fold over which your brethren, and God, have appointed you. Love your sheep, that they may know your voice and follow you. Drive them not, but lead them into green pastures and beside still waters. Be faithful to your vows taken today; live up to your agreement and covenant with the African Orthodox Church. Maintain towards us true communion and brotherly love; do nothing that shall savour of rivalry or opposition. Above all, so behave in your Bishopric as not to bring shame upon yourself, or regret to our Patriarch and Bishops, for having consecrated you to this high office. Study to show thyself approved unto God, a workman that needeth not to be ashamed. Tend the Flock of God which is among you. Make yourself an example to the Flock. And when the Chief Shepherd shall be manifested, you shall receive the Crown of Glory that fadeth not away.



## ARCHDEACON GARRETT'S REPORT

March 4 to 25

The work in Pennsylvania, though not yet a month old, is making rapid strides. Our services began in the large living room of the Archdeacon, at 1250 N. 57th Street, West Philadelphia, on Sunday, March 4th, with a Low Mass with hymns. Twenty-two persons attended, although the service was not advertised. Since then the attendance has been steadily increasing; and, we now have a choir of sixteen voices, five acolytes, a choir leader and two young men studying for the Priesthood. Enthusiasm is great on all sides, and public comment on our work has been more than favorable. Needless

to say, we have already outgrown our present quarters, and expect to be in a larger place by Easter. I might also mention the fact that a well-prepared clergyman of one of the denominations has signified his intention of entering the Priesthood of the African Orthodox Church, and if his ambition is realized, we hope to start a new work in another section of our great city in the very near future. We might also note, in passing, that we have had seven adult baptisms in the last three weeks, and all in all, we are greatly encouraged by the outlook. There is no question about it, the time has arrived when our people have begun to realize that Negro leadership for people of African descent is an absolute necessity; and now that we have our own autonomous branch of the Holy Catholic Church, there is no excuse whatever for any intelligent Catholic-minded Negro who fails to see the advantages of such an organization. As for our part, we are delighted to know that there is at least one Church in Christendom, where a Catholic-minded Negro can feel at home. Long live the African Orthodox Church of the world!



### CHURCH OF CORPUS CHRISTI

58th and Race Streets,

WEST PHILADELPHIA, PA.

*The Ven. F. A. Garrett, Archdeacon.*

The new Chapel of Corpus Christi opened its doors to the public on Good Friday, April 6th. The service, of course, was the "Three Hours." A goodly number of people were present, and the Archdeacon gave the Meditations. On Saturday night the Church was open for confessions, and a number availed themselves of the opportunity to obtain the great gift of Absolution. At 9 o'clock the Sacrament of Baptism was administered to eleven adults "sub conditione." The Easter services began with a Low Mass at 7 A.M. It was a beautiful April morning, and the altar was embedded with flowers. There are few large Churches that have a more reverent altar than that which adorns the sanctuary of the Chapel of Corpus Christi. This altar was donated to the Archdeacon by a "friend," and it is admired by all who see it, for it is really beautiful to look upon. A beautiful ornamented Paschal Candle stands on the left of the altar, the gift of the Russell family. The altar chimes were given by Miss Louisa Vanderhorst. The white Mass vestments used on Easter day added considerably to the beauty of the ritual. The climax of the day was reached at the High Mass. The service began with the blessing of

the High Altar and Chapel, followed by the "Asperges." Then the "Kyrie Eleison" was rendered, followed by the "Gloria in excelsis Deo." The Mass was Merbeck's. It was beautifully rendered by the choir. The Archdeacon preached from the text: "Until the day break and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense."—Song of Solomon, 4:6. It was an inspiring sermon, and all were glad that they had lived to see this day. The congregation was splendid, and the people gave liberally.

When it is remembered that the congregation of Corpus Christi has been in existence but five short weeks, we feel that our progress has been phenomenal. During the first month our services were held at the residence of Archdeacon and Mrs. Garrett. Here we had a large living room at our disposal and succeeded in getting together a splendid nucleus for our work. Now, that we are in our own little Chapel, we feel sure that the work is going to grow like wild fire. Interest is at fever heat. Whole families are joining us at once. On the 19th of April we are going to have an ordination, by the Bishop, of a former Priest of the P. E. Church. For a while he will help us at Corpus Christi, and then he will go to another section of our great city to begin another work in the interest of the A. O. C. We have two young men studying for orders; one of whom is already a subdeacon, the Rev. Richard Robinson. We are all longing to see our Patriarch, and we feel sure that he will be surprised to learn of the rapid strides which we are making in this section of His vineyard. We are more than thankful that His Eminence has seen fit to plant the African Orthodox Church in Pennsylvania, and we are all determined to do our part in the development of this work. Perhaps you who read this will say a prayer for the infant Church of Corpus Christi.



### CHURCH OF THE GOOD SHEPHERD, N. Y. C.

The Church of the Good Shepherd, New York City, Mother of all African Orthodox churches, celebrated Easter with its usual religious fervor, quiet joy and unbounded enthusiasm. At 7:30 A.M., the Rev. Fr. W. R. Miller said Low Mass and communicated about 70 persons. At the High Mass the Rector, His Eminence the Patriarch, pontificated and preached. There were nearly 100 more who received Holy Communion at this service. Over 250 persons were present and almost an equal number failed to secure admission, the Chapel being so crowded at



11 A.M. that the Procession to and from the Altar after the Asperges could scarcely find moving space. Never was the preacher who has had forty years of pulpit experience, heard to better advantage. His subject was "Immortality." The Choir rendered Monk's Mass with a high degree of excellence. In the afternoon a Musical Program suitable to the day was presented by the Choir, and after Vespers at 7 P.M., the Church School, under the superintendence of Rev. Sister Mary Agnes, rendered exceptionally well a Cantata entitled "From the Palms to the Lilies," descriptive of the chief events of Holy Week and Easter Day. The offering for the day amounted to \$245. On Easter Monday night, the Annual Parish Meeting was held. Financial reports were read, following which was the election of Vestrymen and of Deputies to General Synod.

## THE SUNSHINE CLUB

On the evening of March 25, it being the Feast of the Annunciation and the First Anniversary of the Ladies Sunshine Club of the Church of the Good Shepherd, New York City, by request the Patriarch preached the annual sermon, taking as his text, "Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women." The report of the Club as read on the occasion by the President follows:—

The Ladies Sunshine Club was organized March 28, 1927 by His Grace the Archbishop at his residence. Lady McGuire was elected President, Mrs. Iris Jacobs, Vice President, Mrs. Judith Breedy, Treasurer, Miss B. Soares, Secretary, and Mrs. M. Derrick, Chaplain. The purpose of the club is for general usefulness in parochial work, and visiting of the sick. Annual dues are One Dollar. Meetings are held on the first and third Mondays in each month. Within the year there were given a Lovefeast, a Bus Moonlight Picnic, and a Sacred Concert, the receipts of which were given to the Vestry to aid in current expenses. On account of Mrs. Jacobs' long illness, Mrs. Llewellyn was appointed to fill out the unexpired term, and Mrs. V. Parks was also appointed Secretary in place of Miss Soares who was transferred to another parish of the A. O. C. We are a happy band of 19 strong, standing shoulder to shoulder for the Mother Church of the Good Shepherd. Whenever the Vestry calls for financial assistance we are ever ready to respond unbegrudgingly. The Bazaar planned for last December has been postponed due to the three months'

illness of the President. We are planning to hold it, and to do greater things in 1928.

"We are soldiers of Christ Who is mighty to save,

And His banner the Cross is unfurled;  
We are pledged to be faithful, and steadfast, and brave,  
Against Satan, the flesh, and the world."

Lady Ada E. McGuire, *President.*

## THE PATRIARCH'S BIRTHDAY

On the evening of March 26 the Ladies Sunshine Club assembled with a few invited friends to felicitate the Patriarch on the anniversary of his birthday and to present him with many valuable gifts. On the previous evening, after Vespers, the Choir presented a beautiful leather brief case, with the following note of appreciation:—

Your Eminence:

We the officers and members of the Choir Guild of the Church of the Good Shepherd take this opportunity to express our sincere love and appreciation to you through the medium of this small token, on the eve of your birthday.

God surely blessed humanity when he sent you into the world through your blessed mother who is today celebrating her 83rd birthday in her island home. The Negro People of the World are greatly indebted to you for having obtained for them a Church of their own in possession of a Ministry of Apostolic Succession, and exercising full ecclesiastical autonomy.

Your name will forever be honored by successive generations of our Race. May God prosper you and the work in which you are engaged, granting you length of days so that you may see the consummation of your most treasured hopes.

Faithfully and affectionately yours,

GOOD SHEPHERD CHOIR GUILD.

Rev. Fr. Wm. R. Miller, *President;*

Mrs. Alexandria Josephs *Secretary;*

Lady McGuire, *Treasurer.*

## BOSTON FAREWELL RECEPTION

On Thursday evening, Feb. 2, a Farewell Reception was given at the home of Mrs. Henry, 81 W. Rutland Square, under the auspices of the "Palm Leaf" Club of S. Michael's A. O. Church in honor of His Grace Daniel William

Alexander, Archbishop of the South African Province of the A. O. C. The Prelate arrived attired in his Purple Cassock, Biretta and Pectoral Cross, and the guests, on their arrival, were presented to him by the Ven. O. W. Hollinsed, Archdeacon of Massachusetts, and Mrs. Helena Callendar, Secretary of the Club. Among those who took part in the Program were:—Miss A. Callendar, Piano Solo; Miss G. Stewart, Reading; Miss M. Graham, Vocal Solo; Miss E. Callendar, Reading; Rev. Fr. H. H. Batten, Rector of S. Luke's A. O. Church, Cambridge, Address of Welcome; Mrs. M. Miller, President of the Woman's Council of Boston; Mrs. M. Eday, Evangelist of the A. M. E. Zion Church; Rev. Fr. J. O. Greenidge, Rector of S. James' A. O. Church, Boston; Dr. T. Oxley, each making suitable remarks. His Grace then replied with an interesting address which he punctuated with words of exhortation relative to the continuation of the work of the African Orthodox Church in Boston and vicinity, and wished the Palm Leaf Club prolonged usefulness in S. Michael's Church. The Archdeacon made an appropriate response. Mrs. E. Headley, President of the Club was Mistress of Ceremonies. The Archbishop having given his Blessing, a dainty collation was served. The happy group then wished His Grace "bon voyage" and reluctantly turned homeward.

Elvira Headley.

### A FLORIDA APPEAL

The Rev. Fr. W. O. Perry, without a single dollar, began the building of the new S. Michael and All Angels' Church in Liberty City, Miami, on March 21. His membership is yet small, but he writes us saying "by the help of God, I believe we will put the job over." Add Fr. Perry's name to the list of the "Heroes of Faith" mentioned in the 11th chapter of the Hebrews. He has sent out an appeal to all the Clergy and many friends. Have you responded? His address is 1985 N. W. Fourth Ave., Miami, Florida. Here is the appeal:—

Miami, Fla., March 15th 1928.

Dear Sir or Madam:

The Officers and Members of the S. Michael's and All Angels African Orthodox Church, Liberty City, Florida, greet you and crave your earnest attention in this matter which we are presenting to you.

We are erecting a church in our community. It is a small town being in its infancy. Our membership is also small.

We ask you through this medium to send us *ONE DOLLAR* to help us in this, our humble effort to the praise and glory of Almighty God.

We have already secured a lot and some material. It is our desire to enter the church by Easter.

Please forward all contributions to Bishop William Ernest, whose address is 355 N. W. 14th Terrace, Miami, Fla., Bishop of this Jurisdiction.

Trusting that this appeal will meet with your cheerful response, we have the honor to be,

Yours Sincerely,

W. O. PERRY, *Priest in charge.*

### A REVIEW OF THE "NEGRO CHURCHMAN" FOR MARCH 1928

By Rev. Dr. E. A. Abbott (A. M. E. Zion)

Editor Negro Churchman:

The March number has just reached me, and I am charmed with its contents, finding something interesting from cover to cover.

As a friend and wellwisher of the Negro Churchman, the African Orthodox Church and the worthy leader of this great and growing religious organization, and now an honorary alumnus of its Theological Seminary, I am both pleased and proud to note the progress and advancement being made by the youngest daughter of Orthodoxy.

I have followed with great interest the wonderful progress of this organization since its beginning as an "Independent Episcopal" Church at 42 West 133rd St., New York City, in Nov. 1919, and its development into the "African Orthodox" Church in Sept. 1921, at 224 West 135th St. My interest in this Church is due to my interest in its founder, His Eminence, the Patriarch of the African Orthodox Church, George Alexander McGuire, D.D., M.D., D.C. who has always been a *Race Man*, *id est*, a race-conscious Negro,—one who believes in the progress and advancement of his Race; that within his Race can be found men and women with the same qualities for leadership as are to be found in the Anglo-Saxon or any other race,

and he has taught this wherever he has labored, whether in the West Indies, or in the Northern or Southern United States of America.

Methinks the reason for the phenomenal success of the African Orthodox Church can be found in the fact that we are all (members and non-members including well-wishers and knockers) becoming convinced that the head of this new branch of the Christian family is *honest, earnest and sincere* in what he is doing for Orthodox Christianity, for the Kingdom of Jesus Christ, and for Race advancement.

The African Orthodox Church ought to appeal very strongly to educated men and women of the Race, especially Roman Catholics, Anglicans, Episcopalians and others of ritualistic worship and faith.

"Ordinations and Accessions," your leading article in the March issue, shows beyond doubt that the African Orthodox Church is gradually drawing thoughtful, educated, race-conscious Negroes from white denominations. "*In tenebris lumen.*"

Congratulations on "The Report of the African Orthodox Church" prepared for the United States Census Bureau. The History, Faith, Worship, Polity and Work of the organization have been well stated. All members and friends ought to be proud of this report and the marvellous progress made in the comparatively few years of the existence of this Church.

You are doing, Mr. Editor, a great work in showing to our colored brethren of the Roman Catholic and Anglican Churches that they are not wanted in those religious bodies. While there is nothing in their Constitution or Canons which would indicate that Negroes are not wanted, yet it is known that these denominations are managed by white folk for white folk! As you have so well said, "The Episcopal Church, while a religious body, is an institution under human control, and in our lifetime we have not yet found nor heard of any *white church* which has accorded, or intends to accord to Negroes an equal share in its administration, its emoluments or its honors. 'Thus far, and no farther' reads the sign-post which confronts the Negro elements in Churches managed by whites." And *TRUE* it is, Mr. Editor!

Negroes have been in the Methodist Episcopal Church of America since its beginning, and were allowed to go as far as the Presiding Eldership, equivalent to the Archdiaconate of the Episcopal Church. For generations the Negro members of that body have been contending for Bishops of their own Race within white Methodism.

Some years ago they were granted a "Missionary" Bishop for Liberia. This Bishop, who still lives, resigned his work in Liberia not long after his Consecration "because of ill health" and was retired from active service. A Missionary Bishop in the Methodist system is somewhat similar to a Suffragan Bishop in the Anglican system. Since that time, the white Methodists have consecrated two other Negro Bishops because of the agitation carried on by certain members of our group among them. These two Bishops work exclusively among their own race and cannot preside over white conferences although they are supposed to be on equal par with their white "brethren" on the Board of Bishops.

The Protestant Episcopal Church has made the same feeble effort toward conciliation as has the Methodist Episcopal Church, but just a little worse. The Negro clergy of the P. E. Church may be made Archdeacons, but strictly for "Work among Colored People." There are a few Suffragan Bishops in this Church, but we all know the sad, shameful and deplorable circumstances under which they are laboring. No! We are not wanted in the white man's church and the sooner we realize it the better. Your articles "Negroes in the Roman Church" and "Negroes in the Episcopal Church" are timely. I trust that the colored members of these two Churches will read carefully, mark well, learn studiously and digest inwardly the truths of these articles.

"The Answer Has Been Given," "Rise! Stand upon Thy Feet," and "A Part of the Whole" are articles which show the Editor to be a diplomat, a churchman of dignity, culture and practical experience, and a theologian of no mean magnitude who avails himself of every opportunity to advance the Kingdom of Jesus Christ through the cause he represents.

Negroes are not specially wanted in the Episcopal Church,—they are simply tolerated. Why is it that although Negroes have been connected with this Church for over a century, the colored membership today is but 37,830? Because no special effort has been or is being made to draw Negroes into that fold. On the contrary any effort to attract Negroes into the fold in large numbers is frowned upon, regarded with disfavor and discouraged.

Negro ministers in the A. M. E. and the A. M. E. Zion Churches have full manhood rights, and may rise from the office of a Deacon to that of a Bishop unhampered. They may serve their Church in any section or country without let or hindrance due to race or color.



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Negro ministers in the A. O. C. may rise to the highest position therein without let or hindrance. Thus these three Churches are "full manhood rights" Churches for race-conscious men and women, being founded by Negroes for Negroes and managed by Negroes from top to bottom.

African Methodism is practically the same as White Methodism with this exception,—African Methodism is ruled and governed by men of our own race. African Orthodoxy meets the purpose of Negro "Anglo-Catholics" in very truth, yet we see our colored brethren in the white Methodist and Episcopal Churches "resolved to continue a part of the whole, rather than to become the whole of a part. They would rather gather up the crumbs under their masters' tables and feel that they are a part of the household of *OUR FRIENDS* than assist in building a household of their own in which they may sit at meat around the table of their *KITH* and *KIN*." Brethren, Rise! Stand upon your feet! In tenebris lumen! "Arise, shine, your light is come!"

## AS OTHERS SEE US

The Rev. E. A. Abbott, D.D., poet, scholar and preacher, located in York, S.C., where he is successfully pastoring the A. M. E. Zion Church of that city, has sent an unsolicited the above review of the "Negro Churchman" for March. He is fully competent to give a true judgment concerning the various matters on which he has written. We reserved 100 copies of the March issue, and have about half the number on hand for such as may not yet have secured a copy. There has been quite a demand for copies, both among white and colored persons, chiefly clerical and lay members of the Protestant Episcopal Church who have called to purchase them in lots of five and ten. If anything contained in the March number of this magazine will prove helpful to others in their long struggle to obtain the goal which they seek, we shall rejoice with them.

## EASTER IS HERE!

By Dr. E. A. Abbott

*Easter is here! Easter is here!  
Spread the glad tidings everywhere;  
Easter is here! Easter is here!  
Now stop your weeping — Dry your tear.*

*On this glad happy Easter Day  
Let's praise our risen King and say:  
"The Lord is risen from the dead —  
The Lord is risen as He said!"*

*Easter is here! Easter is here!  
The risen King, today, is near;  
Easter is here! Easter is here!  
Go spread the tidings everywhere.*

*O Christian children! Rise and sing,  
Sweet praises to your risen King;  
O Christian children, rise and tell —  
Our Jesus has done all things well!*

*Easter is here! Easter is here!  
Spread the glad tidings everywhere;  
Easter is here! Easter is here!  
Now stop your weeping — Dry your tear.*

## PATRIARCH'S PENCE

Oct. 1927 to March 1928.

### Churches—

S. Michael's, Boston, paid Oct. to March.  
S. James, Boston, paid Oct. to Jan.  
S. Anthony, N.Y.C., paid Oct. to Dec.  
Good Shepherd Mission, N.Y.C., paid Oct. only  
Mother Good Shepherd, N.Y.C., paid Oct. to March.  
S. John's, Brooklyn, paid Oct. to March.  
S. Paul's, New Haven, paid Oct. to Jan.  
S. Matthew's, Chicago, paid Oct. to Dec.  
All Saints, N.Y.C., paid Oct. only.  
S. Luke's, Cambridge, paid Oct. to Jan.  
S. Joseph's, N.Y.C., nothing paid.  
S. Philip's, Nova Scotia, nothing paid.  
S. Mark's, N.Y.C., nothing paid.  
Atonement, Lawnside, N.J., nothing paid.

### Individuals —

Mrs. Maitland Whyte, paid Oct. to March.  
Mrs. Maitland Whyte, paid Oct. to Feb.  
Rev. F. H. Nicholls, paid Feb.  
Rev. J. O. Greenidge, paid Oct. only.  
Rev. W. R. Miller, paid Oct. and Nov.  
Rev. S. W. Davis, paid Oct. to March.  
Rev. J. C. Simons, paid Nov. to March.  
Rev. Canon Smit, paid Oct. to March.  
Rev. Sister Theresa, paid Oct. to Feb.  
Rev. Sister Agnes, paid Oct. to Feb.  
Rev. H. H. Batten, nothing paid.  
Rev. W. S. Kirnon, nothing paid.

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#### CLERGY LIST. 1928

His Eminence George Alexander McGuire, D.D., M.D., D.C., Patriarch  
of the African Orthodox Church  
The Province of America

- His Grace George Alexander McGuire, D.D., M.D., D.C., Archbishop and  
Primate, 246 W. 139th St., New York City.
- His Lordship William Ernest Robertson, D.D., Bishop of the Southern  
Jurisdiction, 355 N.W. 14th Terrace, Miami, Florida.
- His Lordship Arthur Stanley Trotman, D.D., Auxiliary Bishop of the  
Northern Jurisdiction, 69 W. 138th St., New York City.
- The Ven. D. Egbert Philips, B.D., 29 Hankard St., Sydney, Nova Scotia.
- The Ven. R. Daley Sibblis, Cayo Mambi, Oriente, Cuba.
- The Ven. Oscar W. Hollinsed, 29 Wellington Street, Boston, Mass.
- The Ven. Robert A. Valentine, 4400 South Parkway, Chicago, Ill.
- The Ven. Robert A. Jackson, B.D., 814 Spruce St., Camden, N.J.
- The Ven. F. A. Garrett, M. A., 1250 N. 57th Street, Phila., Pa.
- The Rev. Canon Hugh H. Henry, 924 Dean St., Brooklyn, N.Y.
- The Rev. Canon Cyril O. Sheppard, 117 E. 100th St., New York City.
- The Rev. Canon George M. G. James, B.Th., M.A., Charlotte, N.C.
- The Rev. Fr. Emanuel J. Millington, 902 Thomas St., Key West, Florida.
- The Rev. Fr. Horace H. Herod, L.Th., 124 Bradhurst Ave., New York City.
- The Rev. Fr. Gladstone St. Clair Nurse, 145 W. 141st St., New York City.
- The Rev. Fr. Wilfred S. Kirnon, 152 W. 144th St., New York City.
- The Rev. Fr. James O. Greenidge, 119 Kendall St., Boston, Mass.
- The Rev. Fr. Joseph A. Ford, 47 W. 129th St., New York City.
- The Rev. Fr. Fitzroy H. Nicholls, L.Th., 304 W. 149th St., New York City.
- The Rev. Fr. Henry H. Batten, Cambridge, Mass.
- The Rev. Fr. William O. Perry, 1985 N. W. 4th Ave., Miami, Florida.
- The Rev. Fr. William R. Miller, 453 Putnam Ave., Brooklyn, N.Y.
- The Rev. Fr. R. H. Matthews, 104 Vanderbilt Ave., Brooklyn, N. Y.
- The Rev. John C. Simons, 1321 Hoe Ave., Bronx, N.Y.
- The Rev. Samuel W. Davis, 328 W. 40th St., New York City.
- The Rev. Joseph N. Dingwall, 134 Lee St., West Haven, Conn.
- The Rev. David E. Ewart, Florida, Camaguey, Cuba.
- The Rev. William De Claybrook, D.D., 2301 Brailford St., Houston, Texas.
- The Rev. William S. Jones, Bluefields, Nicaragua, C. A.
- The Rev. Sister Mary Agnes, 256 W. 135th St., New York City.
- The Rev. Sister Angelina Theresa, 217 W. 140th St., New York City.
- The Rev. John R. Swift, 1 Herman Street, Boston, Mass.
- The Rev. R. G. Robinson, 1250 N. Fraser Street, Phila., Pa.

#### The Province of South Africa

- His Grace Daniel William Alexander, D.D., Archbishop and Primate,  
6 Broadway, Beaconsfield, Griqualand West, South Africa.
- Very Rev. J. S. Likhing, L.Th., Subdean Pro-Cathedral of S. Augustine  
of Hippo, Beaconsfield, G.W.
- The Ven. M. E. Moncho, S. James' Church, Waldeck's Point, B.W.
- The Ven. D. F. Brown, S. Monica's Church, Johannesburg, Transvaal.
- The Rev. Fr. I. R. Motaung, S. Paul's Church, Potchefstroom, Transvaal.
- The Rev. Fr. J. R. Damane, S. Bartholomew's, Alexander Township, Tvl
- The Rev. Fr. D. Morgan, S. Augustine's, Sophia Town, Transvaal.
- The Rev. Fr. James Monare, S. Peter's Church, Good Hope, B.W.
- The Rev. Thomas Godlo, S. Thomas' Church, Heidelberg, Transvaal.
- The Rev. Erskine Duba, S. James the Less, Valkrantz, Transvaal.



# The Negro Churchman

*In Tenebris Lumen*



Bishop William Ernest, D.D.  
Makes Church Extension Appeal

NEW YORK CITY

JUNE, 1928

VOL. VI No. 6

TEN CENTS

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# The Negro Churchman

In Tenebris Lumen

Published monthly, except SEPTEMBER, by the Consistory in the  
interest of the African Orthodox Church

Archbishop ALEXANDER, Editor and Business Manager



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VOL. VI No. 6 NEW YORK, JUNE, 1928 TEN CENTS

## WELCOME, BROTHERS!

On Thursday, April 19th, His Eminence George Alexander McGuire ordained to the Catholic Priesthood, in the African Orthodox Church of Corpus Christi, Philadelphia, the Rev. Edmund Robert Bennett, D.D., and the Rev. Charles Ignatius Smith, both of these gentlemen having served for many years as clergymen in the Protestant Episcopal Church. At the same visit Mr. Herbert Alonzo Bulmer was given four of the Minor Orders. We reprint from the "Philadelphia Tribune" the following account, and notice:—

### TWO PRIESTS ORDAINED BY BISHOP MCGUIRE

The Rt. Rev. George Alexander McGuire, D.D., Primate of the African Orthodox Church, visited the Chapel of Corpus Christi, 58th and Race Streets, on Thursday of last week, and ordained the Rev. E. Robert Bennett and the Rev. Charles I. Smith, both former Episcopalian ministers, Priests of the Holy Catholic Church.

The service was most impressive. The beautiful altar of Corpus Christi Church was embedded with flowers and lights, in honor of the occasion, and a full congregation was in attendance for the ceremony. It was the first time that a Bishop of the Orthodox Church had conferred holy orders in this city, and as soon as the doors were open there was a rush for seats.

Archbishop McGuire made an impressive figure in the elaborate robes of his office, and all seemed alive to the importance of the event; for it was the first time that Philadelphia had seen a Bishop of the Negro race with undisputed apostolic succession ordain a Negro to the Catholic ministry.

In the course of his remarks the Bishop said that for many years he had served in the ministry of the Protestant Episcopal Church, and although he was very grateful to that church for what it had done for him in his earlier years, he was still happier to know that under the guidance of Almighty God he had heard the call to go out and build up a branch of the Holy Catholic Church, in which there is no limitation placed upon a man, because of race or color or previous condition of servitude. For, the African Orthodox Church, which traces its orders from the ancient see of St. Peter of Antioch, has no sign post on its doors reading "Thus far and no further shalt thou go, because thou art a Negro."

"For, in this Church," the Bishop said, "all men are free and equal, and there is therefore an unlimited opportunity for all men to make full use of their ministry, according to their individual qualifications and ability." The white churches, on the other hand, he said, have made some of our race priests, but have steadfastly declined to give us the Episcopate. The Bishop's remarks evoked the enthusiasm of all present.

The choir sang Merbeck's Mass, and the Mass was offered amid clouds of incense, with a sanctuary full of priests and acolytes in rich vestments. Those present wondered how an infant church had made such great progress in six short weeks.

Archbishop McGuire is well known in Philadelphia, having served five years as rector of St. Thomas' Protestant Episcopal Church, at 12th and Walnut Streets.

The Bishop remained with Archdeacon Garrett until late Friday night, in order that he might meet the parishioners socially at the Leap Year party given by Mrs. Garrett, for the benefit of the church, at 1250 N. 57th Street on Friday night.



### THE AFRICAN ORTHODOX CHURCH OF CORPUS CHRISTI

5816 Race Street

The Ven. F. A. Garrett, Pastor  
The Rev. Charles I. Smith, Assistant  
The Rev. Richard Robinson, Subdeacon

-:- SERVICES -:-

#### Sundays:

Low Mass 7 a.m.  
Matins 10:45 a.m.  
High Mass 11 a.m.  
Church School 2:30 p.m.  
Vespers and Benediction 8 p.m.

Wednesdays: Rosary Devotions 8 p.m.

Fridays: Mass 7 p.m.

Saturdays: Confessions 8 p.m.

— Sick calls and funerals attended to —



### CHURCH NEWS

*General Synod.* The Eighth General Synod of the A.O.C. will convene in New York City, Wednesday Sept. 5, 1928. This will mark the completion of seven eventful years in the ecclesiastical history of Negroes. On Sept. 2, 1921, the African Orthodox Church was organized, and on Sept. 28, 1921 its First Bishop consecrated. Let all the Clergy and Deputies, with as many others of the Laity as possible, assemble with us of Greater New York to celebrate the Seventh Anniversary of our Church and Episcopate. Sept 1921 to Sept. 1928, — SEVEN YEARS!

*Canon Miller.* His Eminence the Patriarch has been pleased to appoint the Rev. Wm. R. Miller Canon-in-residence at the Cathedral Foundation of S. Simon the Cyrenian in Brooklyn, N. Y. The Canon will also continue as Curate in the Church of the Good Shepherd, Harlem.

*Rev. O. Welch.* On Sunday, May 6, 1928, Mr. Oliver Welch, student in Endich Theological Seminary and Candidate for Holy Orders, was ordained a Subdeacon by His Eminence Geo. Alexander; after having been made a Cleric and ordained as Porter, Reader, Exorcist and Acolyte. The Rev. Mr. Welch has been appointed to exercise his ministry in the Cathedral Foundation of S. Simon's.

*Rev. H. H. Henry Suspended.* Archbishop McGuire announces the suspension of Hugh Hutson Henry from the duties of the Priesthood for violation of his ordination vow of "reverence and obedience," and also for maladministration as pastor of S. John's African Orthodox Church, Brooklyn. The said H. H. Henry has been

notified to appear before the General Synod to show cause why he should not be permanently deposed from the Ministry.

### A RACE DIVIDED

"Divide and rule" has been the policy of aggressive nations which have thrust themselves into the territory and domain of weaker and backward groups. Yet division applied from without is never so disastrous nor suicidal as that which develops from within when pseudo-leaders challenge the authority of their superiors. In all Negro movements for progress the evil genius incarnate who must be watched is he who would rule others, but is not himself prepared to follow the leadership and obey the instructions of those above him. Unless he can be exalted to the supreme command now held by another, or unless he can get the appointment about to be given to another, he will divide forces, even if it means a loss of said command or appointment to his Race. White people know our weakness as is evidenced in the following editorial from the "New York Times":

### DIVIDED THEY FALL

Chaka, the Zulu King who almost kept the white man out of the interior of Africa, could point a moral for the Americans of African race in the First Congressional District of Illinois. That moral, his own, was to concentrate the black man on the job in hand. News from Chicago makes it appear possible, however, that the Negroes there will fail again to have a Representative of their own color because they have once more split among themselves.

The First District is composed of the first two wards of Chicago, plus several precincts in the Third, Eleventh and Thirteenth Wards. Negroes make up the overwhelming preponderance of population by race. These invaded and finally controlled the district during the lifetime of Representative Madden; they found him there, he was very friendly to them, and they never could agree on any one of their race to run against him, which would have meant his defeat. This very Spring a split among the Negroes of the district renominated Mr. Madden. Upon his death the Negro leaders were insistent that now a Congressman of color must go to Washington from Chicago to speak for the millions of blacks all over the country. There was enthusiasm, there was highfalutin oratory. Then a political committee, named a former Negroe Alderman, Oscar de Priest, for the nomination, which heretofore has been equivalent to election. Perhaps, as has often happened be-

fore, the white politicians on the committee yielded to the pressure in favor of de Priest because they knew his public record as an Alderman would be sure to bring out fierce Negro rivals, particularly among the reputable and cultivated elements, and by division assure the election of another white Congressman.

At any rate, other candidates came immediately upon de Priest's designation, contesting its legality and swearing he should not have the great honor of representing the race in Washington. If history repeats itself in the First District, there will be no Negro problem in this Congress, and Chaka's example—by white craftiness or colored inability to agree—will have been lost once more.



### THE CHURCH EXTENSION FUND

Brethren of the Synod of the A. O. Church,

Let me crave your earnest attention for a moment. Last September you all promised to meet certain obligations in order that the Mission fields abroad might receive some help, and the expenses of the Patriarch's office be met.

Only a very few have attempted to meet their obligations. You have been asked to make *monthly* payments which would render the task easier.

We sent out circulars for the first *three* months and with a very few exceptions, namely, Good Shepherd, Canon Smit, Mr. T. Baechus, and St. Peter's, no other person or Church has replied.

How do you expect the work laid out by you to be done? You are practically asking us to make "bricks without straw". It cannot be done.

The Nicaraguan Field is urging a visit by the Bishop of the Jurisdiction in which it exists.

I quote from a communication received:—

"We desire to have the A. O. Church of our Race in our midst. Besides those of us who attend the services, many are anxious to see the Bishop so that they might have Holy Communion" (Members of other Churches). We shall stand by her always.

"Our membership, we are hoping, will go up 100 or more, if the Bishop could only find it possible to come down to Bluefields". (Signed) Sec'y of the Committee.

Now, Brethren, what do you intend to do? Will you remain indifferent? Is this appeal nothing to you?

The Bishop is planning to visit Nicaragua in June, if possible. We expect you will send in

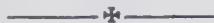
your quota. Pay what you can now. Never mind if it is not up to the standard of your desire. Send in some money to meet office expenses and to help in this undertaking.

It is when we make sacrifices that our gifts are most valuable and get the greatest blessings.

I look forward to a hearty response from each person, and so lessen your indebtedness.

May Easter blessings be poured on all in great abundance.

Wm. Ernest, *Director C.E. Fund.*



### THE OBLIGATION OF PLEDGES

We are reprinting here an article from the "New York Age" under the caption "*Pledges Mean Something*". The letter of Bishop William Ernest above calls attention to the neglect of those who made pledges for certain things at Synod and then considered themselves under no obligation to meet them. The Civil Courts have had to rule recently upon this question of obligation, and we may expect that our ecclesiastical courts will follow suit and place under discipline and penalty those who flagrantly violate moral obligations. Read this article:—

### PLEDGES MEAN SOMETHING

When an individual signs a pledge to contribute a certain amount to some religious or charitable institution, payable at a certain time, it means that the payment must be made or the maker of the pledge may be haled into court. A justice of a municipal court in Staten Island, which is part of New York City, decided that under a law passed a few years ago, pledge cards were the equivalent of contracts and that it was mandatory upon him to enforce payment by giving judgment for the institution to which the contribution had been promised. There were ten cases of this kind involved, in which the signers had promised contributions toward a hospital, but failed to pay their pledges.

Four of the number who appeared in court, at first denied signing the cards, but finally admitted their signatures. The others said they were in better financial condition when they signed, but pleaded that they had suffered reverses since. The president of the hospital corporation regretted having been forced to take legal measures to collect the pledges, but claimed that all other means had failed and the hospital needed the money. There were fifteen hundred pledges still unpaid, of which one thousand have not paid even the first installment. The hospital authorities are firm in their insistence, that those who signed pledges shall be made to pay them, even if it requires taking the delinquents to court.

In these days of drives for one charitable project and another, the making and taking of pledges for contributions has become so common, that the obligation is frequently lightly undertaken, without any serious intention of paying. Too often this is due to the well intentioned persistence of zealous solicitors, who urge the making of pledges far beyond the financial capacity of the makers. This is a mistake, as the crop of unredeemed pledges that follow most every charitable drive confirms. The individuals solicited should be made to understand the nature of the pledge given, and that its payment is a legal obligation as well as a matter of good faith.

It is time for the public to realize that pledges of this kind mean something, and that they should be met as religiously as any other kind of obligation.



### S. SIMON THE CYRENIAN, BROOKLYN

On Sunday, April 15, 1928, the Church of S. Simon the Cyrenian was officially established in the Borough of Brooklyn as a part of the Cathedral Foundation of Greater New York. The opening service was held in Ionic Temple (Masonic) 165 Clermont Ave., Brooklyn, the Patriarch pontificating at a special Vesper service. Addresses were made by the Rt. Rev. Arthur Stanley Trotman, Rev. H. H. Henry, Rev. Canon W. R. Miller, Rev. Cannon Sheppard, Rev. W. S. Kirnon, Rev. H. C. Herod, Rev. G. S. Nurse, Rev. S. W. Davis, Rev. J. A. Ford, Rev. Canon C. A. N. Smit, Rev. Dr. Mather, Bishop Layton and Rev. Sr. Mary Agnes. Anthems were rendered by the Choirs of Good Shepherd, S. Joseph, S. John's and solos by Mrs. C. Miller, Mr. John Graham, Mr. Arthur P. Cadogan, and Mr. John Lynch. Among those who had come prepared to contribute to the program, but were prevented from so doing because of the lack of time, were Rev. J. C. Simons, Mr. C. Gordon, Rev. O. Welch, Miss Irene Miller, Rev. F. Bruce-Callendar, and the Sol Feggio Club which is a musical organization under the tutelage of the last-mentioned Reverend gentleman.

The Hall was crowded for the occasion, and the New York congregations, and S. John's, Brooklyn, must be thanked for their hearty response to the invitation. Especially eloquent was the welcome extended by the Rev. H. H. Henry, former rector of S. John's, Brooklyn. "We welcome you to Brooklyn. There is ROOM here for us all, and S. John's promises you its whole-hearted co-operation."

The work of S. Simon the Cyrenian is to be closely associated with that of the Mother Church of the Good Shepherd, and the Rev. Canon W. R. Miller, and the Rev. Oliver Welch (Subdeacon) have been appointed to assist the Patriarch in this new effort. These two young brethren are well known and highly respected in Brooklyn. We predict that they will do substantial work in laying the foundations of a strong fabric for the coming years. Will you not say a prayer for them? Whenever the Patriarch is in New York, on Sundays, he divides his time between the Mother Church of the Good Shepherd and the Church of S. Simon the Cyrenian. It is scarcely necessary to state that S. Simon the Cyrenian was that son of Ham whom they compelled to carry the Cross of Our Blessed Lord Jesus Christ in the hour of His mortal agony when the sons of Shem delivered Him into the hands of the sons of Japheth to be crucified!



### THE MASSACHUSETTS FIELD

The Ven. O. W. Hollinsed, Archdeacon of Massachusetts writes that he has been strengthening the stakes in New Bedford and in Boston. The young congregation of S. Ambrose in the former city is gaining strength, the men taking active interest in the work, although the burden still rests upon the shoulders of the women. The people appear to like Rev. J. R. Swift, the Subdeacon who looks after their spiritual welfare, and five or six persons are now being prepared for confirmation.

In S. Michael's Church, Boston, a deeper interest has been manifested, and this has resulted in the large number of gifts made at Easter and the preceding and following weeks, namely:—Altar Cruets by Miss Facey; Chalice and Ciborium by Mrs. Headley; Prayer Deak by Mrs. Thompson; Golden Missal with ten jewels by Miss Brandford; Credence Table by Mr. De Cordova; Processional Cross by Mr. De Cordova, his friends and the Church School; Sanctus Bell by Miss Graham; Candles by Mrs. Black; Candles by Mrs. Bramwell; Lavabo basin by the Altar Guild; Lillies and Flowers, Mr. Hudnall and Miss E. Johnson; Palms and Candles, by the Palm Leaf Club; Incense and Charcoal by S. Cecilia Guild; Communion Wafers by the Rector; Pair of Candlesticks by Miss M. Smith; Large Bible by Dr. Oxley; Twenty-five dollars by Grand Master Roisten; Ten dollars by Mr. Benjamin through Mrs. Lake; Five dollars by Mr. Warner; Two dollars by Mrs. Bramwell. The Archdeacon closes with these words,—“I have been informed that



there are two more gifts on the way for the Church. At that rate I should not be surprised if some one gave us a church BUILDING!

At S. James' Church in Boston, Rev. James Greenidge has a class ready for confirmation. S. Michael's will get its class ready for next Fall. S. Luke's, Cambridge, has not made any recent report either to the Archdeacon or the Primate.

The "Negro Churchman" congratulates the Ven. O. W. Hollinsed for the progress which is being made in S. Michael's and S. Ambrose, the two congregations under his direct pastorate. S. Michael's is the only congregation in Massachusetts which has met every week, since Synod, its pledge for "Patriarch's Pence". In the Sermon on the Mount the Preacher said this,—*"GIVE and it shall be GIVEN you"*. Does any one wonder about the gifts received by S. Michael's at Easter? Yes, we congratulate Archdeacon Hollinsed. He is a LEADER!



## S. MATTHEW'S CHURCH, CHICAGO

*By Grace Kathryn Phoenix*

"If ye then be risen with Christ, seek those things which are above",—Col. 3:1.

These words were the text of the sermon preached by Archdeacon Valentine on Easter morning. This very helpful sermon, with the resumption of familiar praise and chant, together with the sweet Communion that followed, made all present partakers of the Resurrection. Lovely lillies, given by Mr. W. McEachron in tender memory of his mother who has recently entered Paradise, were on the Altar in silent adoration of the Paschal Lamb. The other flowers which filled the sanctuary with light and fragrance were the gift of Mrs. Maude Hunt. It was gratifying to observe the large number who communicated at this service.

S. Matthews was prepared for Easter through a well-kept Lent. Litany and prayers had been read every Wednesday evening during Lent. On Good Friday at 8 P.M. there was a tender memorial service to our Crucified Savior in Solemn Litany and the Seven Last Words from the Cross.

At 6:30 P.M. on Easter Day a Children's Service was held. The chief feature of this service was a sacred drama entitled "Life and Death". The children gave evidence of careful preparation.

Solemn Vespers were sung at eight o'clock. Although the attendance throughout the day had been large, S. Matthew's was crowded to capacity for Vespers.

The sermon text were those appropriate words, "Awake thou that sleepest and arise from the dead and Christ shall give thee light"; Ephesians 5:14. The choir repeated the anthem that had been sung at Mass, "I Know That My Redeemer Lives". The solo part was beautifully rendered by Mrs. Laura Scott and Miss Ella May Florence, and the higher soprano by Mrs. M. McEachron and Miss Leila Webb.

On Easter Monday, the members and friends of S. Matthew's gathered for a social in the new church Hall. The Brotherhood of S. Matthew's had toiled faithfully to renovate this hall in order that meetings of this kind might be held. The men had worked with a cheerful and sustained interest and their efforts were abundantly rewarded. The social hour was preceded by a lively and interesting program, the participants being members and fellow parishioners. Dr. N. O. Hewitt was chairman of this program and presided efficiently.

S. Matthew's frolicked on Easter Monday as she had worshipped on Easter Sunday—"not with the old leaven neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

We are glad that Mrs. Albertha Hall has returned safely to us after a four month visit with her mother in Jamaica, B. W. I.



## S. PETER'S CHURCH, MIAMI, FLA.

The Lenten season was one of some spiritual help. We had Lenten service every Wednesday and Friday evenings. On the latter evenings we dealt chiefly with the stations of the Cross. The attendance improved as the season advanced, and a more lively spiritual attitude was observed.

Palm Sunday was an eventful day. We had Low Mass at 6 A.M., Blessing of the Palms with procession in and around the Church and entered into Mass at 11 A.M. At 2:30 P.M. at our invitation S. Matthew's, S. Mary's, Trinity and S. Mark's joined with us in street procession. This co-operation is gradually reinstating the spirit of respect towards the Churches, which we found sadly wanting in this section of the City.

On Maundy Thursday we had Mass and blessing of Holy Oils at 6 A.M. The service was well attended and left a wholesome impression on the minds of those who attended.

Easter day of this year will long be remembered by those who worshipped at S. Peter's A. O. Church. At 5 A.M. we had sung Mass

and Procession. Woodward's Mass was rendered. At 11 A.M. Custance's composition of the Mass was used. At 3 P.M. the members of the Antlers Lodge, the Women's Branch of the Elks, held their first anniversary. The Bishop preached the sermon and a very refreshing programme was rendered.

We had Vespers at 7:45. There was no sermon. The time was used in the rendition of the following programme by our Choir:—

1. Why seek ye the Living among the Dead (Cooke) .....by Choir  
Soloist *Miss Pauline Rolle*
2. Awake thou that sleepest (Simper) ..Choir
3. Solo .....Miss E. Wing
4. When Israel came out of Egypt (Custance) .....Choir
5. Solo .....Mrs. Solomon
6. Alleluia! Alleluia! (Vincent) .....Choir
7. Why seek ye the Living among the Dead (Simper) .....Choir
8. Offertory Sentence 73 .....Choir
9. Offertory—I know that my Redeemer liveth (Vincent) .....Choir

At the close of the Programme a Solemn Te Deum was sung.

On Easter Monday the Church School had the usual Easter Egg Hunt with prizes.

The Knights of Alexander gave a Party at 357 N. W. 14th Terrace.

We are expecting to hold our First Annual Missionary Meeting at an early date to raise funds for the Church Extension Fund.

We take this opportunity to extend our hearty greetings for the Easter and trust that it has brought a strengthening of soul, looking forward to the "Great Easter Morn".

### THE CUBAN MISSION

During Holy Week the Ven. Archdeacon R. Daley Sibblis conducted daily services in S. Alban's Church, Cayo Mambi. On Good Friday, after an earlier service, the Three Hours' Service was held, with a large attendance. On Easter Day there were five services. The Archdeacon was the celebrant at both Low and Sung Mass, and at the latter preached from the text "He is not here: He is risen, as He said." The envelope plan of weekly pledges went into effect on May 1, 1928. Efforts are now on foot to secure an organ for S. Alban's, as that which has been doing service hitherto is the property

of Mrs. Sibblis. Mr. Levi A. Green, Catechist, assisted in all the services of Holy Week, especially on Good Friday.

At S. James' Church in Santiago, Mr. John S. Sterrett, Catechist, conducted all services during Holy Week and Easter. There is a very good Church School at S. James', with an enrollment of about 100 pupils. The officers are—George A. Francis, Superintendent; Ivy Williams, Secretary; Florie Savory, Treasurer; and the teachers,—E. A. Wilson, Felicia Francis, Nancy Clarke, Olga Francis, and Wilfred Ford. On Low Sunday Archdeacon Sibblis visited S. James, and preached, from the text: "See that ye fall not out by the way," a very helpful sermon.

### MONTHLY SERMONETTE

By Ven. F. A. Garrett, M. A.

#### A Talk To Young Men

If I could speak with every young man in Philadelphia personally, I would say to him, "Young man, remember thy Creator in the days of thy youth." Nor does that mean that I would take the joy out of living, or interfere in the least with any of his innocent pleasures or recreations. I have small patience with those who daily assail our boys with their long list of "don'ts," but at the same time I know that there are some pleasures and pastimes in which no young man who calls himself a Christian can rightfully take any part.

### THE WILD OATS THEORY

The old "wild oats" theory, as every instructed youth knows, has long since been exploded. It is simply not true that "youth must have its fling." Youth is the time for laying foundation if foundations are ever to be laid at all. Let us give you a few illustrations. When a man goes into business it is customary to pay particular attention to the first day's affairs, and sometimes to the first few years, according to the nature of the business. A man does not say, "Oh well, my business is just in its incipiency, therefore I need pay no attention to it now, just because it is young; just let it alone, let it run itself, and it will be all the stronger later on." I am sure no one would say that about any business. Take, for example, the cattle-raising business. Suppose a man should say, "Oh well, the cattle are young, just let them run wild, cut themselves on the barbed wire fences, run in front of the railroad cars, roam where they like; they are young, and they will be all the better for it later on." Or when a man builds a house,

supposing he should decide that he would wait until the structure was finished before examining the foundation, what would you think of him? No man builds a house intentionally on a poor foundation. The foundation is everything.

### YOUTH OUR FOUNDATION

Why then should it be otherwise when it comes to laying a foundation for eternity? Why is it commonly thought that a young man must "go to the devil" before he can become a saint? Are broken whiskey bottles, midnight revels and the like, a prerequisite to right living later on? Or, is it not true that habits formed in early manhood, whether good or bad, are the foundations of our characters which are more than apt to follow us to the grave? What we need to do, therefore, as young men, is to build wisely and well for the future. The world has one standard for men and another for women, but Jesus Christ has the same standard for both. Why not measure up to that standard? You will find later on that it pays, even though you may not see it now.

(The Editor is extremely grateful to Archdeacon Garrett for his voluntary offer of a Monthly Sermonette.)



### THE BENEDICTION OF A HOUSE

Arranged by Canon C. O. Sheppard and  
Approved by the Patriarch

*The Priest, vested as for Vespers, recites any or all of the following sentences; but, in no case must the last, "If we say," be omitted:—*

Whoso dwelleth under the defence of the Most High: shall abide under the shadow of the Almighty.

He shall give His Angels charge over thee: to keep thee in all thy ways.

They that put their trust in the Lord shall be even as Mount Sion: which may not be removed but standeth fast for ever.

Except the Lord build the house, their labour is but lost that build it. Except the Lord keep the city, the watchman waketh but in vain.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

*Then shall follow the Exhortation:—*

Wherefore I pray and beseech, as many as are here present, to confess your sins unto Almighty God, and to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying,

*Here shall be said or sung, as set for Vespers, the Confession, the Absolution, the Lord's Prayer, and the responses, ending:—*

P. Praise ye the Lord.

R. The Lord's Name be praised.

*Here, if desirable, shall be said or sung one or more of the following selections from the Psalms:—*

Proper Psalms: XCI., CXXI., CXXII., CXXV., CXXVII.

Lesson: St. Matt. VII, 7 to 28.

*Then shall the Priest continue:—*

P. The Lord be with you.

R. And with thy spirit.

*All kneeling.*

Lord have mercy upon us,

Christ have mercy upon us,

Lord have mercy upon us,

Our Father... But deliver us from evil. Amen.

Let us pray:

*The Collect for the Day.*

Let us pray:

O Lord, our Heavenly Father, we thank Thee, that, of Thy gracious favour, Thou hast granted success to these, Thy servants, in their humble effort to provide for their physical shelter against the wind and the tempest, or other inclemencies of the natural elements. Look down from Heaven, we beseech Thee, and visit and protect all who may have contributed to the accomplishment of the same. Grant that, as they have provided for time, so also may they be moved to provide for eternity. Give them comfort and sure confidence in Thy mercy; defend them from the assaults of the enemy, and keep them in perpetual peace and safety, through Him, Who liveth and reigneth with Thee and the Holy Ghost, One God, world without end. Amen.

Let us pray:

Almighty and everliving God, Who, through Thine only begotten Son, Jesus Christ, hast condescended to be the Father of the vilest of the children of men, vouchsafe, we humbly beseech Thee, to bless this house (or apartment) which we bless in Thy Name. Visit it, we pray Thee, with Thine abiding Spirit. Give Thy holy angels charge over it, that, guarding and protecting it from the wicked agencies of the enemy, the inhabitants hereof may abide under the shadow of Thine everlasting arms. Herein may



no disease abide, nor any evil lurk; Shed abundantly upon it the light of Thy Holy Spirit, that all darkness, and all that contribute to the disquieting of Thy people, may be dispersed: That these, Thy servants, being hurt by no persecutions, may joyfully serve Thee in all peacefulness and quietness, through the merits of the same Thy Son, Jesus Christ, our Lord. Amen.

*Here an explanatory address may be delivered, if desirable; after which the Priest shall continue:—*

- P. The Lord be with you.
- R. And with thy spirit.
- P. Our help is in the Name of the Lord,
- R. Who hath made heaven and earth.
- P. Let us proceed in peace
- R. In the Name of the Lord.

*A procession is then formed for the sprinkling and incensing of the premises, exterior and interior where possible. The Priest, sprinkling with Holy Water himself, attendants and inmates, proceeds to sprinkle the building, reciting audibly the following antiphon:—*

Thou shalt purge me, O Lord, with hyssop, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow.

*Then, blessing the incense, he proceeds as before to incense the premises (the corners of the several rooms, where an apartment is being blessed) reciting audibly the Apostles' Creed. Returning whence he started, he continues:—*

- P. The Lord be with you
- R. And with thy spirit.

Let us pray:

Grant, O Most Merciful Father, that what is here performed by our office and ministry, may, with Thine divine approval, redound to Thine honour and glory. And being replete with Thy power, may be effective to the casting out of devils and the dispersing of spiritual darkness and physical diseases. Open the hearts of Thy people and grant unto them the light and understanding of Thy Spirit, that realizing, though faintly, the boundlessness of Thy mercy, they may in all things seek Thy safety and protection, through Jesus Christ, our Lord. Amen.

— The Blessing —

The Peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ, our Lord. And the blessing of God Almighty; the Father, the Son and the Holy Ghost be upon you, and remain with you always. Amen.

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The Ven. Robert A. Valentine, 4400 South Parkway, Chicago, Ill.

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The Ven. F. A. Garrett, M. A., 1250 N. 57th Street, Phila., Pa.

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The Rev. Oliver Welch, 167 Jefferson Ave., Brooklyn, N. Y.

*(Continued at foot of preceding page)*



# The Negro Churchman

*In Tenebris Lumen*



His Eminence  
George Alexander McGuire, D.D., M.D.

NEW YORK CITY

JULY, 1928

VOL. VI No. 7

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In Tenebris Lumen

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VOL. VI No. 7 NEW YORK, JULY, 1928 TEN CENTS

### A FANTASTIC MINISTRY

The Protestant Episcopal Church, claiming to be Catholic and Protestant by parties within her own fold, has recently demonstrated the mongrel nature of her ministry. The "Broad Church" element, which has Boston for its stronghold, has been responsible for an ordination that the "Catholic" party really is ashamed of, but dare not oppose vigorously. Nobody criticises very loudly those vagaries in teaching and ordinations which emanate from Bishops of Massachusetts, active or retired. The Associated Press has recently sent forth news of the ordination of a "Universalist" preacher by the P. E. Bishop of Massachusetts, without requiring the former to withdraw from his former religious connection. Hence, Dr. Rice, both Episcopalian priest and Universalist minister, may become pastor of a congregation in either denomination, or of a congregation in each simultaneously. In the action thus taken and in accordance with canonical regulation, the P. E. Church is ultra-Protestant, for we have not yet heard of any reputable Protestant body so legislating that the ministers of the Episcopal Church may, without withdrawal from that body, hold congregations in and be recognized clergymen of the Protestant body. On the other hand, the Episcopalians are constantly proclaiming to Orthodox and Roman Catholics that they also are *CATHOLICS!* Catholics and Protestants both have definite standards. Only in the "P. E. Church in the U. S. A." could the following event occur:—

### UNIVERSALIST IS NOW PASTOR OF TWO FAITHS

Boston, May, 14 (A.P.)—A preacher of the Universalist Church, the Rev. Clarence E. Rice, was ordained to the Episcopal ministry by Bishop Charles L. Slatery of the Massachusetts Diocese at St. Paul's Cathedral here to-day.

The ordination, believed to be the first of the kind in the history of the church which provides that a minister who has not been ordained in the Episcopal Church may, under certain conditions, receive such ordination from a Bishop of the church "without giving up or denying his fellowship or his ministry in the communion to which he belongs." Under this provision Dr. Rice will remain a Universalist clergyman although, at the same time, a minister of the Episcopal Church.

The church canon, permitting the ordination, provides that the "congregation, if any, in which such minister officiates, shall declare, through its proper representatives, its desire for such ordination in behalf of its minister, and its purpose to receive in future the ministrations and the sacraments of one who shall be ordained to the priesthood by a Bishop."

Dr. Rice applied for ordination and the application was referred to the Diocesan Standing Committee which gave its consent.



### WHY I ENTERED THE AFRICAN ORTHODOX CHURCH

By the Ven. F. A. Garrett, M.A.

I spent many years in preparation for the Ministry of the Protestant Episcopal Church. After completing my preliminary education in the Central High School of Philadelphia and the University of Pennsylvania, I entered the General Theological Seminary, New York City, where I completed my education for the Ministry. My first charge was St. Mark's Church, Charleston, S. C. Here I remained as Rector of what was a self-supporting parish, for nearly four years. While in Charleston, I had many bitter experiences. Although a clergyman of the Episcopal Church in good standing, I was not allowed either seat or vote in the Council of the Diocese, because I was a



Colored man. True, I could attend the meetings of the convention, but I would have had to take my seat in the "organ loft," a thing which I consistently refused to do, and hence never was present at any of the sessions of the convention. I could not even attend the meetings of the clericus, because of the color of my skin. Thus, presently, I became thoroughly disgusted with the Church, and temporarily left the active work of the Ministry, and went to teach in a school in New York State, where I was the only Colored person in the institution. All the while I had a longing to be back with my own people, and after a year in this field, I received a call to Emanuel Church, Memphis, Tenn., and was glad to be back with my own race, even though I had to work in an environment which was far from agreeable either to myself or my family. I left Emanuel Church at the end of my second year, and accepted a call to the Rectorship of St. Thomas Church, Philadelphia. I had also had some bitter experiences in Memphis. I remember once I received an invitation from the Holy Cross Fathers to attend their annual retreat for Priests, at Sewanee, Tenn. I wrote accepting the invitation, and immediately received reply that the invitation had reached me by mistake. The good Father who wrote me informed me at great length that he had heard of the wonderful work I was doing along Catholic lines, in Memphis, and also stated that he held me in the highest regard, but would have to ask me not to come to the retreat, as they, the Holy Cross Fathers, could not entertain a Colored Priest during the retreat, on account of the presence of the white Priests; however they sincerely hoped I would not feel offended, but accept the explanation which they were offering me, as they had only the greatest respect for me personally. Even then, however, I could not see! So, I went on to St. Thomas. Here I remained for almost seven years. I resigned St. Thomas in May 1926. I wrote all over the country, to nearly every Bishop seeking work, only to find that there was no opening. My own Bishop was not interested. It was not long before I discovered that I was not the type of Colored man the Bishops wanted for their Dioceses. At last my eyes were opened. However, I took two long years to consider the matter, before making the final step.

I began to read the "Negro Churchman", and the more I read, the more I was convinced that the African Orthodox Church was the only hope for Negroes who have learned to worship before the Altar. It was not long before I heard the call of blood, and made up my mind to sacrifice everything, if necessary, in order to help build up this great Church.

*(To be continued in the next issue)*

## NEW JERSEY CHURCH NEWS

*By Archdeacon Jackson*

### *The Chapel of the Atonement, Lawnside.—*

The work in this distinctively Colored borough is growing strongly, if slowly, and is characterized by a real church spirit, backed by a racial consciousness which cannot be easily changed. It has met strong opposition from the clergy and laity of the Protestant Episcopal Church in the surrounding cities and communities, and this is not surprising, since the Chapel of the Atonement is the pioneer work of the African Orthodox Church in New Jersey. We are now making an effort to complete our new Chapel, and have issued an Envelope with the following appeal:—

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### FIVE HUNDRED DOLLAR DRIVE

*Friends Help Us, Donate Please*

**The colored people of Lawnside, New Jersey are trying to complete their Community House and Chapel; the building is nearing completion, on the White Horse Pike and Davis Road. Help us to cover the roof and close in the building by the first part of July. Enclose your Donation Now!**

We hope to be able to report at the coming Synod a complete Church, to which end we ask the prayers of His Eminence and of all the faithful. A very fashionable and up-to-date Musical Tea was given at the residence of Mme. V. V. Maginley, Hollywood Villa, Lawnside, on Sunday, June 3, from 3 to 9 P.M., at which over 150 persons were present. Addresses were delivered by the Archdeacon and by Rev. R. E. Bunn a clergyman of the P. E. Church.

### *The Chapel of S. Mary the Virgin, Camden.*

—"The Food for Man" was the topic of the sermon delivered by the Archdeacon on Sunday, June 10th, at 11 A.M., in the newly organized Chapel of S. Mary the Virgin, Camden, N. J., a sketch of which appears elsewhere in these columns. Camden is a great industrial center and offers a splendid opportunity for real constructive work by a Racial Church, such as the African Orthodox, by virtue of its policy of government by Negroes and for Negroes. The great need in this community is institutional work, and the Archdeacon will aim first to develop a nucleus of social workers to initiate social and recreational plans as a foundation for the future Community Chapel and Congregation. The Altar and Cross have been given by white friends of the African Orthodox Church in New Jersey. We hope

that the work in this section will develop satisfactorily so that in a tangible way it may soon contribute to both the spiritual and material comfort of our beloved Archbishop and Patriarch.



### PHILADELPHIA CONFIRMATION

*By Rev. Richard G. Robinson*

His Eminence, George Alexander McGuire, D.D., M.D., Archbishop and Patriarch of the African Orthodox Church, visited the Church of Corpus Christi, 58th and Race Streets, Philadelphia, on Wednesday, June 7th, being the first Vespers of Corpus Christi, and confirmed a class of twenty-three persons, practically all of whom were adults, and at the same time received into the Communion of the African Orthodox Church two men, formerly of the Roman Catholic obedience. The service was one of great beauty, and exceedingly impressive. Seated in the sanctuary were the Ven. F. A. Garrett, M.A., Archdeacon of Philadelphia, the Very Rev. E. Robert Bennett, D.D., Dean of the Holy Cross Seminary the Ven. Robert A. Jackson, B.D., Archdeacon of New Jersey, the Rev. Chas. I. Smith, Rector of the proposed Chapel of St. Basil, the Rev. Canon William R. Miller, the Rev. Richard G. Robinson, and a number of exceedingly well instructed acolytes. The Chapel was crowded to its full capacity, and many were standing outside in the street, without any hope of gaining admittance to the wonderful service which was going on inside; but they stood there eagerly straining their ears, in order that they might at least say that they were present at what they believed would go down in history as an epoch making event. For never before had there been such a service in the City of Philadelphia, in particular, or the State of Pennsylvania in general. For, here was a Bishop of the Negro Race, with undisputed Apostolic Succession, ministering to the people of his own race in the spirit of perfect understanding and brotherly love.

At exactly 8:30 o'clock, being the hour set for the service, the candidates began their procession into the Church. The women and girls were clothed in white, and on their heads were veils of fine net, surmounted by beautiful garlands. The men and boys each wore a white ribbon on the left arm, and preceded the ladies in their approach to the places which had been reserved for them in the Church. And as the choir began the processional: "Thine forever, God of love!" the Archbishop, clothed in Cope and Mitre took his seat before the High Altar. Then followed the service of Confirmation, after which the Archbishop preached. His whole argument was an appeal for the recognition of this great autonomous Catholic Church for

Negroes, as the only hope of Catholic-minded Colored folks. The impression made by his remarks was seen in the fact that immediately following the service, thirteen adults came forward and offered themselves for the next Confirmation Class. The service concluded with Benediction of the Most Blessed Sacrament by Archdeacon Garrett. Present on this grand occasion was a delegation of ten persons from the Mother Church of the Good Shepherd in New York City.

On the following day, at 11 A.M., High Mass was sung by the Archbishop and Mr. Clifton Anthony Butler, a former student for the Priesthood of the Roman Catholic Church, was ordained a Subdeacon of the African Orthodox Church.

A feature of this unique event was the reception to the Archbishop and Lady McGuire, the delegates from New York and the Confirmation Class, at the home of Mr. and Mrs. Chas. L. Russell. The reception took place immediately after Confirmation, and it was an occasion never to be forgotten.

It brought home to us all the fact that only a Bishop of our own race can enter into the life of our people, as a Bishop should. For, Bishop McGuire proved to us that he is one of us, in the fullest understanding of the word. He was at home with us, and we with him, because all of us were brethren, and we were able to sit down at meat together because we were in the house of our own kith and kin.

The Archbishop and Lady McGuire were the guests of Archdeacon and Mrs. Garrett until late Thursday evening, when, after a delightful trip to Valley Forge, they returned to New York City.

Those confirmed and received were: Charles L. Russell, Ruby E. Thompson, Mary P. Thompson, Lloyd T. Russell, Hattie M. Russell, Emily A. Jordan, Ida R. Jordan, Elsie M. Jordan, Frederick L. Jordan, Margaret M. Bennett, Roberta E. Bennett, Elizabeth L. Bennett, Marguerite Robinson, Edward W. Byng, Vernon O. Brown, Edythe Hollings Garrett, Louise Vanderhorst, Frederick Alexander Garrett, Jr., Samuel P. Nicholas, Enid Trotman, Nathan Amos Mary Hollings Boston, Harry Leon Boston, Louis E. Isaac (received from R. C. Church), Clifton Anthony Butler (received from R. C. Church).



### NEWS FROM CAYO MAMBI, CUBA

*By Mrs. E. M. Sibblis*

On Sunday, June 3rd, S. Alban's Church celebrated its Third Anniversary, the chief event in connection being the unveiling of a new organ by Mrs. E. M. Sibblis, wife of the Ven. Archdeacon of Cuba, as also the Clerk of S.

Alban's Church. Mrs. Sibblis was assisted by Mrs. Louise Andrews. The special service began at 5.30 P.M., with Hymn 215 A. and M., "The Church's One Foundation". A Procession was formed at the Mission House and was led to the Church entrance by the local Band under the direction of Mr. Alexander Earl. About 300 persons were assembled in the Church building when the Archdeacon said the opening prayers, after which the two ladies above mentioned unveiled the organ, which was then opened by Mrs. Rachel William, Treasurer, and Mr. John Harris, Junior Warden. The organist Miss Florence Oliver then took her seat at the organ and accompanied the choir and Congregation in the Te Deum. A special psalm was next chanted by the Choir, followed by a special lesson read by Mr. Edward Hunt. After a selection by the Choir the Report of the Organ Fund was made, followed by another selection by the Band. The Report revealed that the cost of the organ was \$163. Of this \$97.15 was raised by rallies, 21.22 from the offerings of the day, and the balance through collections by Archdeacon Sibblis, Mrs. Rachel Williams, Mrs. Louise Andrews, Mr. Amos Lawrence, Miss Ruby Davis, Mr. Samuel Watkins, Mrs. Ethel Green, Mr. Samuel Newton. The Archdeacon preached a masterful sermon from the text "Give thanks unto the Lord; call upon His Name; make known His deeds among the people", Chron. XVI. 8. A solo was then sung by Cytrian Sibblis, her brother Samuel being at the organ. Following this a general program was rendered, Mr. Levi Green our Catechist serving as Master of Ceremonies. In addition to addresses by the Archdeacon and Mr. Green, most appropriate addresses were given by Mr. F. Wharton and Mr. Alexander Earl. Mr. C. S. Gav, of the Administration Staff of the Atlantic Fruit and Sugar Company, who was present, executed two splendid organ solos. Mr. Levi Green deserves our thanks for this splendid social program which followed the religious exercises.

### —✠— "THE FOOD FOR MAN"

*By the Ven. R. A. Jackson, B.D.*

S. John, VI, 52: "The Jews therefore strove among themselves, saying, How can this Man give us His Flesh to eat?"

Nineteen hundred years ago, on the other side of the Sea of Tiberias, Our Blessed Lord worked a miracle and fed five thousand people with five loaves of bread and two small fishes. During the night, following His day's work, He crossed the lake. In the morning the people found that He was gone, and they took boats and followed Him. When Our Blessed Lord saw them, He told them that they sought Him, not for His own sake, not because they loved and honored Him, but because they wanted a

repetition of the miracle and more bread. Then He offered Himself as their Saviour, their Master, their Nourishment, their Strength, adding this singular and impressive announcement, "I am the Living Bread that came down from Heaven. If any man eat of this Bread he shall live forever; and the Bread which I shall give is my Flesh, which I will give for the life of the world." Then was tossed back and forth among the controversial Jews this question, "How can this Man give us His Flesh to eat?"

Let us turn from the company assembled on the shore of Gennesaret to the men and women of our own generation, and we shall find the same question under debate. We have among us the earnest believer and the flippant partisan. We have the superficial class and the profound commonly known as Modernists and Fundamentalists. One class asks questions because they desire to prove false the announcement made by the Angel Gabriel. The other class asks and believes because they desire to see the Truth manifested that Our Dear Lord is the Living Bread which came down from Heaven. Yes, men are still asking "Who and what is Jesus? How can this Man give us His Flesh to eat? What answer can you and I give now?"

The answer is "Seek and ye shall find; knock and the door of opportunity to prove will be open to every one." What we need, dear brethren, is a deeper and keener appreciation of the Faith once delivered to the Saints, and the expression of that Faith in our daily lives as an evidence of mutual confidence between God and Man, and which can be attained only by sacramental strength. When this becomes a reality, then shall men know that we have been with Jesus and have followed Him, and in answer to their question, "How can this Man give us His Flesh to eat?" we shall be able to answer, "Our Dear Lord and Saviour has Meat to eat that ye know not of, but of which, if any man eat he shall live forever. Amen."

### —✠— MONTHLY SERMONETTE "FAULT-FINDING"

*By Ven. F. A. Garrett, M. A.*

It is an easy matter to find fault with one's neighbor, but very difficult to see our own shortcomings. Our neighbor offends us in a hundred and one different ways every day. We object to his peculiar temperament, his religious views, and his way of doing things generally. He so often lacks the refinement that he ought to have, and which, we are quite sure, we ourselves possess in the superlative. We wonder, therefore, why he cannot see things as we do, for, of course, we are always right.

#### Are We Infallible?

But the doctrine of personal infallibility, implied or expressed, is a very dangerous one. There must at least be times when we, rather



than our neighbor, are on the side of ignorance and error; it cannot be that he is always the offender. It is pride that leads us to believe otherwise. It is stubbornness alone, on our part, that keeps us from recognizing our own short-sightedness. Other people, looking on, see us, as unfortunately we cannot see ourselves. And there are just two attitudes that they can assume towards us, either one of pity or detestation.

## The Perpetual Fault-Finder

For there is one class of individuals which the world simply will not tolerate, and that is the "perpetual fault-finder." Nothing that one can do would ever please him. Hence, in the long run he comes to grief. People get tired of him, and leave him alone. He is an unwelcome visitor, and an unpleasant acquaintance. So, sooner or later society drops him.

## Ruin Travels in His Path

If he belongs to a society he seeks to be the dictator of his associates, and in the end either breaks up the society or is ousted. If he is a member of the Church he begins by finding fault with his pastor, and if he cannot have his own way in everything, he usually quits. In his own home he is a bore. If he is a father, the children are glad to see him go out in the morning and sorry to see him return at night, and eventually they learn to leave him severely alone.

## The Remedy

The wise man said: "Know thyself." For, when a man knows himself and can see himself as he is, there is small room left for finding fault with one's neighbor. Most unfair criticism is based on ignorance; hence, get rid of the ignorance and you get rid of the criticism. There is no place in God's world for the professional grouch, and heaven surely is not made up of that type of citizens. Therefore, if we are not able to agree with our neighbor, we, at least, should be charitable.

## WHAT OTHERS THINK OF US

Letter I. (From a young Clergyman)  
"Most Rev. Father:

Having been a subscriber to the official organ of the African Orthodox Church, and having studied very closely the Divine Liturgy of the same, thereby, becoming informed of the Church and its ways, I have reached the conclusion that one can best serve his God and His Holy Catholic Church in this particular branch. I was ordained a priest in the Protestant Episcopal Church, and for many years have served the Church in a way I feel God would have me. Indeed, I feel that I have been a success under the circumstances. I tried; and was loyal to the Church in spite of the fact that a Negro

Priest has little chance for self-expression. In my opinion a Church lacks in Catholicity which denies to any of its clergy equal opportunities with his co-workers. The color of a man's skin, nor the texture of his hair should be considered when it comes to the work of the Church. But I am happy to note that in the Holy African Orthodox Church, which I verily believe God ordained for men of color, and for men who want to serve Him unoppressed and unhampered, such men are given a chance according to their merits."

Letter II. (From an older clergyman)  
"Your Grace:—

Please allow me to thank you for so regularly sending me "The Negro Churchman". I herewith enclose my subscription for 1928. As you are aware, I have been for many years a subscriber to "The Spirit of Missions," the leading Missionary periodical of the American Episcopal Church. But about a year ago I dropped that magazine and have substituted for it "The Negro Churchman". There is no doubt about it that it is a most interesting periodical. I always look out for it. It deserves a large patronage from the standpoint of itself, and that of its venerated Editor."

## DEGREES CONFERRED

1.—The General Theological Seminary, on May 30, 1928, conferred the Degree of S.T.B. upon the Rev. M. Norman Wilson, a native of Sierra Leone, West Africa. Mr. Wilson graduated from this well known Institution of the P. E. Church a few years ago, and is at present Priest-in-charge of two congregations in that body,—the Chapel of the Messiah, New York City, and the Chapel of S. Simon the Cyrenian, New Rochelle, N. Y. He is greatly beloved and respected in this community, and there will be general regret when he returns, in due season, to labor in his own, beloved Africa.

2.—The Ven. Charles W. Farquhar, native of Antigua, B.W.I., for many years Archdeacon of the Rio Pongo, Mission of the Anglican Church in West Africa has received from Durham University, England, the Honorary Degree of M.A. in recognition of his long and splendid career as missionary and educator, both in Africa and in the West Indies. Knowing as we do that this item will be read by many of the former pupils, students, friends and associates of the Archdeacon, we gladly give here his address:—

The Ven. Charles W. Farquhar, M.A.  
All Saints' Parsonage, Konakry,  
French Guinea, West Africa

3.—The Endich Theological Seminary, N. Y. C., official General Seminary of the African Orthodox Church, on May 24, 1928, conferred the Degree of B.D. upon the Rev. Cornelius A. Smit, Priest in Catholic Orders, who completed

the course of the Senior year and passed "with honors" an excellent examination. Fr. Smit is a native of Holland who has seen service in the Congo region of West Africa. He is in communion with the A.O.C. and functions frequently in our various congregations, being everywhere a welcome visitor and an edifying preacher.

—✱—  
**AGENDA**

*Eighth General Synod of the  
AFRICAN ORTHODOX CHURCH*  
New York City, Sept. 5-10, 1921  
**Wednesday, Sept. 5 (Beulah Church)**  
221 West 136th Street

- 8.30 p.m.—Solemn Vespers. Ven. O. W. Hollinsed, Cantor; Ven. D. E. Philips, B.D., Lector; Rev. Canon W. R. Miller, Precentor.
- 9.15 p.m.—Official opening of Synod. His Eminence the Patriarch.
- 9.25 p.m.—Seventh Anniversary Sermon. Very Rev. E. R. Bennett, D.D., Preacher.
- 10.00 p.m.—Thank Offering.
- 10.15 p.m.—Brief Welcome Addresses, with responses.
- (1) Rev. W. S. Kirnon, in behalf of the African Orthodox Congregations of New York City. Response by the Ven. R. A. Jackson, B.D.
  - (2) Rev. H. Ingram Thomas, in behalf of other Religious Bodies of New York. Response by Ven. F. A. Garrett, M.A.
  - (3) Rev. Sister Theresa, in behalf of the Women of the New York Congregations. Response
- 10.45 p.m.—Solemn Te Deum.

**Thursday, Sept. 6. (234 West 129th St.)**

- 8.45 a.m.—Sung Mass, His Eminence pontificating. Corporate Communion.
- 9.45 a.m.—Breakfast.
- 10.30 a.m.—Roll Call. Status in Synod of Clergy not in Priest's Orders. Receiving into Organic Union the Congregations of Corpus Christi, Philadelphia, and S. Simon the Cyrenian, Brooklyn.
- 11.00 a.m.—Address and Report of the Primate, the Most Rev. Geo. Alexander, D.D., M.D., D.C.
- 12.00 m.—Report of the Rt. Rev. Wm. Ernest, D.D., Bishop of the Jurisdiction of the South.
- 12.30 p.m.—Report of the Rt. Rev. Arthur Stanley, D.D., Auxiliary Bishop in the Jurisdiction of the North.
- 1.00 p.m.—Luncheon Recess.
- 2.30 p.m.—Reports of the Archdeacons. (1) Ven. D. E. Philips, B.D., Archdeacon of Nova Scotia; (2) Ven. O. W. Hollinsed, Archdeacon of Massachusetts; (3) Ven. R. A. Jackson, B.D., Archdeacon of New Jersey; (4) Ven. F. A. Garrett, M.A., Arch-

- deacon of Philadelphia; (5) Ven. R. A. Valentine, Archdeacon of Chicago; (6) Ven. R. D. Sibblis, Archdeacon of Cuba.
- 4.00 p.m.—Supplementary Reports, Clerical and Lay Deputies.
- 4.45 p.m.—Reports of the Consistory and General Officers.
- 5.15 p.m.—Election of General Officers.
- 5.45 p.m.—Dinner Recess.
- 8.30 p.m.—Hymn, Creed, Prayers. Rev. H. C. Herod, L. Th.
- 8.45 p.m.—Roll Call. Minutes.
- 9.15 p.m.—Discussion. "When should the Number of our Bishops be increased?"
- 9.45 p.m.—Our Theological Institutions and Ministerial Education.
- 10.30 p.m.—Reports of Deaconesses. Rev. Sisters Agnes and Theresa.
- 11.00 p.m.—Adjournment. Prayers and Blessing.

**Friday, Sept. 7**

- 8.45 a.m.—Mass. Rev. Canon C. O. Sheppard, Celebrant.
- 9.30 a.m.—Breakfast.
- 10.15 a.m.—Statistics of the A.O.C., Report and Recommendations.
- 10.45 a.m.—Report,—How the African Pledge was met.
- 11.15 a.m.—Patriarch's Pence; Report and Recommendations.
- 12.00 m.—Central and Extension Fund; Report and Recommendations.
- 1.00 p.m.—Luncheon Recess.
- 2.30 p.m.—Our Women's Auxiliaries; Reports and Recommendations.
- 3.15 p.m.—Knights of Alexander; Report and Recommendations.
- 3.45 p.m.—Discussion: "What Financial Aid can be provided for our Bishops?"
- 4.30 p.m.—Our Duty towards "The Negro Churchman".
- 5.15 p.m.—Revision of the Constitution and Canons discussed.
- 5.45 p.m.—Dinner Recess.
- 8.30 p.m.—Hymn, Creed, Prayers. Rev. J. A. Ford.
- 8.45 p.m.—Roll Call. Minutes.
- 9.15 p.m.—Discussion: "What Stipends are our Clergy receiving?"
- 9.45 p.m.—Discussion: "Is the Mass celebrated by each Priest on every Sunday? If not, why?"
- 10.15 p.m.—Discussion: "What Action shall be taken with regard to Clergy and Congregations failing to meet pledges and assessments?"
- 11.00 p.m.—Adjournment. Prayers and Blessing.

**Saturday, Sept. 8**

- 8.45 a.m.—Mass. Ven. D. E. Philips, Celebrant.
- 9.30 a.m.—Breakfast.
- 10.15 a.m.—Disciplinary Action in connection with certain Clergymen.

- 12.00 m.—Invitations extended for Entertaining next General Synod.  
 12.20 p.m.—Miscellaneous Business.  
 1.00 p.m.—Luncheon.  
 2.00 p.m.—Motor Bus Outing. Four Hours Seeing Suburban New York. One hundred miles in and around the Metropolis. Free to actual Deputies. One Dollar for others.  
 6.00 p.m.—Dinner.  
 8.30 p.m.—Conclave of Bishops. All General Officers, Archdeacons and Canons requested to be present.

## Sunday, Sept. 9

- 7.30 a.m.—Low Mass. Church of the Good Shepherd.  
 9.00 a.m.—Breakfast.  
 11.00 a.m.—Sung Mass in all Local Churches. Ordinations at Church of the Good Shepherd.  
 1.30 p.m.—Dinner.  
 3.30 p.m.—Public Rally Meeting held in Beulah Church. General Topic, "The Past, Present and Future of African Orthodoxy".  
 6.30 p.m.—Supper.  
 8.15 p.m.—Vespers in all Local Churches.

## Monday, Sept. 10

- 8.45 a.m.—Low Mass. Rev. Canon W. R. Miller, Celebrant.  
 9.30 a.m.—Breakfast.  
 10.15 a.m.—Roll Call. Minutes.  
 11.00 a.m.—Treasurer's Report. Action on same.  
 11.30 a.m.—Commissions and Committees appointed.  
 11.45 a.m.—Resolution of Thanks.  
 12.00 m.—Unfinished Business.  
 12.30 p.m.—Final Reading of Minutes.  
 12.45 p.m.—Closing Service. His Eminence the Patriarch.  
 1.00 p.m.—Adjournment sine die.  
 1.30 p.m.—Parting Luncheon.

## GENERAL SYNOD NOTICES

1. The above Agenda will appear in the next issue of this Magazine. Preserve July and August issues for use at Synod. Agenda is subject to modification.
2. The "Prayer for the Synod" should be said in all Churches during August and the Sessions.
3. Parochial Statistics will be required as usual. Forms will be supplied by Bishop Wm. Ernest.
4. Each Congregation is entitled to ONE Lay Deputy, with an additional Deputy for each hundred members, or fraction of a hundred, after the first. Their Credentials of Election should be sent to the Primate's Office, not later than Aug. 15.
5. All Persons attending Synod, other than accredited Deputies, may on arrival, consult the Hospitality Committee for entertain-

ment at moderate rates.

6. The Opening Service and the Sunday Afternoon Rally will be held in Beulah Church, 221 West 136th St. All other Services and Sessions, as well as Entertainment, will be held at 234 West 129th St.
7. All Congregations outside of New York are required to collect from each member and adherent ONE DOLLAR as a Seventh Anniversary Thank Offering. Special Envelopes have been sent to the Clergy for this purpose. These Envelopes must be sealed, and brought intact to the General Synod, and no part of their contents can be used to defray travelling expenses of Clerical or Lay Deputies. The New York Congregations have been otherwise assessed for the Entertainment of Synod.
8. Further information concerning hospitality may be had by writing to Bishop A. S. Trotman or Rev. W. S. Kirnon, whose addresses appear in the Clergy List on last cover page of this Magazine.
9. Liturgical Color for the Opening Service in Celebration of our Seventh Anniversary will be WHITE, at other services GREEN. Bring vestments, robes, hoods.
10. The Hospitality Period begins Wednesday, Sept. 5 at 6 p.m. and ends Monday, Sept. 10 at 3 p.m. All Clerical and Lay Deputies are urged to spend this entire period as invited guests of the New York Congregations, viz:—Good Shepherd, S. Joseph, S. Anthony, S. Mark, S. John, All Saints,—all in Harlem, and S. Simon the Cyrenian and S. John,—both in Brooklyn. Come with the real Anniversary spirit. 1921 to 1928. "Ebenezer! Hitherto hath the Lord helped us."



## PRAYER FOR THE SYNOD

*Set forth by the Primate*

Bless, we beseech thee, O Lord Jesus Christ, thy Church, throughout the world, and especially that portion thereof which thou hast graciously planted among our Race. Send, we pray thee, thy Holy Spirit to preside in the Synod (about to be) now assembled in thy Name and Presence. Direct us in all we undertake for the advancement of thy Kingdom and the welfare of the Holy African Orthodox Church. Pour upon our Primate Alexander our Bishops and other Clergy, and the Congregations committed to their charge, thy continual blessing. Regard with thy favor our struggling people who seek peace, justice and equality in things spiritual and temporal, and grant that our humble efforts to maintain ecclesiastical freedom may, by thy divine assistance, stimulate the vast millions of our blood-kin to stretch out their hands to the God of our forefathers, the God of Ham, of Simon the Cyrenian and of Endich, the Eunuch of Ethio-



pia. Then shalt thou be pleased with this thy people, and princes, priests and prophets shall come forth from among them, to truly preach and truly promote peace and goodwill among all mankind, looking to thy glorious appearing, who livest and reignest with the Father, in the unity of the Holy Ghost, one God, world without end. Amen.

### PROSPECTUS

#### OF HOLY CROSS SEMINARY

(African Orthodox)

Location: 1250 N. 57th St. Phila. Pa.

#### THE FACULTY

The Ven. F. A. Garrett, M.A., President.

The Very Rev. E. Robert Bennett, D.D., Dean.

The Rev. Chas. Ignatius Smith, Sub-Dean.

His Eminence Alexander, D.D., Episcopal Visitor.

#### PURPOSE

The object of the Holy Cross Seminary is to train men for the Priesthood, and for work in Philadelphia and other parts of the African Orthodox Communion, both at home and abroad. Under the Constitution of the Seminary authority is vested in the Faculty, as appointed by the President of the institution. The Seminary welcomes students who have the necessary academic foundation to go on with the work.

#### REQUIREMENTS FOR ADMISSION

To be received a student in the Seminary, it is necessary to have the endorsement of the Ecclesiastical Authority of the Province or Jurisdiction from which the applicant comes, and to have at least the equivalent of a High School education.

#### EXPENSES

The cost of tuition is Ten Dollars per month, and each student is required to furnish his own text books, and to equip himself with cassock and cotta.

#### INSTRUCTION

Instruction in the Seminary is, with few exceptions, by the lecture-tutorial, the seminar or the field-work and conference method. An attempt is made to adapt the work to the needs of the individual student.

By an arrangement with the Archdeacon of Philadelphia, students are given actual pastoral experience in Corpus Christi Church, West Philadelphia. The opportunity is also given the students to acquire a knowledge of Christian Sociology. Latin and Greek will be studied in course, but students may be dispensed from Hebrew. Under no condition will a student be received into the Seminary, who has not a good English foundation.

#### DEGREES

The degree of B. D. is awarded to those students who have attained an average of 90

for the entire course. This degree may also be awarded to those who have completed a Theological course with credit, provided they have been engaged for at least five years in the work of the Priesthood of the African Orthodox Church, and are considered qualified to receive the degree by the faculty. The degree of Doctor of Theology is awarded only to those who have done distinguished work in the Ministry, and who have in addition the equivalent of a College education.

#### STUDIES OF JUNIOR YEAR

Old Testament History. The Pentateuch. The books of Joshua, Judges, Samuel, Kings, Chronicles, Ezra and Nehemiah. These lectures are designed to explain the material in these books. Instruction is also given on the Psalms.

The New Testament. The Four Gospels are studied.

History of the Early Christian Church. The Ecumenical Councils.

Dogmatics. The doctrine of God. The doctrines of the Trinity, Creation, Angels, Man and his Fall, the Incarnation.

Moral Theology.

The New Testament in Greek. Latin. Hebrew (optional).

#### STUDIES OF MIDDLE YEAR

Christian Ethics. Dealing with the positive ideals and standards of Christian life. Cases of conscience.

History of the Church in the Middle Ages.

The Epistles.

Dogmatics. The Seven Sacraments.

The Work of the Holy Spirit in the Church is included in this year's course in Dogmatics also.

Old Testament. Further study of the Hebrew Prophets.

The Liturgy of the African Orthodox Church.

Moral Theology.

Latin. Greek. Hebrew (optional).

#### STUDIES OF SENIOR YEAR

Ecclesiastical Polity. The Constitution and Canons of the African Orthodox Church.

Church History. The Reformation. The African Orthodox Church.

Liturgics. A Review of the origin and principles of Christian Worship.

Moral Theology. The Theory and Practice of the Sacrament of Penance.

The Ceremonies of the Mass, of Vespers, of Benediction of the Blessed Sacrament, and of other rites and ceremonies of the Church.

The preparation and delivery of sermons.

Christian Apologetics. The Grounds of the Catholic Faith.

Latin. Greek. Hebrew (optional).

*NOTE:—Instruction in Elocution throughout the course.*

For further information, address the Dean, the Very Rev. E. Robert Bennett, D.D., 5737 Race St., West Philadelphia. Pa.

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**The Province of South Africa**

His Grace Daniel William Alexander, D.D., Archbishop and Primate,  
6 Broadway, Beaconsfield, Griqualand West, South Africa.

Very Rev. J. S. Likhing, L.Th., Subdean Pro-Cathedral of S. Augustine  
of Hippo, Beaconsfield, G.W.

The Ven. M. E. Moncho, S. James' Church, Waldeck's Point, B.W.

The Ven. D. F. Brown, S. Monica's Church, Johannesburg, Transvaal.

The Rev. Fr. I. R. Motaung, S. Paul's Church, Potchefstroom, Transvaal.

The Rev. Fr. J. R. Damane, S. Bartholomew's, Alexander Township, Tvl.

The Rev. Fr. D. Morgan, S. Augustine's, Sophia Town, Transvaal.

The Rev. Fr. James Monare, S. Peter's Church, Good Hope, B.W.

The Rev. Thomas Godlo, S. Thomas' Church, Heidelberg, Transvaal.

The Rev. Erskine Duba, S. James the Less, Valkrantz, Transvaal.

### CLERGY LIST, 1928

His Eminence George Alexander McGuire, D.D., M.D., D.C., Patriarch  
of the African Orthodox Church

#### The Province of America

His Grace George Alexander McGuire, D.D., M.D., D.C., Archbishop and  
Primate, 246 W. 139th St., New York City.

His Lordship William Ernest Robertson, D.D., Bishop of the Southern  
Jurisdiction, 355 N.W. 14th Terrace, Miami, Florida.

His Lordship Arthur Stanley Trotman, D.D., Auxiliary Bishop of the  
Northern Jurisdiction, 69 W. 138th St., New York City.

The Ven. D. Egbert Philips, B.D., 29 Hankard St., Sydney, Nova Scotia.

The Ven. R. Daley Sibblis, Cayo Mambi, Oriente, Cuba.

The Ven. Oscar W. Hollinsed, 29 Wellington Street, Boston, Mass.

The Ven. Robert A. Valentine, 4400 South Parkway, Chicago, Ill.

The Ven. Robert A. Jackson, B.D., 814 Spruce St., Camden, N.J.

The Ven. F. A. Garrett, M. A., 1250 N. 57th Street, Phila., Pa.

The Very Rev. Fr. Edmund Robert Bennett, D.D., 5737 Race St., Phila., Pa.

The Rev. Canon William R. Miller, 453 Putnam Ave. Brooklyn, N.Y.

The Rev. Canon Cyril O. Sheppard, 117 E. 100th St., New York City.

The Rev. Canon George M. G. James, B.Th., M.A., Charlotte, N.C.

The Rev. Fr. Emanuel J. Millington, 902 Thomas St., Key West, Florida.

The Rev. Fr. Horace C. Herod, L.Th., 124 Bradhurst Ave., New York City.

The Rev. Fr. Gladstone St. Clair Nurse, 707 St Nicholas Ave, New York City.

The Rev. Fr. Wilfred S. Kirnon, 152 W. 144th St., New York City.

The Rev. Fr. James O. Greenidge, 119 Kendall St., Boston, Mass.

The Rev. Fr. Joseph A. Ford, 47 W. 129th St., New York City.

The Rev. Fr. Fitzroy H. Nicholls, L.Th., 304 W. 149th St., New York City.

The Rev. Fr. Henry H. Batten, Cambridge, Mass.

The Rev. Fr. William O. Perry, 1985 N. W. 4th Ave., Miami, Florida.

The Rev. Fr. Charles Ignatius Smith, 2215 Wharton St., Phila., Pa.

The Rev. John C. Simons, 1321 Hoe Ave., Bronx, N.Y.

The Rev. Samuel W. Davis, 328 W. 40th St., New York City.

The Rev. Joseph N. Dingwall, 134 Lee St., West Haven, Conn.

The Rev. David E. Ewart, Florida Camaguey, Cuba.

The Rev. William De Claybrook, D.D., 1121 Crete St. Houston, Texas.

The Rev. William S. Jones, Bluefields, Nicaragua, C. A.

The Rev. Sister Mary Agnes, 256 W. 135th St., New York City.

The Rev. Sister Angelina Theresa, 217 W. 140th St., New York City.

The Rev. John R. Swift, 1 Herman Street, Boston, Mass.

The Rev. R. G. Robinson, 1250 N. Fraser Street, Phila., Pa.

The Rev. Oliver Welch, 167 Jefferson Ave., Brooklyn, N. Y.

The Rev. Clifton Anthony Butler, Phila., Pa.

*(Continued at foot of preceding page)*



# The Negro Churchman

*In Tenebris Lumen*



## Our Episcopal Succession

For the benefit of our readers we shall give briefly the data concerning the source of the Episcopate of the African Orthodox Church. S. Peter became first Bishop and Patriarch of Antioch in Syria about A. D. 38, reigning over his See for six years before he became Bishop of Rome. He was succeeded at Antioch by Evodius, and then by S. Ignatius the Martyr. In 1872, Ignatius Peter III became the 126th successor of S. Peter in his original chair at Antioch. It was this Ignatius Peter who, by a patriarchal bull in 1891, allowed the consecration of the Priest Joseph René Vilatte, with the title of Archbishop-Metropolitan and name of Mar Timotheus I, for churches of the Orthodox Faith in the archdiocese of America. On May 29, 1892, Archbishop Vilatte was consecrated in Ceylon by Archbishop Alvarez, assisted by Bishops Paul Athanasius and George Gregorius. Alvarez had been consecrated in 1889 by Athanasius and two others. Athanasius received his own consecration from the hands of Ignatius Peter himself in 1877. On September 28, 1921, George Alexander McGuire, elected by the First Synod of the African Orthodox Church, was consecrated, after necessary baptism, confirmation, ordination to minor orders, the diaconate and priesthood, by Archbishop Vilatte in the Church of Our Lady of Good Death, Chicago, assisted by Bishop Nybladh, in the presence of a large congregation, including several clergymen of the Protestant Episcopal Church who were friends and co-workers of Dr. McGuire during his long service as a minister of that body.

NEW YORK CITY

AUGUST, 1928

VOL. VI NO. 8

TEN CENTS

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# The Negro Churchman

In Tenebris Lumen

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VOL. VI No. 8 NEW YORK, AUGUST 1928 TEN CENTS

## PRAYER FOR THE SYNOD

*Set forth by the Primate*

Bless, we beseech thee, O Lord Jesus Christ, thy Church, throughout the world, and especially that portion thereof which thou hast graciously planted among our Race. Send, we pray thee, thy Holy Spirit to preside in the Synod (about to be) now assembled in thy Name and Presence. Direct us in all we undertake for the advancement of thy Kingdom and the welfare of the Holy African Orthodox Church. Pour upon our Primate Alexander our Bishops and other Clergy, and the Congregations committed to their charge, thy continual blessing. Regard with thy favor our struggling people who seek peace, justice and equality in things spiritual and temporal, and grant that our humble efforts to maintain ecclesiastical freedom may, by thy divine assistance, stimulate the vast millions of our blood-kin to stretch out their hands to the God of our forefathers, the God of Ham, of Simon the Cyrenian and of Endich, the Eunuch of Ethiopia. Then shalt thou be pleased with this thy people, and princes, priests and prophets shall come forth from among them, to truly preach and truly promote peace and goodwill among all mankind, looking to thy glorious appearing, who livest and reignest with the Father, in the unity of the Holy Ghost, one God, world without end. Amen.



## AGENDA

*Eighth General Synod of the*

**AFRICAN ORTHODOX CHURCH**

New York City, Sept. 5-10, 1921

**Wednesday, Sept. 5 (Beulah Church)**

221 West 136th Street

8.30 p.m.—Solemn Vespers. Ven. O. W. Hollinsed, Cantor; Ven. D. E. Philips, B.D., Lector; Rev. Canon W. R. Miller, Precentor.

9.15 p.m.—Official opening of Synod. His Eminence the Patriarch.

9.25 p.m.—Seventh Anniversary Sermon. Very Rev. E. R. Bennett, D.D., Preacher.

10.00 p.m.—Thank Offering.

10.15 p.m.—Brief Welcome Addresses, with responses.

(1) Rev. W. S. Kirnon, in behalf of the African Orthodox Congregations of New York City. Response by the Ven. R. A. Jackson, B.D.

(2) Rev. H. Ingram Thomas, in behalf of other Religious Bodies of New York. Response by Ven. F. A. Garrett, M.A.

(3) Rev. Sister Theresa, in behalf of the Women of the New York Congregations. Response

10.45 p.m.—Solemn Te Deum.

**Thursday, Sept. 6. (234 West 129th St.)**

8.45 a.m.—Sung Mass, His Eminence pontificating. Corporate Communion.

9.45 a.m.—Breakfast.

10.30 a.m.—Roll Call. Status in Synod of Clergy not in Priest's Orders. Receiving into Organic Union the Congregations of Corpus Christi, Philadelphia, and S. Simon the Cyrenian, Brooklyn.

11.00 a.m.—Address and Report of the Primate, the Most Rev. Geo. Alexander, D.D., M.D., D.C.

12.00 m.—Report of the Rt. Rev. Wm. Ernest, D.D., Bishop of the Jurisdiction of the South.

12.30 p.m.—Report of the Rt. Rev. Arthur Stanley, D.D., Auxiliary Bishop in the Jurisdiction of the North.

1.00 p.m.—Luncheon Recess.

2.30 p.m.—Reports of the Archdeacons. (1) Ven. D. E. Philips, B.D., Archdeacon of Nova Scotia; (2) Ven. O. W. Hollinsed, Archdeacon of Massachusetts; (3) Ven. R. A. Jackson, B.D., Archdeacon of New Jersey; (4) Ven. F. A. Garrett, M.A., Archdeacon of Philadelphia; (5) Ven. R. A. Valentine, Archdeacon of Chicago; (6)



- Ven. R. D. Sibblis, Archdeacon of Cuba.  
 4.00 p.m.—Supplementary Reports, Clerical and Lay Deputies.  
 4.45 p.m.—Reports of the Consistory and General Officers.  
 5.15 p.m.—Election of General Officers.  
 5.45 p.m.—Dinner Recess.  
 8.30 p.m.—Hymn, Creed, Prayers. Rev. H. C. Herod, L. Th.  
 8.45 p.m.—Roll Call. Minutes.  
 9.15 p.m.—Discussion. "When should the Number of our Bishops be increased?"  
 9.45 p.m.—Our Theological Institutions and Ministerial Education.  
 10.30 p.m.—Reports of Deaconesses. Rev. Sisters Agnes and Theresa.  
 11.00 p.m.—Adjournment. Prayers and Blessing.

### Friday, Sept. 7

- 8.45 a.m.—Mass. Rev. Canon C. O. Sheppard, Celebrant.  
 9.30 a.m.—Breakfast.  
 10.15 a.m.—Statistics of the A.O.C., Report and Recommendations.  
 10.45 a.m.—Report,—How the African Pledge was met.  
 11.15 a.m.—Patriarch's Pence; Report and Recommendations.  
 12.00 m.—Central and Extension Fund; Report and Recommendations.  
 1.00 p.m.—Luncheon Recess.  
 2.30 p.m.—Our Women's Auxiliaries; Reports and Recommendations.  
 3.15 p.m.—Knights of Alexander; Report and Recommendations.  
 3.45 p.m.—Discussion: "What Financial Aid can be provided for our Bishops?"  
 4.30 p.m.—Our Duty towards "The Negro Churchman".  
 5.15 p.m.—Revision of the Constitution and Canons discussed.  
 5.45 p.m.—Dinner Recess.  
 8.30 p.m.—Hymn, Creed, Prayers. Rev. J. A. Ford.  
 8.45 p.m.—Roll Call. Minutes.  
 9.15 p.m.—Discussion; "What Stipends are our Clergy receiving?"  
 9.45 p.m.—Discussion: "Is the Mass celebrated by each Priest on every Sunday? If not, why?"  
 10.15 p.m.—Discussion: "What Action shall be taken with regard to Clergy and Congregations failing to meet pledges and assessments?"  
 11.00 p.m.—Adjournment. Prayers and Blessing.

### Saturday, Sept. 8

- 8.45 a.m.—Mass. Ven. D. E. Philips, Celebrant.  
 9.30 a.m.—Breakfast.  
 10.15 a.m.—Disciplinary Action in connection with certain Clergymen.

- 12.00 m.—Invitations extended for Entertaining next General Synod.  
 12.20 p.m.—Miscellaneous Business.  
 1.00 p.m.—Luncheon.  
 2.00 p.m.—Motor Bus Outing. Four Hours Seeing Suburban New York. One hundred miles in and around the Metropolis. Free to actual Deputies. One Dollar for others.  
 6.00 p.m.—Dinner.  
 8.30 p.m.—Conclave of Bishops. All General Officers, Archdeacons and Canons requested to be present.

### Sunday, Sept. 9

- 7.30 a.m.—Low Mass. Church of the Good Shepherd.  
 9.00 a.m.—Breakfast.  
 11.00 a.m.—Sung Mass in all Local Churches. Ordinations at Church of the Good Shepherd.  
 1.30 p.m.—Dinner.  
 3.30 p.m.—Public Rally Meeting held in Beulah Church. General Topic, "The Past, Present and Future of African Orthodoxy".  
 6.30 p.m.—Supper.  
 8.15 p.m.—Vespers in all Local Churches.

### Monday, Sept. 10

- 8.45 a.m.—Low Mass. Rev. Canon W. R. Miller, Celebrant.  
 9.30 a.m.—Breakfast.  
 10.15 a.m.—Roll Call. Minutes.  
 11.00 a.m.—Treasurer's Report. Action on same.  
 11.30 a.m.—Commissions and Committees appointed.  
 11.45 a.m.—Resolution of Thanks.  
 12.00 m.—Unfinished Business.  
 12.30 p.m.—Final Reading of Minutes.  
 12.45 p.m.—Closing Service. His Eminence the Patriarch.  
 1.00 p.m.—Adjournment sine die.  
 1.30 p.m.—Parting Luncheon.

### GENERAL SYNOD NOTICES

1. The above Agenda is subject to modification.
2. The "Prayer for the Synod" should be said in all Churches during August and the Sessions.
3. Parochial Statistics will be required as usual. Forms will be supplied by Bishop Wm. Ernest.
4. Each Congregation is entitled to ONE Lay Deputy, with an additional Deputy for each hundred members, or fraction of a hundred, after the first. Their Credentials of Election should be sent to the Primate's Office, not later than Aug. 15.
5. All Persons attending Synod, other than ac-

credited Deputies, may on arrival, consult the Hospitality Committee for entertainment at moderate rates.

6. The Opening Service and the Sunday Afternoon Rally will be held in Beulah Church, 221 West 136th St. All other Services and Sessions, as well as Entertainment, will be held at 234 West 129th St.
7. All Congregations outside of New York are required to collect from each member and adherent ONE DOLLAR as a Seventh Anniversary Thank Offering. Special Envelopes have been sent to the Clergy for this purpose. These Envelopes must be sealed, and brought intact to the General Synod, and no part of their contents can be used to defray travelling expenses of Clerical or Lay Deputies. The New York Congregations have been otherwise assessed for the Entertainment of Synod.
8. Further information concerning hospitality may be had by writing to Bishop A. S. Trotman or Rev. W. S. Kirmon, whose addresses appear in the Clergy List on last cover page of this Magazine.
9. Liturgical Color for the Opening Service in Celebration of our Seventh Anniversary will be WHITE, at other services GREEN. Bring vestments, robes, hoods.
10. The Hospitality Period begins Wednesday, Sept. 5 at 6 p.m. and ends Monday, Sept. 10 at 3 p.m. All Clerical and Lay Deputies are urged to spend this entire period as invited guests of the New York Congregations, viz:—Good Shepherd, S. Joseph, S. Anthony, S. Mark, S. John, All Saints,—all in Harlem, and S. Simon the Cyrenian and S. John,—both in Brooklyn. Come with the real Anniversary spirit. 1921 to 1928. "Ebenezer! Hitherto hath the Lord helped us."



## ? GENERAL SYNOD QUESTIONNAIRE ?

1. Have you studied the Agenda? Are you preparing to speak on the various items and thus contribute something constructive?
2. Have you and your congregation met your share of Patriarch's Pence as yet? If not, what answer will you give to General Synod?
3. Have you made good your indebtedness to the Publication Department for Divine Liturgy and Negro Churchman? If not, what are you going to do about it?
4. Have you sent in the name of the elected Deputy from your congregation as yet? If not, will you not do so by Aug. 15?
5. Have you distributed the Seventh Anniversary Offering Envelopes in your congregation? Are you stressing the Synod Dollar?
6. Are you aware that the General Synod will curtail the privileges of the Clergy and Con-

gregations for negligence in meeting their pledges, assessments and other indebtedness? And that every Clergyman without congregation must pay the sum of Five Dollars at the Synod for the Central and Extension Fund?

7. Do you know that the Primate's Address, on Thursday, Sept. 6, 11 a.m., is the KEY-NOTE of the Synod? Then, be PRESENT at that hour.



## WHY I ENTERED THE AFRICAN ORTHODOX CHURCH

By the Ven. F. A. Garrett, M.A.

(Continued from last month)

Of one thing I was absolutely convinced, and that was the fact that no white Church ever did or ever would accord to Negroes even a fair share in its administration. As our Primate has said: "Thus far and no further" reads the sign-post which confronts the Negro element in Negro Race. I believe that there are men in this Race who are endowed with the same qualities for leadership as are to be found in any other race. There is no opportunity for the development of racial leadership in Churches managed by white people. Hence, the best place for Colored Churchmen is in an organization managed and controlled by members of their own Race.

The wonderful progress which the African Orthodox Church has made during the past seven years, in spite of the many obstacles it has had to surmount, proves conclusively to my mind that it is the will of God that Race conscious Negroes should make this Church their spiritual home.

We all know that we are not wanted in the white Churches. The Methodist Episcopal Church affords us an illustration of this fact. Since the organization of this religious body, Negroes have been members of it, but were never allowed to go any further than the Presiding Eldership, which is equivalent to the Archdiaconate of the Protestant Episcopal Church. For many years the members of that body have been pleading with their white Shepherds for Bishops of their own Race, and what has been the net result of their contention? Some years ago they were given a "Missionary" Bishop for Liberia, who has since resigned, and since that time only two other Bishops have been set apart by the Methodist Episcopal Church for the Colored work, and these are engaged entirely in work among their own people, and are not allowed to preside over white conferences. Yet, in theory, these men are the equal of their white brethren.

Now, what is true of the Methodist Episcopal Church is no less true of the Protestant Episcopal Church. No Race conscious Negro need ever look for advancement in the P. E. Church. If a position is made for a Negro clergyman, you may rest assured it will be handed out to the "Me too, hat in hand" Negro. Before the position is actually "created" it is generally understood that none other need apply. If a Negro Priest is a graduate of Yale, Harvard or Pennsylvania, and in addition to this, has graduated from one of the finest Theological Seminaries in the land, what of that? If it means anything at all, it means that the very fact that he has these credentials disqualifies him, to the extent that his name would not even be "considered" among the "applicants."

What the white Church wants is the Negro who knows how to stay in a Negro's place. "Hewers of wood and drawers of water!" There are, I regret to say, many Negroes of this type. To such the African Orthodox Church will make no appeal.

So far as I am concerned, I am tired sitting in "Jim-Crow" Convocations, and waiting on man to do what God has already done for me. If it is the Racial Episcopate that we want, well, the African Orthodox Church is the answer to our prayer. I know of no reason why my people should continue to prostrate themselves at full length and cry aloud, when God has already answered their prayers. One by one self-respecting men and women of our group, who value the faith and practice of the undivided Catholic Church, will find freedom, independence and opportunity in this Church.

*(To be continued in next issue)*

## WHY TRANSFORM A CHURCH FOR NEGROES?

By Archdeacon Valentine

This article was invited, and it is written solely for the purpose of helping those, who are not wilfully blind, to distinguish error from right, and so enable them to detect the subtle monster DISCRIMINATION even though he is brilliantly clad in vestments of gold. The "Chicago Daily News" announced on June 29 that on Sunday, July 1, St. Edmund's Protestant Episcopal Church (for white people) would be "transformed into a Negro Church." The reason given for the transformation is the fact that colored people have moved into that neighborhood in large numbers, and that the Rt. Rev. Charles P. Anderson, the presiding Bishop,

gave his approval since it became "imperative that the change be made." The big event took place at 3 P.M. Sunday, July 1. The setting was beautiful: the congregation appeared to be quite satisfied; the weather was ideal, the sun shone out, and not even the absence of the two white Bishops could cast a shadow of that transformation, which was the changing of a church from superior (?) white to inferior (?) colored; for that is the motive underlying so "imperative" a transformation. St. Edmund's is now said to be a church for "Negro Episcopalians"; the pastor is the Rev. Fr. Myers; who is also on the staff of St. Paul's, which is a fashionable church for white people. But to lend color to the new scheme, Father Myers has, as his assistant, the newly-ordained deacon, Rev. Martin (colored). Here is food for thought!

No well-balanced man or woman of any group will condemn a church whose doors are flung open to all people because of Christian love and fellowship, for that is in keeping with the Divine command "Mine House shall be called an house of prayer for ALL PEOPLE." The African Orthodox Church is keeping that command; her doors are wide open; whosoever will may come. The reins of government are in the hands of Negroes, and because of that fact she will endeavor at all times to keep her doors open to all men and women who are seeking God, our Common Father. But no real, sane, and self respecting man or woman, of any group, living in this New Age, will feel proud in accepting something, however attractive, which is given away simply because the owner is afraid that others (whom he looks upon as inferiors) will come in and share that thing with him. Motive is an important factor in Law, and it should be just as important in Religion. Christ always looked for the motive behind the action, and He was honest and fearless in denouncing men as "hypocrites" and "whited sepulchres" because their intention was not in keeping with their so-called good deeds. As a group, we are sometimes too eager to accept whatever is handed down to us when it means ease and no sacrifice. We are not concerned about the "motive" for fear we too may be converted to a higher and nobler life which calls for much self-sacrifice which we are not willing to make.

Why transform a Church for Negroes? They would not dare to do any transforming if all Negroes were awake. But since many are in a lethargic state the same thing may be repeated any day with success; and newly-ordained deacons of color may be used as "decoy-ducks" to draw the thoughtless into their fold. If a Church is a Christian Church, it should have



Christ in it, for where Christ is, Love is; and where Love is, evil intention and discrimination will vanish away. But where Love is not, Christ is not; and Churches are set up for a particular group and barriers are set round about to keep out inferiors (?). White Episcopalians and white Catholics in this country refuse to mix with Negro Christians—as it was, so it is now, so it will always be. There is a story told of a Negro trying to join a white church. He attended several of the services and thought he was welcome because of the glad hand-shake and the “come again.” At the close of one of the services he waited to see the minister and told him that he wanted to join the church. The old hypocrite-of-a-minister said, “all right,” but told the Negro to go home and pray about it and maybe he would change his mind. The next Sunday he still wanted to join; the minister asked him whether he had prayed and was sure that he wanted to join. The Negro said, “Yes” and that wanted to join a good church where he could serve the Lord. The minister said it was all right, but told him to put it to the Lord and maybe he would change his mind. Next Sunday the minister asked the Negro, “Did you put it to the Lord? What did He say?” The Negro winked his eye and said: “I put it to the Lord, and He told me I would be lucky if I got in because He was trying for forty years to get inside that Church and had not yet done so.”

The Negro did not bother that Church any more; he went his way and did not wait for the cruel monster to strike the humiliating blow. There is no dignity in forced segregation, but there is in independence, although the sacrifice is great for a long, long time.

Members of my congregation have informed me that the new deacon is maliciously attacking the African Orthodox Church as he makes his visits. And he is placed on record as promising to support his allegations by getting particulars from Bishop Anderson's file. That is interesting: Fools sometimes rush in where angels fear to tread. Is this a case of the little dog barking at the great moon? What has he to gain? Let us not be fooled by a decoy-duck.

## S. PHILIP'S CHURCH, SYDNEY, NOVA SCOTIA

By Archdeacon Philips

For some time now we have been silent. All efforts led to our new church building which we began erecting last summer. July 15 was the day set for its dedication. We communicated

with the Patriarch, His Eminence George Alexander McGuire and it was arranged for him to visit Sydney on the above date to lay our Corner-stone and pronounce his blessing.

Unavoidable circumstances prevented this as His Eminence, on account of impaired health was unable to take the long ride to Sydney. His Lordship, Arthur Stanley Trotman, D.D., Auxiliary Bishop, was deputed by His Eminence and arrived in Sydney on Saturday, July 14, when a warm welcome was given him.

On Sunday, July 15, High Mass was sung by the Ven. Archdeacon Philips, rector.

At three o'clock in the afternoon the ceremony of Laying the Foundation Stone was conducted by His Lordship. This was most impressive and a large crowd witnessed the imposing function of the establishment of a Negro Church built by the Colored people of the community.

The Cornerstone is of grey granite with the following inscription: “St. Philip's African Orthodox Church—Laid by Patriarch Alexander, July 15, 1928.” The stone was laid by Bishop Trotman who was presented with a silver trowel by Archdeacon Philips and Theodore Tull, Church clerk. In the stone was placed a short history of St. Philip's Church, copies of the Negro Churchman, copies of the former Afro-Canadian Messenger, copy of the Sydney Record, a paper with list of names of the Architect, carpenters, laborers, contributors to our Building Fund, the first members, the present officers and the clergy who served the parish, some coins and copies of our deed of registration and incorporation.”

Psalm 96 was next chanted when the congregation following the clergy and choir marched around the church. Reaching the main door, Bishop Trotman began the service of dedication. Hymn 242 A. and M. “We love the place,” was sung as processional. The Anthem “How amiable are “Thy tabernacles” was rendered by the Choir, during the singing of which, the church was sprinkled with Holy Water by Archdeacon Philips and incensed by Bishop Trotman. The Litany then followed. Bishop Trotman then read the letter sent by the Patriarch. This was read at the eleven o'clock Mass, and was received by the congregation with deep feeling.

The sermon for the occasion was quite fitting and appropriate. The Bishop's theme was “Jesus Christ,” the Head Cornerstone.” A masterly address was delivered by the Rev. Dr. John McIntosh of the United Presbyterian Church based upon the sermon. The Benediction having been pronounced the service closed with the singing of the “Te Deum” by Caleb Simper.

## 6 THE NEGRO CHURCHMAN

At a quarter past seven, after short vespers, Bishop Trotman conducted the confirmation ceremony at St. Philip's. Eight candidates—John Francis Williams, Verney Tull, Emanuel Phillips, Leslie Osborne Bryan, Norman Bismarck Crawford, Oscar Dudley Crick, Amy Adelaide Elizabeth Brathwaite, and Aletha Tull—received the Sacrament. These were prepared and presented by the Archdeacon. The sermon for the evening from Isa. 43:2 was an appeal to those who have taken their stand for Jesus to exercise faith and confidence in God. At the close of the Confirmation, Theodore Tull, Cyril Alonzo Kennedy, Gertrude Kennedy, Prince Cambridge, Louisa Francis, and Elvira Levine were chrismated. The attendances were beyond our expectations as the weather proved unfavorable from morning. It is a day long to be remembered and a lasting impression has been made which we hope will add in every respect to the good and welfare of St. Philip's, and African Orthodoxy at large.

On Monday, July 16, a picnic given under the auspices of the Young People's Society was held at Mira, a distance of fifteen miles and a noted summer resort in Cape Breton. There was a fair gathering comprising members, friends and well wishers. Bishop Trotman was our honored guest. At 4.20 p.m. we left by train for the city. A public reception was held at 8 p.m. by the members. The Bishop outlined some of his experiences since his last visit and expressed the desire of the Patriarch to be present. In as much as the bishop expects to remain for three weeks plans have been made for a hearty send off and presentation. Remarks were made by John Francis Williams, Leslie O. Bryan, Prince Cambridge, Cyril A. Kennedy, Christopher Gibbons, Ida Marshall, Adelaide Brathwaite, Legora Brathwaite, Norman B. Crawford and Dudley Francis.

On Tuesday evening a public meeting was staged at St. Andrew's Hall, Pitt Street. A musical programme was rendered by the West Indian Band. Mr. Henry Marsh gave Baritone selections. The principal speaker was His Lordship Arthur Stanley Trotman, who, upon being introduced by Archdeacon Philips spoke on "Why the African Orthodox Church, and what has it accomplished?" Our white audience paid much attention and showed deep interest in the address. The impression made was evident in the remarks of the Rev. L. E. Ackland, R.A., B.D. (United Baptist), Mr. Seeward Ingraham and Rev. Dr. John Pringle. Mr. John Francis Williams moved a vote of thanks and the Archdeacon made some closing remarks. Bishop Trotman took the opportunity to show the picture of Bishop Wm. Tyarks, who though of

alien race, was consecrated by the Primate of the African Orthodox Church assisted by Bishops Trotman and Daniel Alexander of South Africa. A hearty response was shown in the collection that was raised. We were specially grateful to the members of the West Indian Band for helping us so willingly on our programme. In the afternoon of Wednesday a number of the ladies assembled to attend to the Bishop's "At Home". We had tables and chairs placed in the Church yard. Lemonade, cakes, fruit and ice-cream were served by members of the Ladies' Guild. Messrs. William Cox and Boucher and Master Leslie Bryan supplied music for the occasion. We thank them.

In the evening we went with the Bishop to enjoy the sea breeze in attending the "Harbour Excursion" given by the U. N. I. A. Band.

In closing our report it is our desire to thank Mr. W. T. Curry, undertaker, for placing his car at our disposal during the Bishop's visit; the Revs. A. H. Campbell and Wm. Mc C. Thomson for letters of congratulation; the West Indian Band and Mr. E. Dottin for help at the reception and the ladies for willing help. The Trustees deserve credit for fitting up the Church edifice in time for the dedication. Mr. John Francis Williams lost no time in doing all he could to make the visit pleasant. To one and all we extend many thanks.

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### NEWS ITEMS

*Cayo Mambi, Cuba.* On July 1, at 3 p.m. the Ven. R. D. Sibblis received eight children by Holy Baptism into the Church. He also dedicated at 5 p.m. the new organ of S. Alban's Church, a new Crucifix valued at \$24, his own gift, and a new clock valued at 22 secured largely through the efforts of his beloved wife Mrs. E. M. Sibblis.

*Central Africa.* Requests have come from Uganda, Central East Africa, and from South Rhodesia to headquarters for information concerning the African Orthodox Church. The correspondence, in both cases, reveals the need for our Church in the Homeland, and the desire of the respective writers to be trained and commissioned in its service. His Eminence the Patriarch has forwarded the correspondence to His Grace the Archbishop of South Africa with authority to investigate and act. A recent letter from the Archbishop states:—"I must thank Your Eminence for the confidence you are reposing in me, in that you have committed to me the oversight of the possible extension of our Church in our Motherland. I have written

to the gentleman in Uganda and hope in the near future to get his reply when I shall send to Your Eminence a synopsis of the correspondence which may indicate an extension of our work, fulfilling the prediction of the Hon. L. A. Jeppe that this is "the African Orthodox Church or the WORLD."

"*Negro Churchman*". No issue of this magazine will appear in September. The "Synod Number" will be ready about Oct. 1.

*New Bedford, Mass.* On Sunday, July 1, at 7 p.m., His Eminence visited S. Ambrose Church, confirmed three females, and preached. He will return in the Fall for a similar purpose. S. Michael's Choir, of Boston, rendered the music on the occasion. It was very kind of them since they hired a bus from Boston and paid their own expenses of over two dollars each.



## ARCHDEACON GARRETT'S REPORT

The congregations at the Church of Corpus Christi, so far this summer, have been splendid. Each Sunday brings new faces. We have had a number of visitors from New York City, and some from as far south as Charleston, South Carolina. Our guilds are all at work, and they are full of enthusiasm for the cause. St. Theresa's Society made up of young folks, recently presented us with a beautiful green Mass set which we are using on these Sundays after Trinity. St. Clare's Guild gave a rummage sale last month, from which they realized \$36.00. This enabled us to pay the balance on our piano, and now Corpus Christi does not owe anybody in the world as much as one dollar. In the four months of its existence, the congregation of Corpus Christi has equipped the Chapel with chairs, furnished the altar brass, bought a piano, and met all other incidental expenses, and today we rejoice in the fact that everything that we have, except the building itself belongs to us.

Fr. Smith is preparing to open the Chapel of St. Basil, South Philadelphia, about October 1st. We expect great things of Fr. Smith, as he is full of enthusiasm and very devoted to the work. He is unusually well prepared, and has had many years experience in the work of the Christian ministry.

We have organized the Holy Cross Seminary, with the special object of training men for work in the Archdeaconry of Philadelphia. We already have four young men preparing for Holy Orders, and two of them are Subdeacons.

Our first annual picnic took place at George's Hill, Wednesday, July 18th.

Since we began to have Benediction on Sun-

day nights, in conjunction with our Vesper Service, the congregation has shown a marked increase in attendance. We find that this service makes a most fitting ending of the day, and all who come are greatly impressed by the ceremony.

The Duplex Envelope system will go into effect the first of September. One side of the envelope will be for parochial expenses and the other side will be devoted to the Archdeacon's Stipend. From the beginning of the work the Archdeacon has been giving his services gratuitously to the congregation of Corpus Christi, and all feel that the time has come when the members of the parish should begin to show their appreciation of his efforts. We expect a minimum contribution from all of our members of at least twenty-five cents on each side of the envelope, and are hoping that many of them will be able to give more.

We hope to begin our building fund in the near future, as we will not be satisfied until we are able to worship under our own roof. We are all looking forward to the Synod in New York City, and we expect to go there with the slogan: "On to Philadelphia in 1929!"



## THE ENDICH THEOLOGICAL SEMINARY AFRICAN ORTHODOX, N. Y. CITY

In the five years of its existence the Endich Theological Seminary has done splendid service. During this period the following individuals have received its benefits:—

1. Ezekiel B. Louard, student, deceased while in Deacon's Orders, founder of S. Anthony's A.O. Church, N. Y. C.
2. Gladstone St. Clair Nurse, student, Priest A.O.C., New York City.
3. Cyril O. Sheppard, graduate, Priest A.O.C., founder All Saints' Church, N. Y. C.
4. Emmanuel J. Millington, student, Priest A.O.C., Key West, Fla.
5. Ralph Hawkins, student, Priest A.O.C., New York City.
6. Horace C. Herod, graduate, L. Th., Priest, A.O.C., N.Y.C.
7. Joseph A. Ford, student, Priest, A.O.C., New York City.



8. Wilfred S. Kirnon, student, Priest, A.O.C., New York City.
9. Percy Edwards, student, deceased while a Subdeacon of the A.O.C.
10. James O. Greenidge, correspondence course, Priest, A.O.C., Boston, Mass.
11. James P. Roberts, student, minister Liberal Catholic Church, New York City.
12. Lockland Dunkley, student, layman, N.Y.C.
13. H. A. James, student, sectarian minister, New York City.
14. F. Bruce-Calendar, student, retired Deacon, New York City.
15. F. X. Questel, student, minister American Catholic Church.
16. Samuel Watkiss, correspondence course, layman, Cuba.
17. Alexander Martin, correspondence course, layman, Santo Domingo.
18. A. Chappelle, correspondence course, layman, Baltimore.
19. Aubrey Hamilton, student, American Catholic minister, N. Y. C.
20. Samuel Davis, student, Deacon, African Orthodox, N. Y. C.
21. John C. Simons, student, Deacon, African Orthodox, N. Y. C.
22. P. B. Phillips, correspondence course, layman, Cuba.
23. F. Palmer, student, American Catholic minister, N. Y. C.
24. Fitzroy Nicholls, graduate, L. Th., Priest, African Orthodox, N. Y. C.
25. J. Teshea, student, A. M. E. minister.
26. Charles Lowe, student, evangelist (sectarian).
27. Eugene Smith, correspondence course, American Catholic minister.
28. Joseph N. Dingwall, correspondence course, Deacon, African Orthodox, New Haven, Conn.
29. Richard D. Sibblis, correspondence course, Priest, African Orthodox, Cuba.
30. William R. Miller, student, Priest, African Orthodox, Brooklyn, N. Y.
31. Enos Stewart, correspondence course, layman, Cuba.
32. Louis La Mothe, student, layman, N. Y. C.
33. Oliver Welch, student, Subdeacon, A. O. C., Brooklyn.
34. Wilfred Schlesinger, student, layman, New York City.
35. Edwin Collins, student, retired Subdeacon, N. Y. C.
36. Jacob Allen, student, retired Deacon, New York City.
37. Cornelius A. N. Smit, graduate, B. D., Priest, New Jersey.
38. D. Eghert Philips, honorary alumnus, B. D., African Orthodox Priest, Sydney, N. S.
39. Edward A. Abbott, honorary alumnus, D.D., African Methodist Minister, York, S. C.
40. Maurice Joseph, correspondence course, layman, Boston.

NOTE.—The next term begins on the last Monday in September. For information address "The Dean," Endich Theological Seminary, 246 W. 139th St., New York City.

### THE NAME "AFRICAN ORTHODOX"

By the Ven. F. A. Garrett, M.A.

The name "African Orthodox" is the most suitable name imaginable for our branch of the Holy Catholic Church. Yet, on several occasions, I have heard folks suggest what they considered a better one. It seems to me, however, that it would be difficult to find a more appropriate name than "African Orthodox." Our Church is "Orthodox" in the fullest sense of the word. We have omitted the "filioque" clause from the Creed, and are in agreement with the rest of the Orthodox Church in strictly adhering to the "right belief," which is the definition of the word "Orthodox." True, we follow the ceremonies of the Western Rite; but this is simply due to the fact that our people have been accustomed to the Latin ritual. In faith we are Orthodox. Moreover, we are "African." Why be ashamed of the fact? Through the veins of the wisest monarch who ever lived, King Solomon, flowed African blood. In fact, we belong to the greatest race that time ever saw. The blood of kings is in our veins. Our fathers built the Pyramids. Why, then, should I hang my head in shame, when they call me "African"? I am proud of my Race, proud to be an "African," and happier still to feel and know that I am "Orthodox."

NOTE: The Monthly Sermonette of Archdeacon Garrett is omitted from this Number for lack of sufficient space.—Editor.

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The Ven. M. E. Moncho, S. James' Church, Waldecks Point, B.W.

The Ven. D. F. Brown, S. Monica's Church, Johannesburg, Transvaal.

The Rev. Fr. I. R. Motaung, S. Paul's Church, Potchefstroom, Transvaal.

The Rev. Fr. J. R. Damane, S. Bartholomew's, Alexander Township, Tvl.

The Rev. Fr. D. Morgan, S. Augustine's, Sophia Town, Transvaal.

The Rev. Fr. James Monare, S. Peter's Church, Good Hope, B.W.

The Rev. Thomas Godlo, S. Thomas' Church, Heidelberg, Transvaal.

The Rev. Erskine Duba, S. James the Less, Valkrantz, Transvaal.

## CLERGY LIST, 1928

**His Eminence George Alexander McGuire, D.D., M.D., D.C., Patriarch  
of the African Orthodox Church**

### **The Province of America**

His Grace George Alexander McGuire, D.D., M.D., D.C., Archbishop and  
Primate, 246 W. 139th St., New York City.

His Lordship William Ernest Robertson, D.D., Bishop of the Southern  
Jurisdiction, 355 N.W. 14th Terrace, Miami, Florida.

His Lordship Arthur Stanley Trotman, D.D., Auxiliary Bishop of the  
Northern Jurisdiction, 69 W. 138th St., New York City.

The Ven. D. Egbert Philips, B.D., 29 Hankard St., Sydney, Nova Scotia.

The Ven. R. Daley Sibblis, Cayo Mambi, Oriente, Cuba.

The Ven. Oscar W. Hollinsed, 29 Wellington Street, Boston, Mass.

The Ven. Robert A. Valentine, 4400 South Parkway, Chicago, Ill.

The Ven. Robert A. Jackson, B.D., 814 Spruce St., Camden, N.J.

The Ven. F. A. Garrett, M. A., 1250 N. 57th Street, Phila., Pa. 2

The Very Rev. Fr. Edmund Robert Bennett, D.D., 5737 Race St., Phila., Pa.

The Rev. Canon William R. Miller, 453 Putnam Ave. Brooklyn, N.Y.

The Rev. Canon Cyril O. Sheppard, 117 E. 100th St., New York City.

The Rev. Canon George M. G. James, B.Th., M.A., Charlotte, N.C.

The Rev. Fr. Emanuel J. Millington, 902 Thomas St., Key West, Florida.

The Rev. Fr. Horace C. Herod, L.Th., 124 Bradhurst Ave., New York City.

The Rev. Fr. Gladstone St. Clair Nurse, 707 St. Nicholas Ave., New York City.

The Rev. Fr. Wilfred S. Kirnon, 152 W. 144th St., New York City.

The Rev. Fr. James O. Greenidge, 119 Kendall St., Boston, Mass.

The Rev. Fr. Joseph A. Ford, 47 W. 129th St., New York City.

The Rev. Fr. Fitzroy H. Nicholls, L.Th., 304 W. 149th St., New York City.

The Rev. Fr. Henry H. Batten, Cambridge, Mass.

The Rev. Fr. William O. Perry, 1985 N. W. 4th Ave., Miami, Florida.

The Rev. Fr. Charles Ignatius Smith, 2215 Wharton St., Phila., Pa.

The Rev. John C. Simons, 1321 Hoe Ave., Bronx, N.Y.

The Rev. Samuel W. Davis, 328 W. 40th St., New York City.

The Rev. Joseph N. Dingwall, 134 Lee St., West Haven, Conn.

The Rev. David E. Ewart, Florida Camaguey, Cuba.

The Rev. William De Claybrook, D.D., 1121 Crete St. Houston, Texas.

The Rev. William S. Jones, Bluefields, Nicaragua, C. A.

The Rev. Sister Mary Agnes, 256 W. 135th St., New York City.

The Rev. Sister Angelina Theresa, 217 W. 140th St., New York City.

The Rev. John R. Swift, 1 Herman Street, Boston, Mass.

The Rev. R. G. Robinson, 1250 N. Fraser Street, Phila., Pa.

The Rev. Oliver Welch, 167 Jefferson Ave., Brooklyn, N. Y.

The Rev. Clifton Anthony Butler, Phila., Pa.

*(Continued at foot of preceding page)*



# The Negro Churchman

*In Tenebris Lumen*



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GENERAL SYNOD NUMBER



“And Ezra Arose”

“I vision a multitude of Ezras arising. Within the next seven years, I see our people being led out of exile and captivity, from the ecclesiastical Babylon to the spiritual Jerusalem,—the city of Peace, the city of God, the home of true saints, meek and humble followers of the Lord Christ.

I see them coming up into the Mount of the Lord by the thousands and tens of thousands, and they come from all quarters of the habitable globe. Ethiopia is stretching forth her hands unto God in the attitude of craving and receiving, and our God is bringing His people out of exile and captivity.”

[EDITOR'S NOTE. *The above is an extract from the Seventh Anniversary Sermon preached by Rev. Dr. E. R. Bennett at the opening of Synod. Read the Sermon in our next issue.*]

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NEW YORK CITY      OCTOBER, 1928

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VOL. VI No. 9 NEW YORK, OCTOBER 1928 TEN CENTS

### THE EIGHTH GENERAL SYNOD

On Wednesday, Sept. 5, 1928, at 8:30 p.m., the Eighth General Synod convened in Beulah Church, New York City. Solemn Vespers having been sung by Archdeacon Hollinsed, of Boston, with Archdeacon Philips of Nova Scotia as Lector, His Eminence the Patriarch declared General Synod officially open for all business that might rightfully and canonically come before it. The Seventh Anniversary Sermon was then preached by the Very Rev. Dean Bennett of Philadelphia. This proved to be a "keynote" of inspiration, enthusiasm and thanksgiving and will appear in the next issue of this periodical. During the rendering of the Anthem "Great and Marvellous are Thy Works" by united choirs of our New York Congregations, Rev. Canon Miller being Precentor, and Rev. Sister Agnes Organist, a Thank-offering was gratefully made. Brief speeches of welcome then followed. The Rev. Canon Miller of Brooklyn welcomed the Deputies on behalf of the Congregations of New York City which acted the part of hosts to the General Synod and His Lordship William Ernest of Florida responded. The Rev. H. Ingram Thomas, pastor of Beulah Church in which the Opening Service was held, welcomed the Deputies on behalf of other religious bodies of Greater New York, and Archdeacon Garrett of Philadelphia responded. Rev. Sister Theresa welcomed the Deputies on behalf of the Women of the African Orthodox Churches in New York City, and Mr. Walter Warner, Deputy from S. Michael's Church, Boston, responded. A solemn Te Deum followed. The Sessions for business were held in the Chapel of the Good Shepherd, where also daily hospitality was dispensed. An Outing by Motor Bus was given to the Deputies on Saturday afternoon, affording them opportunity to see Suburban New York. On Sunday the visiting Bishops and Clergy officiated in the various New York

Congregations, while at the Chapel of the Good Shepherd the Patriarch ordained Priests, Deacons and Subdeacons.

The Mass Meeting on Sunday, Sept. 9 was held in Beulah Church at 3:30 p.m. when addresses were made by His Lordship Arthur Stanley, Archdeacon Philips, Mr. Clement Gordon, Dean Bennett, Mrs. Elvira Headley and Archdeacon Sibblis of Cuba.

During the sessions greetings were read from His Grace D. W. Alexander, Primate of the African Orthodox Church in South Africa, from Rev. Dr. H. A. Hartley, our Commissary in Trinidad, and Rev. Royal S. Hoagland, our most recent accession from the Protestant Episcopal Church and a resident of Indianapolis. The Secretary of Synod was instructed to make suitable reply to these greetings. Special prayers were offered for the General Synod of South Africa meeting contemporaneously in Beaconsfield, near Kimberly, also for the happy repose of the soul of the late Margaret Derrick, one of the Founders of the A. O. C., and a Life Deputy of the General Synod.

In addition to the Address of the Patriarch reports were delivered in person by Bishop Robertson, Bishop Trotman, Archdeacon Philips, Archdeacon Hollinsed, Archdeacon Garrett, and Archdeacon Sibblis. Archdeacon Valentine, unable to be present at General Synod, forwarded his report. The new Congregations which were admitted into organic union, having come into existence since last Synod, were Corpus Christi, Philadelphia; S. Simon the Cyrenian, Brooklyn; S. George, New York; S. Agnes, New York; S. John the Divine, Indianapolis, and S. Augustine, Camaguey, Cuba.

Interesting reports came from the Knights of Alexander, the Women's Auxiliary, the Negro Churchman, the Deaconesses, the Central and Extension Fund, the Patriarch's Fund, and other departments. Elsewhere in these



columns we print new financial legislation pertaining to the Patriarch's Fund and to the Central and Extension Funds.

A Petition from Cuba was received, appealing for a resident Bishop in that island Republic. After careful consideration, General Synod gave its approval to the recommendation of the Patriarch that Cuba be taken from the Jurisdiction of the South and placed directly under the supervision of His Eminence who would commission his Auxiliary, Bishop Arthur Stanley Trotman, as his Vicar Apostolic to Cuba, to reside there until next Synod, and to develop the work there with the co-operation of the Ven. R. D. Sibblis, our indefatigable Archdeacon. The question of increase of our Bishops was discussed with the result that the canonical amendment of 1923 was considered adequate to meet the situation, the Patriarch being thereby empowered to request Synod to elect Auxiliary Bishops whenever in his judgment a necessity or an emergency existed. No such condition being now in existence the Patriarch intimated that he would defer request until another Synod. The discussion on this subject revealed clearly two things. First, the unanimous verdict of Clerical and Lay Deputies that the Door of Opportunity to promotion to this highest office in the Church must be kept open to all Priests whether they entered the Vineyard at the eleventh or at the first hour of the day. Secondly, the judgment of the Patriarch that the present and future Bishops of the A. O. C. should receive such financial support as would render them independent of secular occupation, which might prevent them from performing any of their episcopal functions and obligations.

The new Holy Cross Seminary of Philadelphia was accepted as an official school of the Church, the Endlich Theological Seminary of New York being the "General" Seminary. This gives the Dean of Holy Cross membership in the Holy Consistory of the A. O. C.

In order to stimulate the growth of the Knights of Alexander, this Order was divided into two Grand Divisions. The present Supreme Knight Commander and his staff being in the Southern Grand Division, the Very Rev. E. R. Bennett, D.D., was appointed Supreme Knight Commander of the Northern Grand Division, with a staff consisting of the Worshipful Chancellor the Rev. F. A. Toote, M.A., the Rev. Canon W. R. Miller, the Rev. R. G. Robinson and the Rev. C. A. Butler.

Great progress was made in upholding Order and Discipline particularly among the Clergy. It was unanimously resolved and carried that any Clergyman who withdrew from the Ministry of this Church, whether he gives written notice or not, and whether he exercises a ministry elsewhere or not, be thereby considered

automatically deposed from his ministry in this Church and that through the office of the Chancellor the Patriarch officially send forth notice of said deposition. This order went into immediate effect.

In order to check the indiscriminate opening of accounts for ecclesiastical goods and supplies it was enacted that any Clergyman desiring to open such account must first secure written endorsement from his Bishop to the house or firm of supply, and that each order be submitted to the Bishop, the Vestry of the Congregation being a party to the Order, for his endorsement before it be presented to the supply house. Violation of this provision will be considered ground for severe discipline. Cash purchases are not affected by this legislation.

General Synod urged all Clergy to take immediate action in the matter of training their Congregations to make provision for regular stipends for the Clergy as all do for their Organists, emphasizing the grave difficulty of finding a ministerial successor to fill a vacancy in a congregation which has been receiving everything from the clergyman and giving nothing in return, or next to nothing. The reports of the various congregations revealed that a few were paying stipends from six to nine hundred dollars annually.

Another matter which General Synod considered, and which the various speakers emphasized in no uncertain terms was the necessity of each Priest offering Mass every Sunday and of this Service being held, as per rubrical provision, as the chief service of every Sunday. The African Orthodox Church is no place for "glorified matins", nor for Protestant ministers. The Priest, the Altar, and the Holy Sacrifice must function together every Sunday, otherwise the priest in Orders, but not in function, must step out and find his proper place among Protestant Episcopalians or Protestant Methodists.

In order to check delinquency in carrying out financial legislation by the General Synod it was unanimously resolved and carried that all Clergy and Congregations which become delinquent shall automatically lose seat, vote, representation and entertainment in General Synod. The Holy Consistory was required to revise the Constitution and Canons, presenting same for final action to the General Synod of 1929 as the chief business before that body.

Among other recommendations that were made and accepted are the following, (a) that each parochial branch of the Women's Auxiliary be requested to send a Delegate to participate in the Woman's Program at General Synod, ex-

penses of travel and of entertainment being met by the branch itself; (b) that the Rev. Dean Bennett present to the next General Synod full particulars looking to the organization of a Mutual Clergy Insurance Society for the A. O. C.; (c) that Religious Orders be instituted as soon as expedient in order to secure the full and undivided ministry of our womanhood; (d) that a Registrar and Statistician be added to the General Officers of this Church and that all the baptized and all adherents be counted in the membership thereof; (e) that Ministerial Education be kept at an ever-increasing standard, (f) that at all Confirmations and Ordinations the general and special offerings, not including the weekly envelopes for parochial current expenses, be given intact to the officiating bishop; (g) that the legislation of 1926 whereby the Christmas offering goes to the rector, while the Whitsunday offering is sent to the bishop concerned, be strictly adhered to.

The General Officers for the ensuing year are His Eminence George Alexander McGuire, President; the Ven. Frederick Alexander Garrett, Vice President; Rev. Charles Ignatius Smith, Secretary; Rev. Canon William Russell Miller, Ass't Secretary; the Rev. Frederick Augustus Toote, Chancellor; the Rev. Horace Herod, Registrar, and the Hon. Theodore Bacchus, Treasurer. These with the Rt. Rev. William Ernest Robertson, the Rt. Rev. Arthur Stanley Trotman, and the Very Rev. Edmund Robert Bennett, are the members of the Holy Consistory which body transacts the business of the Church between Sessions of General Synod.

Of the forty-three clerical members of the American General Synod thirty-one were present, an average of a little over 72 per cent. Of the 29 congregations in this Province only five were unrepresented either by clerical or lay deputy an average of nearly 83 per cent being present. By unanimous vote the invitation of Corpus Christi, Philadelphia, extended by the rector, Archdeacon Garrett, to hold the General Synod of 1929 in the City of Brotherly Love was accepted.

The new accessions from the Protestant Episcopal Church rendered excellent service in the work of construction. Special mention must be made of Archdeacon Garrett and Dean Bennett whose training and work qualified them to be of great assistance to the Patriarch in legislative matters. The suggestions of these brethren were well received by the Synod, and both have become extremely popular at this first meeting with the brethren.

On Monday at 3 p.m. the final session was brought to a close. Resolutions of thanks having been passed (a) to the New York Congregations for their splendid entertainment of Synod; (b) to the Patriarch for his efficient

work as its Presiding Officer; (c) to Rev. F. A. Toote who served as Secretary; (d) to Rev. Ingram Thomas and Trustees of Beulah Church for use of their beautiful building, and a Minute of Appreciation having been entered on the records in memoriam of the late Margaret Derrick, the Patriarch declared the Eighth General Synod adjourned sine die, after which he conducted the Closing Service and gave his Blessing.

### PATRIARCH'S ADDRESS

(Abbreviated)

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

My Lord Bishops, Venerable Archdeacons, Reverend Clergy, Lay Deputies and Others of the Faithful within Our Jurisdiction here assembled in this Eighth General Synod of the Holy African Orthodox Church,—

Health, Peace and Benediction from God the Father and from Jesus Christ Our Divine Lord.

Our dominant note, throughout this Synod, must be that of Thanksgiving. Seven years ago, a new thing occurred in Ecclesiastical History when under inspired leadership the First General Synod convened, organized and named this Church, and declared it to be perpetually autonomous autocephalous, and fully independent of any and all other religious bodies. The novelty of it was *not* that Negroes were setting up in ecclesiastical business for themselves, since for much over a century our brethren of the Methodist and Baptist persuasions had been in control of their own organizations. But what really was novel and epochal was that Negro Churchmen formerly of Anglican and Roman obedience and affiliation, because of their bitter experiences and the discriminations manifested by their white co-religionists, had now, at last, after long and patient endurance, entered into ecclesiastical housekeeping for themselves. **No** longer would they submit to the doom of being forever doorkeepers in the House of their God, but henceforth they would be admitted to the Inner Sanctuary and into the Most Holy Place of the Temple. With this sacred and lofty determination we pledged ourselves as good soldiers, to endure the hardships of warfare, and promised fidelity to the great cause of Racial Leadership and Racial Independence within the Church Catholic. Thus was the Holy African Orthodox Church graciously planted among our Race by the Divine Husbandman on the second day of September A.D. 1921 and despite occasional occurrences such as the Church of the first three centuries experienced, She has marched steadily onward to win new victories at home and overseas. In closing Her first cycle of seven years, to enter upon the second, the Holy African Orthodox Church occupies a better strategic position, and is more efficiently

manned than ever before. Let us make clear the causes which led to the organization of this Church by a retrospect into her background. For nearly forty years previous the Negro Clergy and Laity in their Annual Conferences of Church Workers among Colored People of the Episcopal Church had declared themselves dissatisfied with certain conditions arising out of segregation of Negro Clergy and Congregations into separate Convocations. To solve the resulting problems the Colored Brethren suggested one Plan or another to the Constituted and Legislative authorities of the P. E. Church, but the Bishops could not see their way to recommend the General Convention to adopt any Plan coming from their Negro Constituency. However, the Episcopal Church gave the Colored People what they felt was most suitable for them. Negro Episcopalians asked for a fish, and received a serpent; they asked for bread and received a stone. The pitiable thing about it all is that these brethren are still kneeling, hat in hand, before their ecclesiastical masters in lowliness and reverence according to the instruction of their Catechism as to how they must conduct themselves in the presence of their "betters," and raising their feeble voices either in continued request or protest, determined that for Zion's sake they will not hold their peace, content if need be, to remain in that servile posture and subsequently to die as "a part of the whole," rather than to stand upon their feet, take up their bed and walk, and become in a self-respecting way "the whole of a part." It happened, however, that a new light came to one of these Negro Clergymen in the Episcopal Church. Reluctantly he was driven to the position which has become so clear that only the wilfully blind can fail to perceive it. That Clergyman was the first to affirm that the P. E. Church offered no hope to the Negro; that the Bishops would receive petitions and memorials periodically from their "dearly beloved (black) brethren" but having ears they would hear not; having eyes, they would see not; having hands, they would handle not: in short that the Episcopal Church was organized towards the close of the 18th century for white Americans who had just fought their way to liberty, and who never intended that Negro slaves or their descendants should share in the higher privileges and in the control of what was to be forever a white man's Church in a white man's country. Once that Negro Clergyman became convinced of the true state of affairs, he placed himself in a new attitude to the guidance of Providence and the Disposer of all things both in Heaven and Earth, and it was not long before he received a heavenly vision to which he was not disobedient. The plan involved in that vision called for sacrifice, called for courage, called for determination, but he flinched not.

Stepping fearless into the night of doubt, of sorrow and of hardship, he went alone while his brethren stayed behind, most of them outspoken in their predictions of failure or abandonment, many sarcastic and ridiculing, while a very few, in their secret hearts, hoped against hope that the great adventure might in some way prove successful. "Great and marvellous" have been the works which God, through this humble and unworthy instrument, has wrought. Going about in search of human material, rough-hewing this, shaping that, polishing another, this pioneer has been able to demonstrate that the African Orthodox Church is not merely a proposed or theoretical plan, but an actual solution of the problems confronting the Negro in the P. E. Church, and an ever-increasing number of his former colleagues in that Church are becoming convinced that in the African Orthodox Church alone lies the ecclesiastical hope and destiny of our Race here and elsewhere. Of these, some are men well-advanced in years, and while it is not expedient for them to take the leap which means the loss of financial support and a pension, they are nevertheless encouraging the younger clergy, as well as Candidates for Holy Orders, to cast in their lot with this Church and aid in building it both for themselves and their children of all future generations. It has been our privilege to welcome, within the past eighteen months, into our ranks about half a dozen well known priests from the Episcopal Church,—priests who have been trained in the colleges, universities and seminaries of the country, experienced in Church work, and possessed of the ability to develop that which has been so auspiciously begun, and to persuade others to associate themselves with this righteous cause. Henceforth the work of the African Orthodox Church should not bear so heavily upon the shoulders of the original organizer, since from every side coadjutors will come to his aid. And so at this Eighth General Synod we are raising to Jehovah a new Ebenezer of praise, exclaiming, "Hitherto hath the Lord helped us." We have successfully passed the stage of organization in which the foundations have been well and truly laid. Now we are about to begin the period of construction, erecting the ecclesiastical fabric, story upon story, and in the raising of this superstructure each of you,—master builders, craftsmen, and apprentices can have a share. The foundations of the Christian Church were laid by Galileans who were not graduates of the Rabbinical schools, and similarly, many who have not had the benefit of academic or collegiate training have contributed their quota in laying the foundations of the A. O. C. And as a result of their toils, as well as of the efforts of our more recent collaborators, we are able to note the following list of Congregations:—In Canada, S. Phi-



lip's in Sydney, Nova Scotia. In Massachusetts, S. Michael's, Boston, S. James, Boston, S. Luke's Cambridge, S. Ambrose, New Bedford. In Connecticut, S. Paul's, New Haven. In New York City, Good Shepherd, S. Joseph, S. Anthony, S. John and All Saints, S. Mark's, S. Agnes and S. George. In Brooklyn, S. John's and S. Simon the Cyrenian. In New Jersey, Atonement, Lawnside and S. Mary the Virgin, Camden. In Philadelphia, Corpus Christi. In Illinois, S. Matthew, Chicago. In Indiana, S. John the Divine, Indianapolis. In Texas, Good Shepherd, Houston. In Florida, S. Peter's, Miami, S. Michael's and All Angels, Liberty City, and S. Mary the Virgin, Key West. In Cuba, S. Alban's, Cayo Mambi, S. Barnabas, San German, S. James', Santiago and S. Augustine in Florida, Camagüey. In Nicaragua, S. Paul's in Bluefields. In South Africa:—S. Augustine or Hippo in Beaconsfield, S. James at Waldeck's Point, S. Monica at Johannesburg, S. Paul's at Potchefstroom, S. Bartholomew's at Alexander Township, S. Augustine at Sophia Town, S. Peter's at Good Hope, S. Thomas at Heidelberg, and S. James the Less at Valkrantz. Who will withhold a note of Thanksgiving in view of what God hath wrought? The grain of mustard sown seven years ago has germinated and to such an extent that even the fondest hopes of the human agents have been surpassed. And yet these are but the beginnings. The destiny of the A. O. C. will be fulfilled in the coming years when under the shade of her branches hundreds of thousands, yea millions of our blood-kin shall assemble to worship the God of their forefathers,—under their own vine and their own figtree, none daring to make them afraid. The A. O. C. is predestined to be the natural ecclesiastical home of Catholic-minded Negroes. The day is at hand when they will be made to realize that the Anglican and Latin Churches were organized for particular groups and that this Church is a Church governed by Negroes, and organized for Negroes.

And now, brethren, let us with zeal, earnestness and seriousness proceed to the task before us, guided by the Holy Spirit whom we implore to lead us into all Truth, and to preside in our midst as He did in the Council of the Blessed Apostles. We have come together as men of solemn purpose, men of grave determination, men who have passed through the fires and are sworn to protect and maintain this Church of ours. Needless debate and parliamentary devices will not be permitted, since there is much to be done and so little time in which to do it. Let us be up and doing for our God, our Race and our Church. One God our Father, One Race in which all are brothers, One Church in which all dwell as One Fold under One Shepherd. The day of universal

brotherhood will come in God's good time, and the A. O. C. will be one of the powerful agencies in hastening it by promoting peace and goodwill among all mankind. This is a Church with a mission to the world, but particularly to those of our blood-kin scattered over both hemispheres. Let us, in this understanding, proceed to our deliberations in that spirit of unity in which the Psalmist declares that it is good and pleasant for brethren to dwell together. Let us forget our individual selves or our individual congregations. The one big thing before us and shall be, the African Orthodox Church; and our motto, within her fold must be, "All for one, one for all."

*One, the object of our journey,  
One, the faith which never tires,  
One, the earnest looking forward,  
One, the hope our God inspires.*

*One, the strain that lips of thousands  
Lift as from the heart of one:  
One, the conflict, one, the peril,  
One, the march in God begun.*

*Onward, therefore, pilgrim brothers,  
Onward with the Cross our aid;  
Bear its shame, and fight its battle,  
Till we rest beneath its shade.*

"And the Blessing of God Almighty, the Father, the Son, and the Holy Spirit abide with you always. Amen."



## THE P. E. CHURCH AS FR. RAHMING SEES IT

By the Ven. F. A. GARRETT, M. A.

*Archdeacon of Philadelphia*

After reading that most excellent article by the Reverend Harry Ellworth Rahming, in the August 4th issue of the "Living Church," a periodical of the P. E. Church, our very first thought was to forward to Father Rahming a copy of "The Negro Churchman," in order that he might see how perfectly in accord we are with his statements and convictions. For, the same experience which this Colored Priest has had in the Episcopal Church has been ours also; and we have likewise reached the same conclusion, namely, that after all is said and done, it is a white man's religion.

Among other things, Fr. Rahming says: "The greater numbers of our Negro communicants are in the North. Every year many boys and girls from these parishes, (we think he means missions, in most instances), are going off to colleges to be trained for leadership. For years they have been taught to love the Church. (11)

some of their bosoms the hope has surged that they might dedicate their lives to her service, yet we, who love and serve her, know *that hope is vain*. There is no missionary district that desires Negro workers; no educational institution that they can enter into and work to the principalship."

To all of which we say "Hear! Hear!" The wonder to us is that the Negro clergy of the Episcopal Church have the heart to encourage these youngsters to go on, especially since, by their own confession, they know that there is no hope for the black man in the P. E. Church." For, as Fr. Rahming himself continues: "What encouragement is there to give a Negro youth looking forward to the priesthood? If he is inclined to look forward to foreign missions, what missionary district will receive him? If he has the vocation to teach, what divinity school will employ him?"

These are indeed pertinent questions, and well put; for, as Fr. Rahming point out in the next breath, "the only thing that a young Negro Priest of the Episcopal Church can hope for is a position at \$1,200 a year, under the guidance of a white priest, perhaps not as well trained as he, *without any hope of preferment*."

The sum and substance of the whole matter is that the result of the work is unsatisfactory, and that there is no definite plan, *and something must be done!*

Of course, there have been others who have said the same thing long before Fr. Rahming was born, with always the same result: *the attitude of the Episcopal Church towards the Negro has remained unalterably the same*. For, to again quote Fr. Rahming: "The Episcopal Church has not, in all the years of its educational activity, trained a Negro who knew enough about theology to teach as a professor of its divinity school, or who knew enough about education to be the head of its educational institutions. *Yet, at the same time, other religious bodies have both trained and utilized Negro leadership.*"

No wonder, then, that Fr. Rahming concludes that the result of the work of the P. E. Church among Negroes is unsatisfactory. No wonder that he finds that there is no definite plan to promote the work. Small wonder that he says: "Something must be done!" The wonder is that Dr. Rahming does not know that *something has been done!* A casual study of the growing clergy list of the African Orthodox Church, at home and abroad, should convince even the most sceptical that we have with us a "new Negro."

The African Orthodox Church, my dear Father, has already removed the cause of the problem. For, in this Church the Negro Priest has not only a place in every conference and

Synod, but the leading place; and, there are no committees in the African Orthodox Church which are not presided over by members of the Negro Race, for the African Orthodox Church is an autonomous Catholic Church for Negroes; and, in this Church, even in our infancy, we are able to find Colored men for any available position.

Of course we are not ignorant of the fact that there are many men just as capable in the Episcopal Church, and perhaps even more capable; but, as Fr. Rahming himself has pointed out, the Episcopal Church cannot "find" these men, does not know where they are! College graduates! Negro Priests who have graduated from the General Theological Seminary and the Philadelphia Divinity School, but the Episcopal Church does not know where these men are after graduation!

So, whenever there is need of a Field Secretary, or a teacher or principal, or Archdeacon, or what not, the Episcopal Church finds it impossible to find a man for the position! Or, if she finds one, you can rest assured he is neither a college graduate or a product of either one of the two great theological seminaries above mentioned. For, the Episcopal Church goes out of her way to see to it that the best prepared man does not get the job.

Yet, we who have served in the Ministry of the P. E. Church for many years know that there are plenty of men, well-prepared, ready and desirous of serving that Church in a larger capacity, men like Father Rahming himself, and many others. There have been graduates of Yale, Harvard, Columbia, Pennsylvania, Howard, and other great Universities, in the ministry of that Church, and still are, but when the time comes to make an appointment, *the Episcopal Church cannot find these men!*

We venture the guess that the time is not very far distant when the intelligent, race conscious Negro will not be able to find the Episcopal Church! *Will not know that it exists!* For, when all is said and done, the only place for the ambitious and talented Negro is in a distinctly Negro Church.

For, what Father Rahming says about the Episcopal Church and her attitude towards Negroes, is true of every other Church under white leadership and control. They are not seriously interested in the black man, and the time will hardly come when they will be willing to admit their black brother to a full share in the administration of the affairs of their Church.

We also agree with Fr. Rahming, when he says: "The problem of Negro work is difficult and complex, yet surely there must be some solution!" Only we go a step further, and say that the African Orthodox Church is the solution. For Negroes who have learned to worship

before the Altar, the African Orthodox Church is the *terminus ad quem* of the soul. For, to us, the problems of which Fr. Rahming speaks are unknown. *Across the Rubicon is peace!*



## WHY I ENTERED THE AFRICAN ORTHODOX CHURCH

By the Ven. F. A. GARRETT, M. A.

(Continued from last issue)

Economically, politically, socially and ecclesiastically speaking, there is but one hope for the American Negro, and that is consolidation. One of two things is bound to happen: either the Negro has got to consolidate or be eliminated. "United we stand, divided we fall." I know of no alternative. If we want to get anywhere, we have got to "stick together."

Some of our number boast of the fact that we are a "Mongrel" race, and this affords them an excuse to divide on all sorts of pretexts. As a writer in the "Philadelphia Tribune" recently pointed out: "We have all kinds of divisions among us. Some of us divide on the question of hair; some on the question of color, while some of the descendants of our 'first families' have a grandfather's clause, which is rigidly adhered to; and some of us (fools that we are) divide on the question of where we were born."

The net result of our "divisions" is seen in the fact that we are not getting anywhere economically, politically or socially. "For, while we stay apart for such silly reasons as above mentioned, the more than one hundred million white people in America fail to see any difference in us at all." To them all of us are just plain 'negroes', spelt with a small 'n'."

Hence, the need of consolidation. Let me give you an example. The African Methodist Episcopal Church is owned and controlled by members of the Negro Race. This Church has built some of the finest church edifices in the world. These buildings are scattered throughout America. In every city and village and hamlet you will find an African Methodist Episcopal Church; and all of this property is vested in the Negro Race. The Negroes of the M. E. Church have nothing. The same is true of the Negroes of the Protestant Episcopal Church, and all other Churches under white control. They may have fine buildings, and many of them, but the title to this property is not vested in the Negro Race.

If an Episcopalian, for example, builds the finest Church in the world, for the use of his brethren of the Negro Race, the title to this property is not vested in his own people, but in the "Protestant Episcopal Church of the United

States of America"; and still the Race has nothing. For, the Protestant Episcopal Church is a Church under white control; and no colored man is admitted to any share in its administration whatever.

How different it is with the African Orthodox Church of the world! No matter how little or how much we have, that little or much is "ours". No matter how small our little Chapel, that little Chapel represents so much wealth in the hands of "our" people.

It seems to me, therefore, that it is time that Negroes began to support their own institutions, and learn to lean upon themselves. Too long have we been the white man's "burden!" The reason our white friends are getting tired of us, and have so little respect for us, is because we have so long refused to shoulder our own responsibilities, preferring, as our Primate has said: "To gather up the crumbs in the household of our friends, rather than go out and build a household of our own, where we can sit at meat around the table of our own kith and kin."

Brethren, we would be ingrates, if we failed to appreciate what our friends in the white Churches have done for us. They have contributed thousand of dollars towards the uplift of our Race. For all of this we are grateful. However, we must not expect them to give us "their" Church. The white Church was built up by the white man, and he would be a fool to turn over the institutions which have been built up by his people to the Negro Race.

If we are real, red-blooded men and women, we will follow the example of our "friends", and go out and build for ourselves! It was because of the fact that the African Orthodox Church offered me an opportunity to do this very thing that I entered her fold.

(To be continued in next issue)



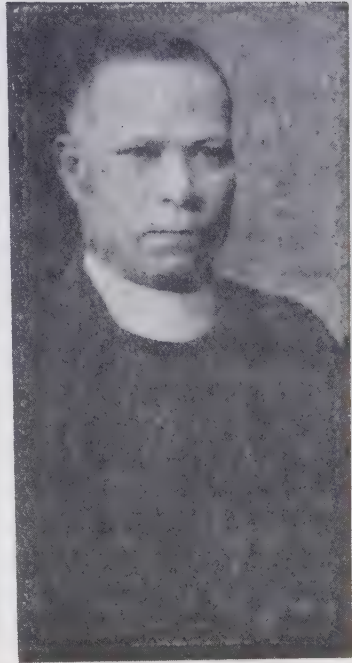
## "COMPETING FOR THE ALLEGIANCE OF THE NEGRO RACE"

That is what the Rev. Dr. Bragg, distinguished Negro Clergyman of the Protestant Episcopal Church, writes concerning the African Orthodox Church in the leading editorial of the September number of the "Church Advocate" of which he is owner and editor. He heads the article "A Challenge to the Church," meaning, of course, the P. E. Church. The first paragraph is a presentation of facts, with the exception of what the editor suggests should be the attitude of Negro Churchmen. The second paragraph presents "an ideal" which the white man professes to believe in, but which he does





**His Eminence George Alexander McGuire**  
D. D., M. D., D. C., Patriarch of the  
African Orthodox Church



**His Lordship William Ernest Robertson, D. D.**  
Bishop of the Southern Jurisdiction

not intend to make a reality. Let Brother Bragg continue to contend for the "fullness of our rights in the one ecclesiastical household" until he shall "report to the Almighty Father that he did the best he could". Like Endich, the Eunuch of Ethiopia, WE are on OUR way rejoicing. Here is the article:

#### **A CHALLENGE TO THE CHURCH**

In the present day, where there is an increasing tendency on the part of the masses of the race towards distinctly racial bodies, the Church by her neglect to employ the Missionary District agency, is responsible for the presence of the African Orthodox Church competing for the allegiance of the Negro Race. We have not one unkind word to say of the African Orthodox Church. Only, we believe that Negro Churchmen should firmly resolve to remain a part of the whole, rather than become the whole of the part. But, if in spite of "the voice in

the wilderness," all these years, crying aloud to the Church to do the only right thing, she continues to postpone and defer action, it will be her own deliberate fault, if a considerable number of Negroes are captivated by the strictly racial standard, and join the ranks of the A. O. C.

Upon the whole, Negro Episcopalians, as well as those of the race, drawn to the Church, intelligently appreciate the extreme and vital importance of Unity, and of earnestly contending for the fullness of our rights in the one ecclesiastical household, which, by the grace and favor of God, is to be neither colored nor white, but one universal Brotherhood wherein all are one in divine equality. We have but one life to live, and for the consummation of such an ideal, we are content to labor to the end, and report to the Almighty Father that we did the best we could.

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*(Continued at foot of preceding page)*



# The Negro Churchman

*In Tenebris Lumen*



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RECOMMENDATIONS, A. D. 1928 !

To the Protestant Episcopal Church in the  
United States of America.

*By one of the High Officials thereof*

THAT in every church for white people some seats be marked "Reserved for Colored People" and these seats be not in the gallery, except when the space is needed on special occasions

THAT the colored people of their own volition cheerfully conform to such arrangements, and also go forward to receive Communion after all white communicants have received

[The article in which these recommendations are made is entitled "What of our Colored Brother?" What has the Colored Brother in the Episcopal Church to say? Will he "cheerfully conform to such brotherly arrangements," including that of receiving Holy Communion?

Read what Archdeacon Garrett of the A. O. C. writes on the subject in this issue. - EDITOR]

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NEW YORK CITY NOVEMBER, 1928

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### THE CALL OF THE BLOOD

The Seventh Anniversary Sermon of the African Orthodox Church delivered at the Eighth General Synod, Sept. 5, 1928, in New York City, by the Very Rev. E. Robert Bennett, D. D.

*Text:* "Arise, for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it. And Ezra arose." Ezra X: 4, 5.

There is a striking analogy, if not to say, a decided parallelism running all through the life history of the Children of Israel and the history of the Negro Race, the Children of Ethiopia,—in their travails, bondage and semi-freedom in this Western land. One might almost say it is History repeating itself, with the necessary substitutions in nomenclature. What is true of the Race in general, may also be said to be true of this portion of our people as a Church. We are celebrating at this time the SEVENTH ANNIVERSARY of the founding of this Branch of the One, Holy, Catholic, Apostolic and Orthodox Church, whose history is still in the making.

Seven years ago, on September 2, 1921, the FIRST GENERAL SYNOD was convened in the Church of the Good Shepherd, New York City, which has since become better known as "the Mother Parish" of African Orthodoxy.

The record states that a large number of ministerial and lay deputies were present in that FIRST SYNOD from the congregations of the Independent Episcopal Churches of the United States, Canada and Cuba.

"The Reverend Dr. George Alexander McGuire was elected President, the Reverend W.

E. Robertson, Secretary."

While the following is familiar altogether, to the majority of you faithful, who "have borne the burden and heat of the day" and have remained steadfast even up to this present moment, purposing with God's help and guidance to continue so, in the sureness and certainty of your calling and election, yet, it is of such primary importance, it should be a part and parcel of our most cherished knowledge, ever ready and at our tongue's tip to pass out as information to the enlightenment of others.

I quote therefore, a small portion of the proceedings of that FIRST GENERAL SYNOD, whose wise actions and procedure have made possible the convening of this,—the EIGHTH GENERAL SYNOD.

"The Reverend Dr. McGuire delivered the opening address of the Synod in which he gave a clear and succinct statement of the History of the Movement which led to the calling of the FIRST Synod, covering the period from November 9, 1919 to date.

"He outlined his vision of a Branch of the Holy Catholic Church controlled by Colored Churchmen, gathering in people of African descent in all quarters of the globe, yet, showing prejudice to no other racial group, nor refusing such in its membership and privileges.

"Such a Church should be Episcopal in government and polity, yet INDEPENDENT AND AUTONOMOUS.

"He recited how he had organized the first parish in New York City, known as the Good Shepherd, Independent Episcopal, and how under his direction, similar congregations had been organized in Brooklyn, N. Y.; Pittsburg, Pa.;



Sydney, Nova Scotia; in the Republics of Cuba and Santo Domingo, while the seed had been sown elsewhere in Bermuda, the West Indies and Central America.

"He asserted that the present movement was neither SCHISMATIC NOR HERETICAL. It was NOT A BREAK FROM ANY EXISTING CHURCH, NOR THE EXPRESSION OF ANY NEW OR FALSE DOCTRINE. It was rather the EXPRESSION OF THE SPIRIT OF RACIAL LEADERSHIP IN ECCLESIASTICAL MATTERS, IN HARMONY WITH THE AROUSED RACIAL CONSCIOUSNESS OF THE NEGRO PEOPLE FOLLOWING THE RECENT WORLD'S WAR.

"He then briefly mentioned the important work to be done by the FIRST Synod, such as the selection of the PERMANENT NAME of this Branch of the Church, the setting forth of the DECLARATION OF ITS FAITH, the enacting of a CONSTITUTION AND CANONS, providing for a LITURGY, HYMNAL AND THEOLOGICAL SEMINARY, and, last but not LEAST, SECURING THE HISTORICAL EPISCOPATE AND WITH IT, APOSTOLIC SUCCESSION.

"It was unanimously carried that this FIRST GENERAL SYNOD RATIFY AND CONFIRM THE ELECTION TO THE EPISCOPATE of Reverend Dr. George Alexander McGuire of New York, and that he be designated Bishop-elect.

"On Thursday, September 15, 1921, the FIRST GENERAL SYNOD of the Church again resumed its sessions in the Church of the Good Shepherd at 10:30 a.m. The minutes of the session of September 3, 1921 were read and confirmed. Synod then proceeded to consider the DECLARATION OF FAITH as drafted by the Committee which had the matter in hand. The articles were taken in successive order, debated and amended, and then the DECLARATION was adopted as a whole and set forth as elsewhere appears.

"The CONSTITUTION was next taken up as adopted by the Committee in charge of the same. All amendments being then withdrawn, it was unanimously carried that the NAME OF THIS CHURCH IS, AND SHALL BE, THE AFRICAN ORTHODOX CHURCH.

"The remaining ARTICLES OF THE CONSTITUTION WERE ADOPTED as drafted.

"The adoption of the CANONS of the AFRICAN ORTHODOX CHURCH was the order of the day. The draft submitted by the

Committee was received.

Each CANON was read, debated or amended when necessary, after which the ENTIRE BODY OF CANONS WAS UNANIMOUSLY ADOPTED.

"Missionary addresses were then delivered by Deputies from Cuba, Canada and New England, describing the growth of the work in those parts.

"The Very Reverend Dean spoke of the Seminary and its place in the development of the AFRICAN ORTHODOX CHURCH.

"The minutes of the day's sessions were read and confirmed. A solemn Te Deum, with incense, was then sung, after which the Bishop-elect gave his blessing, and the FIRST GENERAL SYNOD OF THE AFRICAN ORTHODOX CHURCH ADJOURNED SINE DIE."

How orderly, how dignified, how ecclesiastical, legal and canonical, the ACTIONS OF THAT FIRST GENERAL SYNOD!

Verily we note the leadership and guidance of God's Holy Spirit energizing and controlling their actions, as HE inspired their Moses,— "learned in the wisdom of the Egyptians", the deliverer from bondage and giver of the Law. We vision the leadership and guidance:—

Of a Samuel,—the first Reformer and Prophet called by God for this special purpose, to found a school of the Prophets.

Of a David,—chosen a king, a ruler, a wise general of the Army of the Lord; the builder of the House of God.

But, best of all and chief of all, of an EZRA, —Priest, Scribe and Prophet,—the founder of a TRUE BRANCH OF THE ONE HOLY, CATHOLIC, APOSTOLIC and ORTHODOX CHURCH, leader and deliverer of his brethren, OUT OF THE EXILE AND CAPTIVITY OF BABYLON. This Twentieth Century MOSES, SAMUEL, DAVID and EZRA we behold in the august person of our esteemed and venerable Patriarch, His Eminence, George Alexander McGuire, D.D., M.D., D.C. in whose honor and out of the fullness of a grateful heart I pause; . . . Bid you rise and most reverently bow.

Our Patriarch like the Apostle Paul "was not disobedient to the Heavenly vision" which was vouchsafed him. He has wrought manfully, godly and well. The results of his prayers, his sacrifices, his strivings and labors are manifold; while the Good God has blessed and prospered

him and his labors beyond measure. The coveted Episcopate was duly secured. On Wednesday, September 28, 1921; the consecration of Reverend Dr. McGuire to the Episcopate took place in the church of Our Lady of Good Death, Chicago, County of Cook, Illinois; the imposition of hands and consecration consummated and administered by the Most Reverend Joseph René Vilatte, by Divine Providence and the favor of the Patriarchal See of St. Peter at Antioch, Archbishop and Metropolitan, Exarch of the American Catholic Church; assisted by the Right Reverend Carl A. Nyblath, Bishop of the Swedish American Church, Co-consecrator. The service of enthronement followed on the evening of Thursday, the 29th day of September, 1921; in the Cathedral Chapel of the Good Shepherd, New York City; and in the presence of a large congregation of witnesses who were of both races. The new Ezra has since literally followed the advice given centuries ago to the original Ezra in Jerusalem, as he lay prostrate before the Altar of Sacrifice, in the Courts of the Temple.

"ARISE; FOR THIS MATTER BELONGETH UNTO THEE: WE ALSO WILL BE WITH THEE: BE OF GOOD COURAGE, AND DO IT.

"THEN EZRA AROSE AND MADE THE CHIEF PRIESTS, THE LEVITES, AND ALL ISRAEL SWEAR THAT THEY SHOULD DO ACCORDING TO THIS WORD.

"AND THEY SWORE."

And how goes this matter which belongeth unto us?

At the meeting of the *Third General Synod*, at the session of Friday morning, September 7, 1923; in the Cathedral Chapel of the Good Shepherd, New York City, the Venerable William Ernest Robertson, Archdeacon of Massachusetts and Rector of St. Luke's Church, Cambridge; was elected Auxiliary Bishop on the first ballot.

Order for his consecration was taken after the bull of His Eminence, Joseph René Vilatte Exarch of the Americas was issued and secured.

The consecration was duly consummated in the Cathedral Chapel of the Good Shepherd, New York City; Sunday, November 18, 1923. Consecrator, the Most Reverend Frederick E. J. Lloyd of Chicago, Archbishop and Primate of the American Catholic Church; Co-consecrator, the Primate of the African Orthodox Church, the Right Reverend George Alexander McGuire.

At the evening session of the *Fourth General Synod*, held in the Cathedral Chapel of the Good Shepherd, New York City, Friday, September

5, 1924; the Venerable Arthur Stanley Trotman of St. Philip's Church Sydney, Nova Scotia; was duly elected Auxiliary Bishop on the first ballot. Order was taken for his consecration. On Wednesday, September 10, 1924; the Primate of the African Orthodox Church, the Right Reverend George Alexander, consecrator; the Right Reverend William Ernest Robertson, co-consecrator, consummated the Primate's bull. After the consecration of the second Auxiliary Bishop, there being in the African Orthodox Church, three Bishops; the Conclave of the House of Bishops was formed in accordance with the provisions of Canon VIII, section 10, of the Canons of the African Orthodox Church. This accomplished, one of the three was duly elected Archbishop and Primate, this signal honor justly falling upon the shoulders of His Grace, George Alexander, who was then and there elevated and enthroned as the first Archbishop and Primate.

At the Friday evening session of the *Fifth General Synod*, convened in the Cathedral Chapel of the Good Shepherd, New York City, September 4, 1925; the Venerable Reginald Grant Barrow, L.Th., D.D., received the unanimous vote of the Clerical and Lay Deputies and was duly elected Auxiliary Bishop. Order was taken for his consecration, which was duly consummated. Bishop Barrow has since seceded from the African Orthodox Church, initiating a separate Church of his own. While this action was a decided shock and blow to the African Orthodox Church, and placed her in an unenviable position in the eyes of her enemies, yet, it was in many ways a good thing; because it has brought about caution, a closing of the ranks and a solidarity, which would not otherwise have come so soon. This unfortunate occurrence marred for a season the great record which Negro Churchmen were making in the eyes of the world. It has passed, however, lost in the limbo of forgotten events. Time, the great healer of wounds, has proven once again, that he who trusts in vain things, must of necessity reap a fool's reward. Over his defection we drop a tear of regret while we exclaim in aggrieved sadness, "Alas my brother!"

One of the certain laws of Mother Nature is the law of Compensation. A loss here means inevitably a gain there. So there is nothing surprising to find this same rule applicable to things spiritual. The law of Compensation holds good and functions nobly in the realm of the spirit. "They that sow in tears shall reap in joy."

Thursday, April 21, 1927, the Reverend Robert Asbury Jackson, B.D., a well-learned, godly, tried, experienced clergyman made his accession to the African Orthodox Church and

has since been laboring successfully, doing yeoman service in the Archdeaconry of New Jersey, where he is planting the African Orthodox Church in no uncertain fashion.

On September 7, 1927; the *Seventh General Synod* convened in the city of Boston, Massachusetts. At this Synod the Mother-land Africa was duly represented in the person of the Very Reverend Daniel William Alexander, Vicar Apostolic of the Primate George Alexander. Ever since the year 1925 the Province of South Africa had been accepted as a Missionary Region of the African Orthodox Church. This Province of South Africa had held its first Synod in 1924, at which time it had elected its first Primate and designated him "Archbishop".

He was empowered and commissioned to seek valid consecration at the hands of Bishops in possession of the Apostolic succession. Negotiations were entered into with our Primate, a concordat duly executed safeguarding the precious heritage of the whole Orthodox Faith and Communion.

The self-governing body of South Africa, with its own Constitution and Canons, has been added to the African Orthodox fold and is now carrying on valiantly under the guidance of its own Archbishop, who was duly consecrated on Sunday, September 11, 1927, at 11 a.m., in the Church of St. Michael, Boston, Massachusetts, His Grace George Alexander McGuire, D.D., M.D., D.C., Pontificating as Chief Consecrator, the Right Reverend William Ernest Robertson, D.D., Bishop of the Jurisdiction of the South and the Right Reverend Arthur Stanley Trotman, D.D., Auxiliary Bishop of the Jurisdiction of the North co-consecrators.

Another forward step was of necessity taken, when His Grace George Alexander was elevated and enthroned Patriarch of the whole African Orthodox Communion.

The matter belongeth unto him and we are also with him; he is of good courage; no one can doubt by this extensive record of progress that he is doing it in the love and fear of the Lord. Great things are already coming forth from Africa. The brethren there are like unto a thirsty land seeking water. We have not only the well of healing, but also the river of Ecclesiastical life, which under the Will of God, the imparted wisdom of His Holy Spirit among us, and the wise guidance of our Patriarch, will be dispensed to quench the thirst and perfect the healing of the Nations. Did I say healing of the Nations? Yes. in very truth it is that, for "History was made on February 12, 1928; when three Bishops of African descent, consecrated a Caucasian as first Bishop of the American Catholic Orthodox Church."

"The world moves!" says our Editor of the Negro Churchman, and we assent by exclaiming, "Amen, so be it!" The Right Reverend Bishop W. F. Tyarks and his Church are in full communion with us. May God speed him and his in the propagation of the Catholic and Orthodox Faith.

But while the cords have been in the process of being lengthened, we have also been about the matter of strengthening our stakes. Laudable and cheering events advance upon us with rapid pace. On Friday, March 2, 1928, a noteworthy accession to the ranks of African Orthodoxy took place in St. Joseph's Church, New York City; when the Reverend Frederick A. Garrett, M.A., was ordained to the Priesthood in the Holy Catholic Church, by our Patriarch.

Father, now Archdeacon Garrett of Pennsylvania, was in the first rank of the ministers of his former allegiance. He is a thoroughly prepared, erudite scholar, holding degrees from the very best institutions of learning. Classical and Theological, which the Country boasts. Ripe in experience, a spiritual-minded giant devoted to true Catholic worship, of pleasing presence and address, we congratulate our Patriarch on his ability to draw into his fold this former Rector of St. Thomas P. E. Church, Philadelphia.

On Thursday, April 19, 1928, two other notable accessions to African Orthodoxy took place in the new, month-old Church of the Corpus Christi, Philadelphia, Penna, when two priests of ripe experience, wide learning and godly devotion, were added to the fold, in the persons of the Reverend Charles Ignatius Smith, one time Episcopal Rector of St. Mark's Parish, Charleston, South Carolina, and your humble servant now speaking. I am unable to speak at length on the gratifying additions to the rank of the splendid number of young men, who have been admitted to the minor orders after various periods of preparation. Nor does time permit individual mention. However, we congratulate them, while we counsel them to continue faithfully and unceasingly their studies and other worthy preparations, so as to enter in due season, upon the full ministry of the Word and Sacraments.

The material prosperity, numerical progress, opening of new fields of labor, building of Churches and starting of Missions are all extremely gratifying as proof that we have a wide-awake ministry, and a devoted, race conscious self-respecting following. New zeal and determination are witnessed on every hand.

The new day is at dawn and ere this Synod be over and this year of 1928 pass into the



realm of history, our eyes will be brightened beyond measure at what we shall see; and our hearts made glad and rejoice at what the times unfold.

It is said that every seven years a complete change of every particle of matter, takes place in the human body. I believe it is a scientific truth and Science as we well know deals only with facts which may be demonstrated. Applied to this Ecclesiastical body of ours which we call the African Orthodox Church, I also believe the statement to be true. There is a new day at dawn in African Orthodoxy. Seven years of infancy, with all its tremblings, its fears, its timidity, its mistakes, blunders and falls have passed. We enter now into a strong, healthy and forward looking childhood. We have profited by experience. We shall be governed now by tried wisdom, confidence in our ability, a surer Faith and a riper Hope. The time of timidity and fearfulness has passed forever. We know we can exist. We know we can live, can function, can enjoy, can fructify. Conviction possesses our minds and thoughts, determination obsesses our hearts and affections, inspiration encompasses our souls and spirits. We look up, press onward, dare and do, adventure and accomplish, because our Cause is so great, our aims so just, our Lord and Master so worthy of it all. The field is ripe to harvest and we are called upon to enter, reap, harvest and garner into the storehouse of the full Catholic and Orthodox Faith of the Primitive, undivided Church.

"ARISE!" We have arisen. "The matter belongeth unto thee." We now realize fully that it does. "We also will be with thee." More so now than ever, because it is absolutely necessary to our salvation, materially, physically and spiritually, that we be faithful and true. So far as the Negro of Catholic mind and devotion is concerned, the African Orthodox Church is THE SHIP, all else ecclesiastically speaking, is the raging, bottomless ocean. "Be of good courage, and do it." Men who have been tied and bound in Ecclesiastical slavery for years, eeking out a pitiful and meagre existence, while shackled by the prejudice, segregation and repression of Godless hypocrites, oft-times inferior in education and practical wisdom, certainly ought to "be of good courage" when the shackles and chains are removed and they emerge into the liberty and freedom of true SONS OF GOD. What is there to fear? When a man knows within his own conscience, and in accord with the judgment of his own mind, he does RIGHT in the sight of God and man? Why should a soul tremble and doubt? When it escapes from the hell of proscription and persecution and injustice, and wings its flight, soaring into the empyrean blue of God's free, spirit-

ual heaven, confident that the God with whose Likeness it is indelibly stamped, will not turn a deaf ear to its pleading or its prayer? "Be of good courage and do it?" Why, of course, for there is no other way out. "AND EZRA AROSE."

I vision a multitude of Ezras arising.

Within the next seven years, I see our people being led out of exile and captivity, from the Ecclesiastical Babylon, to the spiritual Jerusalem, the city of Peace, the city of God, the home of true saints, meek and humble followers of the Lord Christ. I see them coming up into the Mount of the Lord by the thousands and tens of thousands, and they come from all quarters of the habitable globe. Ethiopia is stretching forth her hands unto God in the attitude of craving and receiving, and our God is bringing His people out of exile and captivity.

Brethren! The matter of the evangelization of our Race BELONGS TO US.

No one else can do it in keeping with what God wants done and with what our Racial consciousness and manhood rights require. Let us grasp this fact, treasure it and live it. In this new day we must *expand* at the cost of *sacrifice*. We have not yet made sacrifices worthy of the Cause. Selfish ease, preferment, the exhibition of fancy trappings in parades of splendor have too long engrossed our thoughts. The flesh pots and feasts of the Alien intrigue us and hold us in thrall. We must "*cut*" the covenant with all such and "ARISE". We know the secret of Ezra's strength and determination. We know the source of his courage.

How well are we attending to the matter of *Prayer and Sacrifice*?

Prayer and Sacrifice are the open Sesame to the Mercy Seat of God. Prayer and Sacrifice are as it were the "*Call of the Blood*" to the Christian. They are the sources of his courage, the secret of his strength. So too, in this new day must Prayer and Sacrifice be our strength and determination, the constant, ever-flowing source of our courage and power.

Brethren, I plead with you to pray and sacrifice to erect our College and Seminary, where the goodly youths called of God, may prepare to go forth as Prophets and leaders of the Restoration.

Pray and Sacrifice to place our Patriarch and Bishops beyond the pale of material and physical need and stint.

Pray and Sacrifice to give a decent living and support to the Priests of God, who may then devote their time to their exclusive ministrations to the spiritual needs and desires of the people.

Pray and Sacrifice to build and erect worthy temples to God, where we can meet Him at His Altar, worthily bedecked and beautified as befits His Eternal and Glorious Majesty.

Pray and Sacrifice to spread the Glad Tidings of the Gospel of Salvation, so that men and our brethren everywhere, may know and hasten to join us, because they see from our lives and examples, we abide in the ship with Jesus.

Brethren! If we Pray and Sacrifice, work and give for the upbuilding and progress of this African Orthodox Church in the next seven years as we can and should, then those of us who are here when the end of those years come, will see the shadows removed, will bask in the brightness and life-giving warmth of the noon-day sun of that new day, when the SON of RIGHTEOUSNESS will have arisen and brought us healing in HIS wings.

I beseech you, I plead with you, from this moment on, speak boldly and fearlessly to our brethren and neighbors about us; speak to our Race, our kith and kin everywhere; and speak unceasingly in clarion tones,—

**"EZRA ARISE! FOR THIS MATTER BELONGETH UNTO THEE; WE ALSO WILL BE WITH THEE: BE OF GOOD COURAGE, AND DO IT."**

Then we shall see a multitude of EZRAS arise, even as EZRA of old arose and made the people to swear "to do according to this word."  
"AND EZRA AROSE."



### POOR COLORED BROTHER!

*By the Vcn. F. A. GARRETT, M. A.*

*Archdeacon of Philadelphia*

I was very much interested the other day in reading an article in the September 29th issue of the Living Church Magazine, under the caption "What of our Colored Brother?" The writer of this article, the Rev. George W. Lay, D.C.L., signs himself "Chairman, Commission on Work Among Negroes." In his introductory remarks, he reminds us that he was born in Alabama of Virginian parentage, and goes on to describe himself as having been "raised" in Maryland. His father was the late Bishop Lay, and Bishop Atkinson was his mother's uncle. From all of which it can be readily seen that Dr. Lay comes of a distinguished line of Episcopal ancestors, and ought to know what he is talking about, when he undertakes to set forth suggestions looking towards the solution of the Race problem in the P. E. Church.

It is a fact worthy of note that Dr. Lay's

father started a Sunday School for colored children in Easton, Md., and his mother was one of the teachers. Dr. Lay himself once had charge of a colored congregation in the Diocese of East Carolina, and often took part in the meetings of the colored convocation, and it was through the latter's suggestion that the Commission on Work Among Negroes was appointed several years ago.

Dr. Lay, therefore, can be said to speak with authority, in that there has never been a time when he was not deeply interested in the colored work.

The Commission on Work Among Negroes was appointed to take account of this part of the membership of the Episcopal Church; and, the first thing that Dr. Lay did, after he had been elected to the chairmanship of the Commission, was to send out a questionnaire to the Bishop, one white clergyman and one colored clergyman in each of twenty-four Southern dioceses.

The suggestions, therefore, which are offered by Dr. Lay in the September 29th issue of the Living Church are not simply his suggestions as chairman of the Commission; but rather, we should think of them as coming from the united Episcopate and clergy of the twenty-four Southern dioceses which were consulted, before the suggestions were offered to the Department of Religious Education of the Province of Sewanee for their consideration.

The suggestions follow.

1. That the colored clergy and lay delegates be given in every diocese the same standing as the white ones.
2. That some way be devised so that some colored clerical and lay deputies shall be members of the General Convention and of the provincial synods.
3. That there be at least one colored member on each diocesan executive council and also on some of the departments.

(So far, so good. Our readers will agree with us that these suggestions are beyond criticism. We invite your attention to those which follow:)

4. That in every church for white people some seats be marked "Reserved for Colored People," and that these seats be not in the gallery, except when the space is needed on special occasions.
5. That the colored people of their own volition cheerfully conform to such arrangements, and also go forward to receive Communion after all white communicants have received.

We have no harsh word of criticism for the Reverend Dr. Lay. In the suggestions which

he offered to the Department on Religious Education, he but voiced the sentiments of the white Bishops of the twenty-four Southern dioceses to whom he has previously sent his questionnaire. The program as mapped out in these suggestions, therefore, is not one sponsored by Dr. Lay as an individual, but rather that of the whole Southern hierarchy. It is the voice of the Episcopal Church speaking to the black man, and is, therefore, authoritative. What they say in effect is this:

*"You are perfectly welcome to attend divine worship in churches for white people; but, you must take a back seat on ordinary occasions, and when there is anything special going on, you will have to occupy to the seats assigned to you in the gallery.*

*"You are also welcome to attend the Communion Service, if you care to; but, you must be sure to wait until all the white people have communicated before you go to the altar."*

And this is the voice of twenty-four Southern Bishops and of Dr. Lay, the Chairman of the Commission on Work Among Negroes! How little do these men understand the Negro Race! No wonder that the P. E. Church has but 38,000 colored adherents; the wonder is that she has any at all! It will not be long before an enlightened people will throw off the shackles of ecclesiastical slavery, and seek membership in an organization where they can worship God in sincerity and truth.

In the meantime, those who so desire, can continue to kneel, hat in hand, before their ecclesiastical masters, and in the words of the Book of Common Prayer (Catechism) "*lowly and reverently submit themselves to their betters*"; but, to quote our beloved Patriarch: "*Like Endich, the Eunuch of Ethiopia, WE on OUR way rejoicing!*"

### WHY I ENTERED THE AFRICAN ORTHODOX CHURCH

By the Ven. F. A. GARRETT, M. A.

Archdeacon of Philadelphia

#### CONCLUSION

Finally, let me say, there is one other very important reason which led me to enter the African Orthodox Church. Much doubt has been cast in various quarters upon the validity of Anglican Orders. Personally, I have never doubted the fact that Anglican Orders are valid; but of what value is my personal opinion against that of all the rest of the Catholic Church? The fact remains that Anglican Orders have been condemned by the great Roman Communion, and the Orthodox Church has invariably re-ordained Anglicans who sought admission into her fold. Add to this the fact that many prominent Episcopalians deny the fact of Apostolic Succession, and you will not wonder that no Episcopal Minister can be absolutely sure that he is a Priest of the Catholic Church.

Of African Orthodox Orders, on the other

hand, there can be no doubt. In direct and unbroken succession from S. Peter, through his original See of Antioch, the Episcopate has come down to us. In 1891 Mar Ignatius Peter III, Syrian Patriarch of Antioch, issued his bull permitting the consecration of the priest Joseph René Vilatte, and in obedience on May 29, 1892, Archbishop Alvarez of Ceylon, assisted by Bishops George Gregorius and Paul Athanasius, consecrated Vilatte to archiepiscopal authority over Orthodox Catholics in the New World, and on September 28, 1921, His Eminence George Alexander McGuire, our present Archbishop and Patriarch, was consecrated the first Bishop of the African Orthodox Church of the world. Truly, manifold and mysterious are the ways of God!

Only those who have not studied the Patriarchal Bull permitting the Consecration of Père Vilatte, as found in the "New Schaff-Herzog Encyclopedia of Religious Knowledge" will doubt the validity of his Orders. On the other hand, even the casual study of this document will convince even the most sceptical.

So there has come down to us the most direct, unquestionable and provable line of Apostolic Succession to be found in any branch of the Catholic Church to-day, and in all its original authority and power, that old commission and command of our Divine Lord: "As My Father hath sent Me, even so send I you."

And thus is established the irrefutable fact that the African Orthodox Church is a true, living branch of the One Holy Catholic and Apostolic Church of Christ.

Moreover, the validity of the Syrian Succession and therefore of that in the African Orthodox Church has repeatedly been recognized and acknowledged by the Roman Catholic Church which admits into its fold Bishops and Priests of the Antiochian Succession without re-ordination.

In the Episcopal Church, the late Rt. Rev. Bishop Coxe writing to Archbishop Vilatte, made the assertion: "No Prelate of the Western Church has an Episcopate as valid as yours."

Space forbids that we enter into this question further at this time. Suffice it to say that whatever I thought of my Orders as an Episcopalian, now I know that I am a Priest!

In conclusion, let me say that it is my earnest prayer that our dear Lord may lead many others to take the step which I have taken, in order that Ethiopia may once again stretch forth her hands unto God, and the black man like his white brother may be free. In the meantime, I shall never cease to thank God for giving me the vision and fortifying me with courage to take the step; for, there is but one God, and He has made of one blood all nations of men to dwell upon the face of the earth. Deo Gratias!

THE END



## NEWS ITEMS

His Grace the Archbishop of South Africa in a recent letter to the Patriarch acknowledges the arrival of "that ever welcome visitor 'The Negro Churchman'". He also transmitted to His Eminence a copy of "The Apostolic Succession of the A. O. C." translated into Sechwana and published in his own printing office. Later His Grace hopes to print and edit "The African Orthodox Churchman". He states further, "We will soon start our Seminary and all who enter our Ministry will be compelled to take a Three Years' Course at least. We need educated and cultured men everywhere to lead our People intelligently. We congratulate Your Eminence upon the recent Converts to our Fold. These are the right kind of men that will build up the Church in America and give impetus even here in South Africa where the Harvest is fully ripe and the prospects are good." The Most Rev. Dr. Alexander then concludes his letter with this very interesting statement: "When I arrived home from America after my Consecration by Your Eminence, the Roman Catholic Bishop sent the Rev. Fr. Jaeger, one of his Priests, to bid me welcome home. This is the first time that this courtesy has been extended to one not of the Roman Church. They are very conservative indeed, yet this thing HAS HAPPENED."

We are here reminded of a wonderful discovery which a young man who recently visited his island home made and revealed on his return to New York. It was this: "The African Orthodox Church is not recognized in X. Y. Z." Please, dear Reader, do not *laugh!* In South Africa, British, the A. O. C. is recognized. The clergy are marriage officers and are given railroad privileges by the Government. In Canada, British, the Legislature of Nova Scotia, in the City of Halifax, gave a charter to the A. O. C. in that Province. In Cuba, and in the (Great) United States of America the African Orthodox Church is recognized. Dear, little island of X. Y. Z.! Who there does not recognize the A. O. C.? The authorities of the Church of England? Who recognizes them? If the present ecclesiastical head of that body should seek admission into the Roman or Orthodox Church he would be rebaptized, to say nothing of reordination. The same thing would be true among us, since Anglican Orders are NOT RECOGNIZED in the African Orthodox Church.

The Rev. Henry Alex. Saturnin Hartley, M. D. of Port of Spain, Trinidad, an Episcopalian clergyman, who serves as the Commissary of the A. O. C. in that Colony, has recently been granted the Degree of Bachelor of Divinity by the Endich Theological Seminary of the City

of New York. Among the many degrees which the Doctor holds there is none which he regards more highly than this. Endich is pleased to welcome this honorary Alumnus.

In the "Negro Churchman" of January, 1928, appeared this note: "Rev. Cornelius A. N. Smit, formerly of the Old Catholic Church, but at present resigned from that body, and unattached to any other, has been made an Honorary Canon and Chaplain on the Patriarch personal Staff and may be extended clerical courtesies in the A. O. C. of which he is a great friend though not on our Clerical List." We are requested to state here that since the Reverend gentleman has attached himself to a religious body not in communion with us, he has automatically forfeited the courtesies and honorary offices mentioned above and our Clergy are to govern themselves accordingly.

While this issue of the "Negro Churchman" is on the press His Eminence the Patriarch is making his first official visit to the Church of St. John the Divine, our newly organized congregation in Indianapolis, Indiana. Details of this visit will be given in the following issue. Meanwhile we reprint from the "Indianapolis Recorder" of Sept. 22, 1928, the following account of the Opening Service from the pen of the Rev. Professor A. H. Maloney, M.A. D.D.:—

"A significant step in the direction of religious expression was taken in Indianapolis when on Sunday, Sept. 16th, at the Walker theatre auditorium the members of the African Orthodox Episcopal church of St. John the Divine held their initial service. By actual count 72 persons were present. And the stated plan of the membership is to double this number at the next time of meeting. The stage was beautifully decorated with screen and drapery in the midst of which was a white collapsible altar laden with lighted candles and vases of cut flowers. The whole was bathed in a stream of varie-colored light projected from the machine booth at the rear roof. The auditorium was placed in its twilight of indirect illumination which, by contrast with the altar, made the latter appear like a cluster of shining crystals. Numerous acolytes robed in crimson and white moving about in an atmosphere charged with the fragrance of incense seemed to add to the mystic setting of the occasion and to superinduce a spirit of sublimity, awe, and reverence. Mrs. Mam Hooper officiated at the giant organ and performed like an expert. Hard by her, directing the manoeuvres of the robed choir was the veteran musician Theodore M. Kakaza. The chief usher was Lyle O. Baker, the master of ceremonies was William H. Fielding, and the celebrant and preacher was the Rev. Father Royal S. Hoagland.

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The Rev. Fr. I. R. Motaung, S. Paul's Church, Potchefstroom, Transvaal.

The Rev. Fr. J. R. Damane, S. Bartholomew's, Alexander Township, Tvl

The Rev. Fr. D. Morgan, S. Augustine's, Sophia Town, Transvaal.

The Rev. Fr. James Monare, S. Peter's Church, Good Hope, B.W.

The Rev. Thomas Godlo, S. Thomas' Church, Heidelberg, Transvaal.

The Rev. Erskine Duba, S. James the Less, Valkrantz, Transvaal.

# CLERGY LIST, 1928-1929

His Eminence George Alexander McGuire, D.D., M.D., D.C., Patriarch  
of the African Orthodox Church  
Office—580 St. Nicholas Ave., New York City  
The Province of America

His Lordship William Ernest Robertson, D.D., Bishop of the Southern Jurisdiction, 355 N.W. 14th Terrace, Miami, Florida.

His Lordship Arthur Stanley Trotman, D.D., Auxiliary Bishop and Vicar Apostolic in Cuba.

The Ven. D. Egbert Philips, B.D., 29 Hankard St., Sydney, Nova Scotia.

The Ven. R. Daley Sibblis, Cayo Mambi, Oriente, Cuba.

The Ven. Oscar W. Hollinsed, 620 Columbus Ave., Boston, Mass.

The Ven. Robert A. Valentine, 4400 South Parkway, Chicago, Ill.

The Ven. Robert A. Jackson, B.D., 814 Spruce St., Camden, N.J.

The Ven. F. A. Garrett, M. A., 1250 N. 57th Street, Phila., Pa.

The Very Rev. Fr. Edmund Robert Bennett, D.D., 5737 Race St., Phila., Pa.

The Rev. Canon William R. Miller, 453 Putnam Ave., Brooklyn, N.Y.

The Rev. Canon Cyril O. Sheppard, 117 E. 100th St., New York City.

The Rev. Canon George M. G. James, B.Th., M.A., Charlotte, N.C.

The Rev. Fr. Emanuel J. Millington, Key West, Florida.

The Rev. Fr. Horace C. Herod, L.Th., 347 Jefferson Ave., Brooklyn, N. Y.

The Rev. Fr. Gladstone St. Clair Nurse, 707 St Nicholas Ave., New York City.

The Rev., Fr. Wilfred S. Kirnon, 248 West 130th St., New York City.

The Rev. Fr. James O. Greenidge, 119 Kendall St., Boston, Mass.

The Rev. Fr. Joseph A. Ford, 47 W. 129th St., New York City.

The Rev. Fr. Fitzroy H. Nicholls, L.Th., 304 W. 149th St., New York City.

The Rev. Fr. Henry H. Batten, Cambridge, Mass.

The Rev. Fr. William O. Perry, 1985 N. W. 4th Ave., Miami, Florida.

The Rev. Fr. Charles Ignatius Smith, 2215 Wharton St., Phila., Pa.

The Rev. Fr. Fred A. Toote, M.A., 203 West 145th St., New York City.

The Rev. Fr. Ralph Hawkins, 222 E. 100th St., New York City.

The Rev. Fr. E. T. Henry, Boston, Mass.

The Rev. Fr. R. S. Hecayland, 324 Bright St., Indianapolis, Ind.

The Rev. John C. Simons, New York City.

The Rev. Joseph N. Dingwall, 134 Lee St., West Haven, Conn.

The Rev. David E. Ewart, Florida, Camaguey, Cuba.

The Rev. William De Claybrook, D.D., 1121 Crete St. Houston, Texas.

The Rev. William S. Jones, Bluefields, Nicaragua, C. A.

The Rev. Sister Mary Agnes, 256 W. 135th St., New York City.

The Rev. Sister Angelina Theresa, 610 St. Nicholas Ave., New York City.

The Rev. John R. Swift, 1 Herman Street, Boston, Mass.

The Rev. R. G. Robinson, 1250 N. Fraser Street, Phila., Pa.

The Rev. Oliver Welch, 167 Jefferson Ave., Brooklyn, N. Y.

The Rev. Clifton Anthony Butler, Phila., Pa.

The Rev. William J. Cummings, New York City.

The Rev. Bernard A. Mason, New York City.

The Rev. Raveley Murrain, New York City.

The Rev. Sylvester Henry, New York City.

*(Continued at foot of preceding page)*



# The Negro Churchman

*In Tenebris Lumen*



.....  
"Christmas Comes But Once a Year"

By Dr. E. A. Abbott

"Christmas comes but once a year,"  
And it brings with it good cheer;  
Christian, raise your voice and sing  
"Glory to the New-Born King."

"Christmas comes but once a year,"  
The Birthday of Our Savior Dear;  
He came to us from Heaven above,  
Bringing joy, and peace, and love.

"Christmas comes but once a year,"  
Listen to those voices clear  
Chanting in the open air,  
"Christ the Lord to-day is near."

"Christmas comes but once a year,"  
Christ has come, the Heavenly Seer;  
Spread the news along the way,  
"A Savior King is born to-day."

"Christmas comes but once a year,"  
And it brings with it good cheer;  
Let us all rejoice and sing  
Praises to the New-Born King.



.....  
NEW YORK CITY DECEMBER, 1928  
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# The Negro Churchman

In Tenebris Lumen

Published monthly, except SEPTEMBER, by the Consistory in the  
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Archbishop ALEXANDER, Editor and Business Manager

Archdeacon GARRETT, Contributing Editor



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VOL. VI No. 11 NEW YORK, DECEMBER 1928 TEN CENTS

## ET INCARNATUS EST: ET HOMO

### FACTUS EST.

What do we celebrate at Christmas? The fact that God, Who was from all eternity, became Man at a certain definite time in history, and as the Child of Bethlehem, assumed human form, human flesh and human nature,—not the nature of any particular race, class or family, but of humanity, and assumed it not for the brief space of this earthly existence, but for all future time and eternity. “Verbum caro factum est, et habitavit in nobis,” but He retains today the nature which He then assumed, so that our Humanity is enthroned with, and in Him, at the Father’s right hand.

When He became Incarnate nineteen centuries ago He did not cease to be GOD. In His One Person two perfect and distinct natures were united, for He was Perfect God and Perfect Man, the GOD-MAN, both Divine and Human. He was God before His Incarnation, and God Incarnate since, and forever. He assumed our complete humanity becoming bone of our bone and flesh of our flesh, so that at the Great Festival of His Nativity we may joyfully exclaim with mankind everywhere “Unto us a Child is born, unto us a Son is given,”—Son of God and Son of Mary, Emmanuel, God with us.

*Veiled in flesh the Godhead see,  
Hail the Incarnate Deity;  
Pleased as Man with men to dwell,  
Jesus, Our Emmanuel.*

And why was “God in Man made manifest?” To give men a perfect revelation of God; to reconcile us with God; to restore us to the original image of God; to glorify and exalt our manhood.

For this purpose “the Word became flesh and tabernacled in our midst.” Ever since that holy, peaceful night, age after age, and generation after generation has brought at Christmastide its own homage to the Manger. Men, women and children kneel year after year with the shepherds and with the Eastern Magi at the Cradle to worship the Incarnate God in the arms of His Virgin Mother. Once again Christendom brings its tribute to the feet of the Child of Bethlehem. Adeste fideles! Venite in Bethlehem! Venite, adoremus Dominum!



## CONGRATULATIONS

### TO REV. DR. ABBOTT

On behalf of his numerous friends in New York City without regard to religious denomination “The Negro Churchman” offers its congratulations to Rev. E. A. Abbott, D.D., on the efficient manner in which he and Clinton Chapel A. M. E. Zion Church of York, S. C., of which he is the scholarly pastor, entertained the Sixty-Third Annual Session of the South Carolina Conference, Nov. 7 to 11, 1928, which was presided over by the Rt. Rev. E. D. W. Jones, A. M., D.D., Presiding Bishop of the Episcopal District of which South Carolina is a part. This entertainment of an Annual Conference is in itself a huge undertaking for any single congregation and its details require nearly a whole year of preparation. But Dr. Abbott had far greater difficulties to surmount than the usual ones: Clinton Chapel in which the Conference was to be entertained was actually threatened by the Sheriff’s hammer and Dr. Abbott had to hustle to such an extent to save the Church property that he had little time left to eat or sleep. Having



wiped out the debt, Dr. Abbott immediately turned his attention to Conference claims or assessments upon his own charge amounting to about \$200. Then came the raising of sufficient funds for the entertainment of Conference and the perfecting of plans for housing of Bishops, General Officers and other Visitors in addition to the Pastors and Lay Delegates of the Conference. No wonder Bishop Jones gave public and well-merited praise to this indefatigable brother, complimenting him for saving "Zion" in the town of York, and for the sacrificial service rendered by him during his local pastorate. The white newspaper of York, in commenting upon the Conference paid high tribute to Rev. Dr. Abbott's work "for his people and Church". We feel certain that the A. M. E. Zion Church, which has demonstrated in the past that she will note and reward merit in her young ministers, will, in the not distant future, promote Dr. Abbott to a wider sphere of service wherein his many talents may be employed for the benefit of the Connection.



### WORDS OF APPRECIATION

*From a Minister of the A. M. E. Z. Church*

The Rev. Joseph Lewis Butler, Pastor of Warner Memorial A. M. E. Zion Church of Miami, Florida, contributes for our columns the following paragraph:—

Christ is the Light of the World for all Races of men, and the evidence of His Presence and approval is seen at its best in all forward movements having for their purpose "a real fellowshipping" consistent with the deep cravings of those who see His Cross in the experiences of their lives and dare step forth in its wake inspired, and inspiring those who follow in His train. The call of the Prince of Peace is being heard along all lines of Negro endeavor, and it is as much a religious need as a Divine call which brought into life the AFRICAN ORTHODOX CHURCH OF THE WORLD. It was the breaking of the shackles that held bound millions of souls in a condition worse than death, revealing to them a future bright in prospect and resplendent in the glory of God. It is a splendid act to move out from the Palace of Oppression into a Home of our own, even if it is only a "shack". Long live His Eminence George Alexander McGuire to do service for Our Heavenly King and His Chosen People!

### BURNING, BITING CONDEMNATION

*From the Pen of Rev. Dr. Maloney  
(Protestant Episcopal)*

Meddlesome interference in affairs that belong to our race by members of the white race is to be deplored, reprobated, and fought with every ounce of our enlightened endeavor. In no field is interference more meddlesome than in matters of religion, affairs of the soul. White men cannot teach Black people religion. THEY NEVER HAVE AND NEVER CAN. They have tried to force down our guilets some particular FORM, but never have they brought SPIRIT with WORD; DEED with CREED; or WARM LIFE with COLD PHRASES AND FORMULAS. They are too soaked in the feeling of self-superiority (to begin with) to be of any good to us. Damn their "superiority!" For them to express it is for them to condemn themselves in advance. A conscious sense of superiority is the most effective deterrent against doing any good whatever to the supposed inferior.

Religious orders among Negroes that are dominated by white men tell a tale of woeful backwardness. They are hybrid plants that do not seem to thrive. Religious orders among Negroes that are dominated by Negroes flourish with spontaneous luxuriance. White men may put money into the projects of "religion for Negroes", but money is not the essential factor here. "WHERE HEARTS ARE TRUMPS DIAMONDS DO NOT COUNT."

To be sure, there are still left in our midst a few Negroes who hanker after the religious ministrations of white men. They like to get their orders from white lips; their moral directions from white lips; their messages from God through white lips. They represent the "me-too-boss," the "hat-in-hand" variety of Negroes left over from ante-bellum days. They have the "slave" psychology. They are racially dead and their putrefying personalities carry the stench of carrion to the nostrils of thinking men. No white person of consequence respects them;—no one can respect those who do not respect themselves. And no colored person of consequence can stomach them. They are anachronisms, tolerated by whites and Blacks alike just simply because the law says: THOU SHALT NOT KILL; tolerated as idiots, and imbeciles, and cretins are tolerated.

## THE PATRIARCHAL SEE IN AFRICA (?)

*By Reuben S. S. Mukasa Sparta,  
A. O. C. Lay-Reader in Uganda*

Why Roman Catholic Papa in Rome? Why Anglican Primate in Canterbury? Why American Orthodox Catholic Archbishop in America? Why not African Orthodox Catholic Patriarch in Africa?

Although this is the first time I am making use of the columns of our magazine "The Negro Churchman," yet with deepest love, with full consciousness of Race,—BLACK, I approach in a strong and bold-hearted manner the Patriarch Archbishops, Archdeacons, Priests, and others of the Clergy and Laity of the African Orthodox Church.

It is my long desire to write frankly concerning the question raised in this article. As you all know intelligently and by scientific understanding, everything must be in its place. It is not peculiar. It is not a new conscience. It is not a novel aspiration. But it is real and true that while we have examples before us, very good examples, we should in our turn follow them. To my knowledge if every Church has its Patriarch where they unanimously want him to dwell, I think I am not wrong nor am I mistaken to say that OUR PATRIARCH of the African Orthodox Church should dwell and reside in AFRICA.

There are many good, healthy, splendid places in this Continent fit for any dweller. And, as a scientist once said, "The PARADISE is within AFRICA, especially in UGANDA". So, if there be some fear as to which is the best, healthiest place where we may build a palace for our Patriarch, think of Uganda first which is the central country in Africa, which is the central continent of the world. Uganda is truly "a land flowing with milk and honey".

I appeal to my brethren to discuss this subject at all their meetings and synods. Africa, on the whole, is the center of the African Orthodox Church in general, and should therefore be the residence of the Patriarch and the seat of the Metropolitan-Cathedral. I regret that I cannot impress this subject more fully upon my readers as my poor English limits me. But I believe that some other writer will take up this very important matter and thus help me to deal with it as a whole.

### NEWS ITEMS

The Rt. Rev. William Ernest, D.D., desires that before answering appeals for aid made by

any person in Florida, interested parties first communicate with him. Great caution should be exercised in this particular and it is to be hoped that this warning will be heeded.

The Rev. Royal S. Hoagland has been appointed Archdeacon of Indiana and parts adjacent. When the work has been strengthened in Indianapolis opportunity will be sought for its extension to other strategic points.

The Patriarch visited S. Paul's, New Haven, on Sunday, Oct. 28th, sung Mass, and at Vespers preached a Sermon to the local Mechanic's Lodge who were observing their Tenth Anniversary. During the afternoon he was the house guest of Rev. J. N. Dingwall, Vicar, in his beautiful home in West Haven.

The Rev. John C. Simons having resigned his position as Curate in S. Joseph Church, N. Y. C., has been appointed Chaplain to the Patriarch, assisting him chiefly in parochial duties in the Church of the Good Shepherd, and generally in pastoral visits to the afflicted and sick, both in their homes and hospitals.

On Nov. 5, 1928, Edwin Ernest Thomas, a communicant of S. Anthony's Church, N. Y. C., was admitted a Candidate for Priest Orders, and on Nov. 30, Louis LaMothe, Layreader and communicant of Good Shepherd, N. Y. C., was similarly admitted. Both are Juniors in the Endich Seminary.

Out of town Priests who recently visited the Patriarch's office and residence were the Rev. Fr. James Greenidge, of S. James' Church, Boston, and the Rev. Fr. H. H. Batten, of S. Luke's Church, Cambridge. The latter gave a detailed account of his struggles to secure the first church edifice in Massachusetts for the A. O. C. The edifice was formerly used by a white Protestant Episcopal congregation. Congratulations to Rev. Fr. Batten and his fellow-workers in S. Luke's.

His Eminence the Patriarch, during his four days' visit to the Church of S. John the Divine, Indianapolis, was entertained at the comfortable home of Mr. and Mrs. Elwood Knox, 440 Bright Street in such a manner that he did not feel himself a stranger. Both Dr. Theo. Kakaza, and Rev. Dr. Maloney gave unstintingly of their time and service to assist Archdeacon Hoagland in caring for His Eminence, who, unable to send individual letters, takes this opportunity to say to these and many others, "THANK YOU".

### CHURCH OF THE GOOD SHEPHERD, N. Y. C.

Bishop William Ernest remained among our members for about six weeks and officiated for us many times, especially during the absence of

our Patriarch in Indianapolis and New Haven. During the month of November the Ninth Anniversary of the Church of the Good Shepherd was observed, the Patriarch being assisted by His Lordship William Ernest. The Harvest Thanksgiving Festival was observed on Nov. 26. In addition to the two great Services of the day at both of which His Eminence preached suitable sermons a Program was rendered in the afternoon at which we were favored with the presence of Rev. Fr. Hawkins, Rev. Fr. Miller, and Rev. Fr. Bennett, each of whom made an address. There was a goodly delegation from S. George's Church. The most attractive feature of this afternoon program was a "Contest of Countries" in which representatives of various countries entered to the playing of their respective National Anthems and wearing costumes displaying their national colors. The Contest was won by England, represented by Mrs. C. Galloway, under whose auspices the affair was given. Germany, represented by Mrs. S. Simmons, was a close second.

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### S. GEORGE'S CHURCH, N. Y. C.

On the upper East Side of Harlem S. George's Church, under the leadership of Rev. Fr. Ralph Hawkins, is carrying everything before it. On Nov. 18th, they celebrated their Annual Harvest Thanksgiving in great style. The Chapel was beautifully decorated with the bountiful produce of the earth. The Patriarch preached at night from the text "Honor the Lord with thy substance". The choir did good work with Professor Swanson as Director and Mr. Simmons as Organist. The attendance was excellent all day, and at the afternoon exercises there was not even standing room. Between the afternoon exercises and the Vesper Service the Patriarch was Honor Guest at the apartment of Mr. and Mrs. James who served dinner to His Eminence, Rev. Fr. Hawkins, and other officers and guests. On the following evening a Sale of Fruits and Vegetables was held after which the Rector with a Committee visited the Patriarch's residence and left a special Basket for him and Lady McGuire.

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### S. SIMON SECURES NEW CHAPEL

(Contributed)

Sunday, November 4th, the Service of Dedication was held in the new chapel of S. Simon the Cyrenian, Brooklyn, N. Y. The new location is 425 Gates Avenue, where a beautiful chapel seating 100 persons has been arranged by the

Priest, Officers and members of the congregation. At this service the Very Rev. Dean Bennett of Philadelphia was present. At the request of Canon Miller he dedicated the Chapel and blessed the numerous gifts presented by the members.

New Candelabras, Censer and boat, Altar Missal stand, Sanctus chimes, Prayer and Hymns A. & M., Holy Water Pot and Sprinklers were blessed, as well as the New Altar, Pulpit and Sanctuary. A new Altar lace Frontal was presented by Mrs. Thomas. The sermon by Canon Miller dealt with the history of the work. A large congregation enjoyed the services and sermon.

This location has attracted a large number of new persons to the services and a fine Church school has been gathered. The Young People's Club has been revived. Their recent entertainment cleared a neat sum and a new piano has been purchased.

The Confirmation class is now meeting regularly in anticipation of the visit of the Patriarch which will be on the Third Sunday in Advent. Services are being held regularly at 7:30 Low Mass, 11 a.m. High Mass and Sermon, 12:30 Church School, 8 p.m. Vespers and Sermon. On Wednesday nights Vespers and Address to Confirmation class at 8 pm.

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### THE ARCHDEACONRY OF PHILADELPHIA

(Contributed)

A new work has been inaugurated in S. Philadelphia, under the patronage of S. Basil, with the Rev. Chas. Ignatius Smith as Rector, his assistant being the Rev. Clifton Anthony Butler, Subdeacon, formerly of the staff of Corpus Christi Church. The work is making rapid strides, and it is expected that before very long it will be necessary to move the congregation to larger quarters. Rev. Mr. Butler is also doing a splendid work as Superintendent of our Church School, known as the Congregation of S. Paul the Apostle, located for the present at Fifth St. and Snyder Ave., South-East Philadelphia. There is a large colored population in both of these sections of our great City, and the opportunity for development of the work is unlimited.

Mr. Lloyd Russell, Thurifer of Corpus Christi Church, was married to Miss Rosetta Talley, on Tuesday, November 20th, at 10 A.M., at the Church of Corpus Christi. Archdeacon Garrett performed the ceremony, and sang a Nuptial Mass in the presence of a large congregation



which more than taxed the seating capacity of our little Chapel. It was a service never to be forgotten, and there were many visitors present from all parts of the City.

On Sunday, December 23rd, at 11 A.M., Bishop Tyarks will advance to the Priesthood two white men, the service to take place at the Church of Corpus Christi; and on Sunday, January 13th, His Eminence, the Patriarch, will visit us, and ordain the Rev. Clifton Anthony Butler and the Rev. Richard G. Robinson to the Diaconate.

New Yorkers and other visitors to the City for the holidays, will be glad to know that they can worship in the Orthodox Faith here in the City of Brotherly Love on Christmas Day. There will be three Masses at Corpus Christi, beginning with Solemn High Mass at midnight, this being followed by Low Masses at 7 A.M. and 9:15 A.M. The Archdeacon will be the Celebrant at the Midnight Mass, and the Rev. Father Moyer will say his first Mass at 9:15 A.M.

We record with sorrow the death of the late Andrew J. Garrett, the father of Archdeacon Garrett, on Saturday, November 24th, after an illness of nearly three months. May his soul, through the mercy of God rest in peace.

Preparations are already under way for the entertainment of the next General Synod, and it is hoped that this will be one of the finest Synods in the history of the African Orthodox Church. At any rate the folks here in Philadelphia are working to that end.

Plans are also being laid for a building fund, as the Church of Corpus Christi is fast outgrowing its present quarters.

Father Bennett has retired as Dean of Holy Cross Seminary, having been succeeded in that position by the Ven. Archdeacon F. A. Garrett. All of us miss Fr. Bennett very much, and wish him much success in his new field of endeavor.

A wonderful musical program is being arranged for the Christmas services, and a large congregation is expected to attend.

Miss Elizabeth Bennett has resigned as organist of Corpus Christi Church, her place having been filled by the appointment of Mrs. Mary Enid Trotman. Miss Bennett was very faithful and will be greatly missed. Mrs. Trotman, however, makes a very earnest and capable successor.

All of the guilds are at work and doing their part in trying to put over the program for 1929.

### S. BASIL

The Rev. Charles Ignatius Smith, rector of S. Basil's Church, South Philadelphia has pre-

pared the following brief sketch of their Patron Saint for our readers:—

S. Basil the Great, distinguished Doctor and Theologian of the Eastern Church, was born at Caesarea about A. D. 330 and died about A. D. 379. He was the founder of Eastern monasticism. He received a most thorough education, after which he became closely identified with the social life of Caesarea, but soon directed his efforts to religious work. For a number of years he subjected himself to severest self denials which gave him a wide reputation among the leaders of the Church. He was ordained priest A. D. 364, and later promoted to the Bishopric of Caesarea and Cappadocia. He was noted for his great courage and strict adherence to the Orthodox Faith. This caused him to engage in several theological controversies. He possessed superb literary ability and wrote many letters and works of a theological nature which have been translated into English in "The Nicene and Post-Nicene Fathers". The Liturgy of S. Basil is used in Eastern Orthodox Churches on special occasions.

### S. PETER'S CHURCH, MIAMI, FLORIDA

*Rev. Fr. Wm. O. Perry, Priest in Charge*

*Stafford G. Dames, Reporter*

The Confirmation Service held by the Rt. Rev. Wm. Ernest D.D., Bishop of the Southern Jurisdiction, prior to his leaving for Synod, was very impressive and well attended. On the second Sunday in September the Ministerial Alliance met at our Church to rally on behalf of S. Michael and All Angels' Church of Liberty City. The sum of \$45.00 was raised for the Church and a further sum of \$12.05 for its devoted Priest Father Perry.

Under the auspices of the Community Choir a Benefit Concert was given in our Church in aid of the storm sufferers. The sum of \$21.00 was raised which was turned over to the Ministerial Alliance for the purpose. All Churches in the Community took part in the Concert. The Community Choir also rendered a Program for the Colored Ministerial Alliance, in aid of the Christian Hospital, at Trinity Wesleyan Methodist Church. Our Choir rendered several Selections at this Concert. The sum of \$12.02 was raised for the Hospital.

The citizens of Miami held two mass meetings for the purpose of devising ways and means to take care of the Christian Hospital. One meeting was held at Ebenezer M. E. Church and the other at Bethel A. M. E. Church. The Choir of our Church rendered music at each meeting.

## 6 THE NEGRO CHURCHMAN

A "Good Will" tour of the city has been planned by our choir. The first stop was made at S. John's B. Y. P. U., the Church being packed to capacity, and the entire program being rendered in song. The audience was overwhelmingly surprised by the manner in which our Choir was trained. The next stop was at the League Service of Ebenezer M. E. Church, Nov. 18th.

Our Rally came off on Monday, November, 26th, with Mrs. Fairclough as Captain of the Red Rose Army and Miss Doris McPhee as the Captain of the White Rose Army. The Ministerial Alliance met in our Church on Sunday, Nov. 25 for their Rally.

The Church of S. Michael's at Liberty City is doing splendid work. Too much credit cannot be given to our faithful Lay Reader, Mr. Joseph Anderson for his untiring service and devotion to the work during the absence of the Bishop at Synod. Neither can we say too much concerning the activity of Rev. Fr. Perry who kept the home fires burning in Miami during the same period. His loyalty and love for the cause of the A. O. C. cannot be over-estimated. He has stimulated local interest in "The Negro Churchman" and from this issue will circulate 100 copies of our Champion periodical every month in Miami. Is there another Priest anywhere who is doing likewise? If so, let it be made known in these columns.

Each member of our choir deserves credit for service rendered to the Church and Her Cause. We are working hard preparing special music for Christmas. We solicit the prayers of the Faithful for continued success, not only in Florida, but elsewhere in the United States, Canada, Cuba, Nicaragua, and Motherland Africa. Let us hold high the torch of Negro Leadership and endow posterity with ecclesiastical freedom within the One Holy Catholic and Apostolic Church.

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### THE PATRIARCH VISITS INDIANAPOLIS

(Contributed)

The history of the organization of the Church of S. John the Divine was related in these columns in the last issue.

Thirty former members of the Episcopal Church who had decided that they had enough of the present conditions existing in that body, came to the conclusion of casting their lot with the African Orthodox Church.

An immediate contact with the Church being

desired by the entire group the Patriarch was asked to come and take into the fold of the A. O. C. these members, and he readily consented to come to our city setting October 20, 21 and 22 as the dates of his visit.

His Eminence reached Indianapolis on Oct. 20th (Saturday) in the afternoon, and was met at the station by a representative delegation of the members of S. John the Divine, their Priest, and friends. We warmed up to the man even at this first meeting due to his democratic bearing.

Saturday night, as previously scheduled, the Archbishop conferred the minor orders of the Holy Catholic Church on the rector at the latter's home, a few of the members of S. John being present.

Sunday morning, October 21st, at the parish hall of S. Bridget's Roman Catholic Church, a Pontifical Mass and Ordination service was held, attended by a large congregation. The service was very impressive and the sermon delivered by His Eminence was one of the best we have heard in these parts.

Sunday afternoon a large and representative gathering of Indianapolis elite met the Archbishop at an informal reception at the home of Mr. and Mrs. Elwood Knox, 440 Bright Street. We found the Bishop highly entertaining. As a clergyman he drew the interest of the preachers of the city; as a physician, the doctors of the city found a ready conversationalist along medical lines, and as a teacher, the city school-teachers found much to help them with their problems. Thus he seemed to interest men and women along all lines of endeavor.

On Sunday night we again met at St. Bridget's Hall where Confirmation and Vespers were held. When the Bishop preached in the morning we thought we had heard his best, but his Vesper sermon certainly sent us "on our way rejoicing".

At a mass meeting held on Monday night at Bethel A.M.E. Church, the Archbishop again held his audience spell bound, speaking for fully two hours, depicting the history of African Methodism and Colored Episcopalianism, showing how the two were offshoots of the same

movement, and yet one, by following steps that led to racial ecclesiastical independence, has become a mighty power and force in religion, whilst the other, under alien domination, has made but little progress. He urged upon the men and women who like to worship their God before an altar to break away from the fetters of prejudice, segregation and ostracism and cast their lot with the Church of their own race.

We are looking forward here in Indianapolis to His Eminence's return next Lent, for he certainly made our hearts burn within us as he walked and talked with us. Those who were confirmed on Oct. 21, were: Victoria Knox, Rachel Hoagland, Charles Anderson, Maris Anderson, Willa Thomas, Emily Clayton, Dollie Price, Susie Price, Jesse Wilson, Mary Hooper, Theodore Kakaza, William Fielding, Stephen Young, William Clay, Lois Du Valle,—Hoagland. Almost an equal number received the Sacred Chrism.

## THE SIN OF JEALOUSY

*Sermonette by Ven. F. A. Garrett, M. A.*

We have all read the story of Haman, the favorite minister of King Ahasuerus, who was led by his jealousy to plot against the lives of the Jewish people, simply because in his pride he could not suffer the thought that Mordecai, the Jew, did not bow down and honor him as the rest. The fact that he had been made chief prince in the kingdom mattered nothing, as long as he imagined that there was one soul who thought too much of himself to cringe to him; and so he said: "Though I have all things, yet all this availeth me nothing, so long as I see Mordecai, the Jew, sitting at the king's gate."

What was the spirit of Cain, the first murderer, who went sad and with downcast face, because God had bestowed some special favor upon his brother? It was jealousy. Why did King Saul attempt the life of David? Was it not jealousy? Moreover, the dreadful punishment all of these met show how deeply they sinned. The very name of Cain has come down to us laden with everlasting reproach.

## Jealousy a Deadly Sin

Jealousy is a deadly sin which exists amongst all classes of individuals, without regard to social standing. I have even known ministers of the Gospel, who were jealous of each other's success. I have known men who stood high in the profession, making themselves ridiculous in the public eye, because of their jealous attitude towards one another. The good chances of a rival, or the news of another's good fortune is the occasion of the entrance into their hearts of this deadly viper.

## Jealousy, One of the Sins of Society

How often on the occasion of a marriage does one hear such remarks as these: "I cannot think what she could possibly see in him," or "I think he might have waited, he could have done so much better." Or, some one has been mentioned as a fit person for a certain office in the club, or the Church for that matter, and at once jealousy whispers to the heart, "You are far more capable than he." "Yes," he answers to himself. "I am much better fitted for the position in every way. I might as well place my interest in other channels where it will be appreciated." So I withdraw my membership from the particular organization and join another.

## Jealous of Another's Property

A young woman spends her last dollar on a new dress and hat, for the express purpose of showing them off before the congregation of her parish Church, and she has no difficulty in accomplishing this purpose. The choir cannot sing for looking at her, the congregation cannot pray. After the service is over she is the universal topic of conversation, but on the next Sunday it is different. She had thought to repeat the sensation; but alas, there is another young woman across the aisle who has gone her one better. Today all eyes are on the other girl. What a wonderful hat! What a stunning tailored creation! Prayer is impossible; praise out of question. When the choir sings, it sings the praise of the girl across the aisle. Well, next Sunday she will go her one better! And such is jealousy!

Can you imagine a more deadly sin than jealousy? Is not jealousy a frequent cause of separation between husbands and wives? Does not jealousy often lead to intense hatred, and eventually, perhaps, to murder? It is, therefore, our duty as Christians to avoid this dreadful vice, as we would the approach of a serpent, for the effect of jealousy upon our souls are even more deadly than any possible wounds the serpent might inflict on our bodies.

## THE AFRICAN ORTHODOX CHURCH

(A) By Theodore Kakaza, M.D.

Richard Allen blazed the trail, when in the city of Philadelphia, over a century ago, he re-



fused to be segregated in God's house, but set out with a few followers and founded what has come to be the largest and richest Negro Church organization in the world, the African Methodist Episcopal Church.

The African Orthodox Church, though somewhat belated in action, has been actuated by the same motives that seized the rebellious spirit of Allen, who in "crossing the Rubicon found peace."

The African Orthodox, appealing to Negroes who like and want to worship their God before the altar, points the way to a church that sets no boundaries to her clergy; a church where young Negroes aspiring for ecclesiastical honors can reach the highest offices within the gift of the church. No color bar here, no previous condition limitations, but the way to duty and service is the way to glory and my God! What an opportunity for spiritual glory, Africa's millions are crying for a racial apostolic church.

We are living in an age in which racial leadership is gradually and steadily being demanded and recognized; and as we clamor for Negro leadership in things material, so we clamor for Negro leadership in things spiritual. We want to own our industrial institutions and we also want to own our churches. Negro organizations with alien leadership are being looked upon with a dubious spirit. If white bishops are to lead white congregations, then Negro bishops must lead Negro congregations.

Bishop McGuire is vested with an indisputable episcopate, as valid as any that lies on the heads of the protestant episcopal bishops. There are no clouds hanging over his apostolic succession, tracing his episcopacy through Archbishop Vilate, late of the American Catholic Church, who consecrated Bishop McGuire, then to Archbishop Alvarez of Ceylon then Paul Athanasius, then Ignatius Peter III Patriarch of Antioch and the East (1872) we can with an unbroken link carry it back to the Apostle Peter himself, the bishop of Antioch. Not only is Bishop McGuire's episcopate on solid ground, but the Church over which he is primate joins hands with the Eastern Orthodox churches of Syria, Russia and even Abyssinia, who have remained free of those reforms that becloud the Apostolic succession of some of the western churches.

The African Orthodox Church was founded in 1921, though the movement itself can be traced two years earlier; it has two bishops besides the primate in America, viz:—Rt. Rev. William Ernest Robertson, bishop of the Southern jurisdiction, Rt. Rev. Arthur Stanley Trotman, D.D., bishop and vicar Apostolic in Cuba, then there is in Africa, his Grace Daniel William Alexander, D.D., Archbishop and primate of South Africa. There are over 70 clergy and some 50 or more congregations, scattered throughout the United States, Cuba, Santo Domingo, Canada and South Africa.



(B) By Rev. Dr. A. H. Maloney,  
(Protestant Episcopal)

The African Orthodox church represents in the field of religious organization the spirit of racial self-sufficiency, self-respect, and autonomy which is rampant throughout the civilized world to-day. It voices the sentiment that no people can govern a given people better than that very people; that rule from outside can at best be a benevolent despotism and a reminder of the subject's general inferiority to the governing group. Negroes today are getting tired of all that nonsense and are saying, in effect, "what others have done we can do and by the grace of God we shall do." It lays claims to a ministry holding valid orders and a genius which comprizes the entire deposit of the faith. It is enjoying a phenomenal objective growth, numbering flourishing congregations extending from Canada on through the south in the United States in to Florida and down into Central and South America, Cuba, Porto-Rico, and nearly all the West Indian islands in the western world. In South Africa it has a great province with its own Metropolitan and Bishop who is a native African. And another province is now in process of establishment in Uganda and the Kenya district. The Primate and Archbishop of the entire African Orthodox Communion is THE MOST REV. ALEXANDER MCGUIRE, WHO, for years was a priest and arch-deacon in the Protestant Episcopal church and a priest and rector in the Church of England in Antigua. Archbishop McGuire is a theologian and canonist, a Doctor of Medicine, a liturgical authority and one of the greatest preachers alive regardless of creed or color.

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The Rev. Erskine Duba, S. James the Less, Valkrantz, Transvaal.

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The Rev. Sylvester Henry, New York City.

(Continued at foot of preceding page)



# The Negro Churchman

*In Tenebris Lumen*



## My Part

BY SALLY NEILL ROACH

I do not know  
What God has planned to come to me today;  
I only know  
That He has promised me to be my stay;  
And that His hand has mapped out all the way  
That I must go

I do not know  
The burden ere the night that I must bear.  
'Tis better so;  
Lest I should faint to see it waiting there.  
I know He bids me cast on Him my care,  
His love to show

I do not know  
The road o'er which my feet must run the race  
But I do know  
Though rough it be, though steep in many a  
place,  
That He has said, "Sufficient is my grace,"  
As on I go.

NEW YORK CITY JANUARY, 1929

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# The Negro Churchman

In Tenebris Lumen

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Archbishop ALEXANDER, Editor and Business Manager

Archdeacon GARRETT, Contributing Editor



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VOL. VII No. 1 NEW YORK, JANUARY 1929 TEN CENTS

### DOES THE EPISCOPAL CHURCH CARE?

Does the Protestant Episcopal Church really care to have large accessions of Negroes into her membership? No! Is the Episcopal Church really endeavoring to win the confidence of Negroes and to attract large numbers of them into her fold? No! "The answer is clear and not uncertain." Has the P. E. Church faith in Negro leadership? No! And since there is no faith in Negro leadership, should not the feeble effort of the P. E. Church among Negroes during the last century and over be ABANDONED? These questions are not our own. They emanate from Rev. Dr. Bragg, a Negro Episcopal clergyman who has fought a valiant but losing fight against injustice, prejudice and discrimination, and for whose tenacity of purpose, and whose hope in a "lost cause" we have great admiration. Like Cap. Carey of the ill-fated "Vestris," he will go down with the ship. Here is a letter which appeared on December 15, 1928 from the pen of our colleague of by-gone years:—

To the Editor of The Living Church:

Does the Church really care? Does she really desire large increase from the Negro race? How can she best win the confidence of, and attract large numbers of the Negro to her fold? The answer is clear, and not uncertain. If she has no faith in the Negro, then abandon the work. If she has faith: "he is of age; ask him: he shall speak for himself." This is the solution. He must operate himself, and not be operated upon.

The Bishop of Tennessee declared, many years ago: "Our Lord's first act in restoring a sinner was to awaken his self-respect. He appealed to the manhood that was in him. He

laid his hand upon the leper. He reminded the poor forsaken creature that he was a Man. So, if the Church wishes to elevate the Negro, she must begin by treating him as a man, and not as an infant. Responsibility creates power. There are hundreds of Negroes today who are exhibiting the qualities of leadership among their people, because they have been given authority."

This, then, is "the open door" for the Church which no man can shut. It seems to be the will of God that the Church must enter here before large victories elsewhere. "Except your youngest brother come down with you, ye shall see my face no more."

(Rev.) GEORGE F. BRAGG, JR.  
Baltimore, Md.

The Bishop of Tennessee declared truly, "if the Church wishes to elevate the Negro, she must begin by treating him as a man and not as an infant."

"Responsibility creates power. There are hundreds of Negroes today who are exhibiting the qualities of leadership among their people, because they have been given authority." But the P. E. Church having failed to make use of Negro leadership by giving Negroes the "authority" indicated and requested by their group, some of us have organized for the purpose of saving Negro Churchmen from being lost to Protestantism of the worse type by establishing for them a branch of the Holy Catholic Church (a real part of the real whole) known as The African Orthodox Church. "Does the (A. O.) Church really care? Does she really desire large increase from the Negro Race? Is she seeking the confidence of, and attracting numbers of Negroes to her fold?" Yes. YES!

Rev. Dr. Bragg admits that there is race-prejudice in the Protestant Episcopal



Church, but believes that it will be "conquered within the Church." We have no fault to find with him and others whose purpose is to "valiantly fight for perfect equality in the one Church." The MILLENIUM will dawn before Negroes enjoy "perfect equality in the one (P. E.) Church." That is why WE said "farewell" to this religious body so saturated with race-prejudice. Dr. Bragg knows this, for in November 1927, he wrote in his monthly periodical:—

"The existence of the African Orthodox Church is due to the failure of the Church to supply Missionary Districts as a means of escape, during the transition period, from the manifestations of "race-prejudice." However, "race-prejudice" will be conquered within the Church. God is able to give us the victory within the one fold if we quit ourselves like men, and valiantly fight for perfect equality in the one Church. We must not run away, but fight like men. The thing is true though the time appointed be long. With increasing education and culture, we shall stand in our places and see the death of race prejudice. If God has given black men love, intelligence, and courage, such gifts are to be used in bringing about in the Church the accepted situation where all are "one in divine equality." No nobler object could command the love and devotion of black Churchmen."

While our beloved Brother Bragg continues to plead with the white man to practice Catholic ideals and to bring about "the accepted situation where all are ONE IN EQUALITY" we have chosen that good part which cannot be taken from us. If other people will not place Negroes as religious leaders of our own kin, then Negroes must assume that leadership themselves. Richard Allen and James Varick as Methodists saw this over a century ago, hence the great Bethel and Zion Methodist Churches. If Dr. Bragg were not (like this Editor) advanced in years, our prayer for him would be "Lord open the eyes of the young man that he may see." But "Ephraim is joined to his idols," and must be let alone. It was a "sly dig" which the good Dr. Bragg gave us in his issue of December 1928, as follows:

"In recent years a certain ecclesiastical organization has come into being for the express purpose of drawing off Colored Churchmen from their allegiance to the Church because of the difficulties in the way of attaining perfect equality in the one Church. But Colored Churchmen will do nothing of the kind. As long as God raises up men like

George H. Kinsolving, to fight for the right, and solemnly charge us "never surrender our rights, but continue to agitate the matter until we obtain justice and fair-play," just so long will we stand at our posts and patiently anticipate the victory of God."

White Episcopalians have already charged us with drawing away Negroes from their Church, although by their own attitude since Emancipation, they themselves have driven thousands and thousands of their Negro membership into purely racial Protestant bodies. Now comes one of our own Race who repeats the charge, while the "express purpose" of the African Orthodox Church is NOT to draw Colored Churchmen from allegiance to the P. E. Church, but to save them for the Holy Catholic Church.

When the Rev. Dr. Bragg asserts that "Colored Churchmen will do nothing of the kind," meaning that they will not be drawn into the A. O. C., he loses sight of the fact that fully 95 per cent of our laity have come from the Anglican Communion, 3 per cent from the Roman, and 2 per cent from other sources. And, almost without exception, our Bishops and Clergy were all "raised" on the Book of Common Prayer! The Protestant Episcopal Church has spent millions of dollars on her "Work among Negroes," and yet today "Colored Churchmen" number less than 40,000 communicants, after a century and more of such expensive "work." If the African Orthodox Church had a treasury from which she could expend annually 5 per cent of what the P. E. Church appropriates to "work among Negroes" we would show Dr. Bragg how eagerly the Colored Clergy and their people would flock into the A. O. C. If we could offer \$50 per month to aid in their support, many Negro Clergymen of the P. E. Church would withdraw their allegiance from that alien body and enter the Church which God has graciously planted among their own Race. Scarcely a month passes without letters from Episcopal Clergymen asking us for work. We quote from the last received a few days before Christmas:—

"Right Rev. Father in God,—I have been thinking of the African Orthodox Church for some long time. I have been a priest for over—years, and have given successful service. . . . I would like to know if you have anything to offer at present, or in the near future. This is my vision,—I do believe the African Orthodox Church will eventually absorb the Colored People of the Episcopal Church."

We think this young priest sees a vision of the future while other men are dreaming dreams of the past. He sees "Colored Churchmen" ABSORBED by the African Orthodox Church, while the older priest, lacking in FORESIGHT, emphatically and authoritatively asserts "Colored Churchmen will do nothing of the kind."

No, this "ecclesiastical organization has (NOT) come into being for the express purpose of drawing off Colored Churchmen from their allegiance to the (P. E.) Church," but rather for the purpose of providing an "Ark of Safety" wherein their manhood is respected and their Catholic heritage maintained when forced by humiliating circumstances to quit the P. E. Church. In referring to us, another Colored P. E. clergyman describes the African Orthodox Church as an "agency organized against us" gleefully seizing upon and twisting the "suggestions" of Rev. Dr. Lay "to suit themselves," and then proceeds to tell Episcopalians what should be done "especially in the face of the strengthened opposition that we have." You are WRONG, brother! The A. O. C. is not "organized against" anybody, nor is she offering "strengthened opposition" to anybody. The African Orthodox Church cares for and desires the Negro. Does the P. E. Church really care? Does She really desire him? NO! NO!! NO!!!

## MORE NEGRO EPISCOPALIANS COME

The Right Reverend William Ernest, Bishop of the Southern Jurisdiction of the African Orthodox Church in the American Province, on returning to his headquarters in Miami, Florida, on December 12, 1928, after an Episcopal visit to his congregation in Key West found a letter from West Palm Beach urgently requesting him to visit that city on Sunday, December 16th for the purpose of receiving about 17 men with members of their families into the African Orthodox Church. These men, members of the Protestant Episcopal Church, expressed themselves as ready, able and willing to support a work under Negro leadership, if the Bishop would come to begin it. Accordingly, he made the visit, and on December 17th he wrote to the Archbishop thus:—

"Yesterday, December 16th., was a glorious day. We started the Church of S. Simon the Cyrenian, African Orthodox, in West Palm Beach, hitherto an Episcopalian stronghold, and enrolled 35 persons as the first fruits. An earnestness was manifested

which gives much encouragement for future prosperity."

To Mr. N. T. Dean who was one of the founders of the S. Peter's A. O. C. in Miami, must be given the credit for sowing the seed. The real work was done, however, by Mr. Reginald Rolle, who was formerly an Episcopalian Layreader. He is left in charge of the services at present.

## ENDORSES THE AFRICAN ORTHODOX CHURCH

To the Editor of The Negro Churchman:

I am an outsider, and never have been connected with any Church. However, I wish to give my whole-hearted endorsement to the African Orthodox Church. What I like best about it is the fact that it was founded without malice or hate, yet at the same time, it took a firm stand for racial rights and privileges. The African Orthodox is the first Church that has come forth for racial equality, while one or two other independent religious bodies of our own Race have not only compromised with race prejudice but have openly received money from an organization which antagonizes Negroes, thus selling out the Race by wholesale.

Your Church, the African Orthodox, has filled a long felt want. I like also its uniform service with its High Mass every Sunday. You are bound to succeed after your Church becomes better known when it will draw from all denominations, especially the intelligent class which has grown tired of shouting, yelling, and singing of so-called "spirituals." You will soon compel both the Episcopalians and Roman Catholics to let down their bars. You already have many Roman Catholics as lay members in the African Orthodox Church, only they don't mention this fact. They enter under the name of Episcopalians, of course, this is their business. Don't be surprised, Mr. Editor, to see in the near future a number of Italians come knocking at the door for admittance. Keep going just as you are: you are on the right track, and are bound to succeed.

Signed:—FRANK ST. CLAIRE

4433 Prairie Ave., (Apt. 3)  
Chicago, Ill.

## IS TITLE "AFRICAN" ORTHODOX CORRECT?

By the Ven. F. A. Garrett, M. A.

One might as well ask the question: "Is the title African Methodist Episcopal correct?" In reply, I can imagine our Metho-

dist brethren saying, "Whatever you may think of our official designation, the fact remains that this title 'African Methodist Episcopal' has stood the pragmatic test." In other words, "it works!" Nor have the greatest minds of African Methodism been able to find a better name for their Church. Why not, then, "African Orthodox?"

Well, someone answers, "It is not Catholic?" By which they mean that it is exclusive rather than inclusive. A Church which is for Africans or people of African descent, they say, cannot possibly claim to be "the" Catholic Church. Now, as a matter of fact, the African Orthodox Church does not claim to be "the" Catholic Church, but simply a part of the Catholic Church.

Let me give you an illustration. We have the Russian Orthodox Church, for example; and again, the Greek Orthodox Church; and still again, the Syrian Orthodox Church; and none of these Churches claims to be the whole Catholic Church of Christ, but simply a part of the one great organization or organism founded by our Blessed Lord. The Greek Orthodox Church is the Church for Greek Catholics, the Russian Orthodox Church for Russian Catholics, the Syrian Orthodox Church for Syrian Catholics and the African Orthodox Church for Colored Catholics, and no one of these Churches claims to be anything else than what its particular title implies. The plain fact is that a Greek Catholic would not feel at home in the African Orthodox Church any more than a member of the African Orthodox Church would feel at home in a Greek Orthodox parish. Yet the African Orthodox Churchman is just as much a member of the Catholic Church as a Greek Orthodox Churchman is.

Any particular National or Racial Church which claims to be the whole Catholic Church of Jesus Christ is, therefore, by their own official designation mistaken. To quote St. Augustine, "Where the Bishop is, there is the Catholic Church."

The title, therefore, which is inclusive is the word "Orthodox," and not "African" or "Greek" or "Russian" or "Syrian." Thus, the very fact that we include the word "Orthodox" in the official title of our particular ecclesiastical organization establishes the unity of our faith with that of the rest of Orthodox Christendom, while the word "African" but signifies that we are worshiping under our own vine and fig tree; and that, for any thinking man or woman should be enough.

The Greek Orthodox Church is for Greeks or people of Greek descent; the Russian Orthodox Church is for Russians and people of Russian descent; the Syrian Orthodox Church is for Syrians and people of Syrian descent; and the natural home of Colored people who have learned to value the Catholic faith is the African Orthodox Church of the world.

### THE PATRIARCHAL SEE IN AFRICA(?)

By Ven. R. A. Valentine

The article on page 3 of the Negro Churchman for December 1928 is interesting. Our dearly beloved brother in Uganda is asking "Why not African Orthodox Catholic Patriarch in Africa?" It seems to me that such a query addressed to his bishop, the Archbishop of South Africa, would receive a proper reply.

As I see it, our Patriarch is residing in America, because the Negroes who had the vision and who humbled themselves in order to found the African Orthodox Church are living in America. And because of their greater interest in and true love for their creation, they desire that our Patriarch reside in a country which they know. Should the time come for us to return to Africa we will very gladly remember to investigate Uganda, the land which is said to be "flowing with milk and honey." In the meantime we should hope that the ambitions of our dear brother will be tempered with patience.

### S. PAUL'S CHURCH New Haven, Connecticut New Property Secured

On January 4, 1929, the Trustees of S. Paul's African Orthodox Church took title to an excellent piece of property on Goffe Street in New Haven in one of the best neighborhoods of the city. The lot is 30 feet in width and 120 feet in depth. There is at present a building upon the same bringing in rental as a residence, and which can be easily remodeled to make a very attractive chapel. For this brilliant achievement credit must be given to the Reverend Joseph Nathaniel Dingwall, our efficient, cultured and loyal clergyman in New Haven for the past two years. In close cooperation with him are several leading citizens serving as his vestrymen. On Sunday, December 30th., 1928 a letter of congratulation was read to the Congregation bearing the congratulations of His Grace the Archbishop. This accomplishment



definitely places S. Paul's on the religious map of New Haven, and gives promise of "new life, new vigor, new effort, new achievement," as predicted by Mr. Dingwall who thus closes a recent letter:—"May God bless S. Paul's, and spare you to reap some of the fruits from the seeds you have sown." THANKS.

## CHURCH OF THE GOOD SHEPHERD New York City

The past Advent Season was a very profitable one from a spiritual standpoint. Special sermons were preached by His Eminence the Patriarch, some of the texts and themes being "Behold the King Cometh unto thee," "The Four Last Things," "Art Thou He that Should Come?" "There Standeth One Among You Whom You Know Not." The L tany of the Four Last Things was sung on Sunday at Vespers. The prevailing note was Penitence, and the watchword Preparation. The Midnight Mass of the Feast of the Nativity was splendidly attended, and a large number of communions were made. On the Sunday night preceding Christmas, after Vespers, the Patriarch's Guild rendered a fine program of Carols, and on the Sunday night in the Octave, the Church School rendered a Christmas Cantata, the Rev. Sister Mary Agnes having prepared both programs. There was not even standing room at the New Year's Eve Service which began at 10:45 o'clock. A very large congregation listened with edification to the Patriarch's Address from the text, "The Time Is Short." Reverend Sister Angelina Theresa served a dinner to 50 poor children and several adults on New Year's Day. This brought the Festive season to a close.

## S. AGNES CHURCH New York City

Late last summer S. Agnes A. O. Church was begun in New York City by a number of Colored Churchmen, nearly all of them having been Anglicans in the Bahama Islands, and Protestant Episcopalians since coming to this country. They named their Church after a celebrated congregation in Nasau, just as their countrymen had done when they arrived in Miami years ago and started S. Agnes P. E. Church. S. Agnes A. O. C. in New York is located at 102 West 144th Street. It has been very active since its opening as will be seen from the following chronicle:—

July 27. Feast of S. Mary Magdalene, open-

ing with Solemn High Mass, Fr. F. Toote, rector, Celebrant, Rev. Fr. Nurse, Deacon, Rev. W. J. Cummings Subdeacon.

Aug. 19. Sunday afternoon Rally by ladies under direction of Miss Eunice Tudor.

Sept. 16. Birthday Reception to the Rector.

Sept. 10. 16th Anniversary Service of the Bahamas Social and Benevolent Club, sermon by Rev. Fr. Toote.

Sept. 23. At Vespers during the Octave of S. Matthews, His Grace the Archbishop made his first official visit and preached.

Oct. 26 Harvest Festival Services. Excellent all day.

Nov. 18. S. Agnes paid its first visit to the Mother Church of the Good Shepherd to help celebrate their Ninth Anniversary, and rendered Vespers.

Christmas. The Xmas and New Year's Eve services were all well attended, the ritual being especially attractive.

## S. GEORGE'S CHURCH New York City

The Rev. Fr. R. W. Hawkins and his congregation are moving forward. Mr. Swanson, Secretary to Fr. Hawkins, writes that ther Priest is constantly busy both in his office and in the parish. Immediately before Christmas Fr. Hawkins sent out a circular letter to his members. In this letter he reminded them of God's Love to the World in the Gift of His Son, and of God's Love to our group in the gift of the African Orthodox Church. He further called attention to their marked progress and growth during 1928, and expressed the conviction that in 1929 S. George's African Orthodox Church would march onward to Victory and Prosperity. The "Negro Churchman" joins with Fr. Hawkins in his hopes.

## S. SIMON THE CYRENIAN Brooklyn, N. Y.

(Contributed)

On Sunday evening, December 16th, the rite of Holy Confirmation was performed by His Grace the Archbishop, in the presence of a very large congregation.

This was the first class prepared by the rector, the Reverend Canon William R. Miller, consisting of five persons ranging from the ages of eight to forty-five. Those confirmed were Harry Boyce, Charles Henry,

Icma Dacon, Eleana Dacon, and Clifford Austin. Four persons received the sacred Chrism,—Cathrine Miller, Beatrice Richards, Mary Everly, and Irene Miller.

One very solemn note was struck in the service, in that while the Bishop invoked the presence of the Holy Ghost upon Charles Henry, his mother passed from time into eternity, in the city of Philadelphia where she was taken for a change.

At an early hour before the beginning of the service people were seen wending their way into the chapel so as to be certain of a seat. By eight o'clock the chapel was filled.

As the service progressed scores were standing in the aisles unable to secure a seat; while others turned back, not being able to get further than the door.

The Archbishop was the preacher, and in unusual eloquence delivered one of his pulpit masterpieces taken from the 17th Psalm, vers 15: "As for me, I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness."

There was a large delegation from the Church of the Good Shepherd, New York City. Among the clergy were the Rev. Fr. Gladstone S. Nurse, Rev. John C. Simons, Rev. Fr. E. Robert Bennett of Philadelphia, and Rev. Oliver Welch.

The Cantata entitled "Noel" was rendered satisfactorily by the choir on Sunday, December 23rd, in the presence of a large congregation.

At midnight on Christmas there was a celebration of the Holy Mass. Suitable carols were rendered by the choir.

On Christmas Day there was a celebration at 11 A. M. when the newly confirmed received their first communion.

The Church School rendered a beautiful Cantata on Sunday evening, December 30th. Gifts were presented to the children by the Superintendent, Mr. Clifford Austin.

Watch-night, December 31st, was the culmination of the season's services, when an overflowing congregation united in thanksgiving and prayer at the passing of the old year, and the in-coming of the new. Rev. Canon Miller preached from the 90th Psalm, 12th verse: "So teach us to number our days."

## THE ARCHDEACONRY OF PHILADELPHIA

(Contributed)

On Sunday, December 23rd, Bishop Tyarks, of the American Catholic Orthodox Church, visited Corpus Christi Chapel, and advanced to the Priesthood the Rev. Robert Moyer and the Rev. Mr. Norman, Deacons of the American Catholic Orthodox Church. Father Moyer is to begin work immediately in the City of Philadelphia, while Father Norman will work under the direction of Bishop Tyarks in New York. For many years Father Moyer assisted Archdeacon Garrett at St. Mary's Convent, Germantown, Archdeacon Garrett being at the time Rector of St. Thomas' Episcopal Church, and Fr. Moyer one of the chief acolytes of St. Elizabeth's P. E. Church of S. Philadelphia. The ordination service was one of great beauty, and a large congregation of white and colored people was on hand for the ceremony. Father Sherwood, of the American Catholic Orthodox Church, preached the sermon, during the course of which he stressed the Catholicity of the American Catholic Orthodox and African Orthodox Churches and placed particular emphasis on the fact that these two Churches are in communion with each other, and both are absolutely devoid of racial prejudice. As a result of his sermon several persons sought admission to membership in the African Orthodox Church.

The Christmas services began with the High Mass at midnight, the Ven. F. A. Garrett, being the Celebrant, assisted by the Rev. Richard G. Robinson and the Rev. Clifton Anthony Butler. Previous to the service the choir rendered the Christmas Carols in front of the Chapel doors, and the whole neighborhood was inspired by their songs. The Mass followed, the service being most beautifully rendered by the choir, under the direction of Mrs. Mary Enid Trotman. The entire Missa de Angelis was sung to the ancient plainsong setting, and the altar ablaze with lights was enveloped with incense. At the conclusion of the Mass, Fr. Moyer gave the Benediction of the Blessed Sacrament.

At 8:30 A. M. Fr. Moyer said his first Mass, by permission of the Archdeacon, in Corpus Christi Chapel, the music for the oc-

casion being supplied by Mr. George E. F. Prickett, organist and noted tenor of one of the Polish congregations of the City. Mr. Prickett used the Mass in honour of Saint Benedict, by Joseph I. Muller, arranged as a Unison Mass in the Key of E flat. Those present said they had never heard a more beautiful musical rendition of the Divine Liturgy.

At 9:30 A. M. the Rev. Father Chas. Ignatius Smith, of S. Basil's, was the Celebrant, and we were all glad to have Fr. Smith return to the Mother Chapel of Corpus Christi to say his Christmas Mass.

The Rev. Richard G. Robinson and the Rev. Clifton A. Butler will be advanced to the Diaconate on Sunday, January 13th, by His Eminence, the Patriarch. Mr. Robinson has been of the greatest possible assistance to the Archdeacon ever since their joint reception into the African Orthodox Church, many converts to African Orthodoxy in this City being directly due to the untiring efforts of Rev. Robinson. Mention was made in these columns last month of the good work being done by the Rev. Mr. Butler in S. Philadelphia. As soon as these two young men are advanced to the Priesthood, work will probably be begun up in the thickly populated Colored section of North Philadelphia.

The Archdeacon is greatly encouraged by the remarkable growth of the work in the Archdeaconry of Philadelphia, and now finds it necessary to give nearly all of his time to the development of this work.

## THE STAR OF EPIPHANY

By Rev. E. A. Abbott, D. D. (A. M. E. Z.)

Matt. II. 10.—"When they saw the star they rejoiced with exceeding great joy."

God has many ways of leading men to Himself and of bringing souls out of darkness into light. As one writer expresses it, "God leads men by the sign best fitted to win their obedience."

The Magi were learned in the stars. Profound prognosticators they were! And by a star God led them into the presence of His Son made flesh. How wonderful it was that after centuries of expectation Jesus came into

the world but remained hidden from the eyes of those who were too blind to see Him, while from distant lands strangers had been led at His birth to seek and worship Him! Messiah came, not as the Jews looked for Him, not as a victorious general at the head of conquering legions, but as a helpless infant born in a lower station of life.

Into a world spiritually dark, under the dominion of the Prince of Darkness, came the Light of the world, even Jesus. Upon this dark earth arose the Bright and Morning Star, but its light failed to penetrate the thick films of pride, prejudice, godlessness and formality which hung over Jerusalem. "The Light shined in the darkness, and the darkness comprehended it not." His own, in the City of David, would not acknowledge Him as "Great David's Greater Son," yet from "Heathen lands afar" Gentile seekers after God were being drawn to the Cradle of Bethlehem. Earnest men gazing up into the heavens beheld a star of wondrous glory, and at God's bidding rose up and followed it "till it came and stood over where the young Child lay." Who can tell what caused these wise men to follow this leading sign at great risks? Who can tell their sacrifice of home and country, their hardships, the pleading of their friends, the taunt of their foes? Who can tell how often their hearts became faint as the way grew long and dangerous, as thoughts of home beckoned them back, yet resolutely following the Guiding Light which beamed brighter, as they neared their journey's end? Who can tell their feelings as gazing serenely into the heavens they came into the "little town of Bethlehem" led by this star to the birthplace of Him who came "a Light to lighten the Gentiles?" Who can tell? No wonder that when they saw in the strange land this star, they recognized it as the old friend which they had seen in their native lands, and "rejoiced with exceeding great joy."

Well may we ponder upon this Star of the Epiphany. As God led the Magi by this sign, so day by day He is leading us by the clear light of His Holy Word to Himself.

O word of God Incarnate,  
O Wisdom from on high;  
O Truth unchanged, unchanging,  
O Light of our dark sky:  
We praise Thee for the radiance  
That from the hallowed page,  
A Lantern to our footsteps,  
Shines on from age to age."



God also leads us into his presence by the Holy Sacraments; and above all, He leads us by the Blessed Life and Sacrificial Death of His Dear Son into the glories of the Heavenly Land.

"Where they need no star to guide  
Where no clouds His glory hide."

Let us look away from earth and from ourselves to seek the guiding star which God has placed in the heavens to direct us. And beholding the star let us arise and follow it at all costs, without thought of dangers, difficulties or taunts. Though the way be long and dark and dreary, let us watch the star and rejoice as we follow its guidance. Well may we rejoice with the Wise Men at this "glad Epiphany" season.

"As with gladness men of old  
Did the guiding star behold,  
Leading onward, beaming bright;  
As with joy they hailed its light,  
So, most gracious Lord, may we  
Evermore be led to Thee.

"As with joyful steps they sped,  
Saviour, to Thy lowly bed,  
There to bend the knee before  
Thee whom Heaven and earth adore;  
So may we with willing feet  
Ever seek Thy mercy-seat."

### THE SONG OF THE ANGELS

Glory to God in the Highest and on earth  
Peace towards men of good-will.

"Glory" bursts in adoration  
For the Son of God appears  
Curtained in a manger lying  
Fondled there with human cares.  
"Glory" is the song of Angels,  
Pealed in notes of sweet accord,  
"Glory" sung to herald tidings,  
"Born a King who's Christ the Lord."

Come the Shepherds from their caring,  
Of the flocks they watched by night,  
First in earthly adoration,  
First the witnesses of Light.  
Seeing multitudes of Angels,  
Seeing Christ the New-born King,  
First Apostles of the story,  
Of the song the Angels sing.

"Glory" sung in exultation,  
Tribute raised to God on high;  
"Peace on earth" for God here dwelleth  
With the Sons of men to die.  
Hear the bells of heaven ringing  
While the earth is all aglow!  
Hear the Angels' proclamation!  
God Incarnate reigns below.  
By Rev. Fr. A. C. Hamilton  
X-mas. 1928

### FINANCIAL LEGISLATION GENERAL SYNOD 1928

Read! Mark! Learn!! Digest!!

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By Order of General Synod,  
George Alexander McGuire, President.  
Charles Ignatius Smith, Secretary.  
Fred A. Toote, Chancellor

### WHAT IS LIFE TO YOU?

To the preacher life's a sermon,  
To the joker it's a jest;  
To the miser life is money,  
To the loafer life is rest.  
To the lawyer life's a trial,  
To the poet life's a song,  
To the doctor life's a patient,  
That needs treatment right along.

To the soldier life's a battle,  
To the teacher life's a school;  
Life's a good thing to the grafter,  
It's a failure to the fool.  
To the man upon the engine  
Life's a long and heavy grade;  
It's a gamble to the gambler,  
To the merchant life is trade.

Life is but a long vacation  
To the man who loves his work;  
Life's an everlasting effort  
To shun duty, to the shirk,  
To the earnest Christian worker  
Life's a story ever knew.  
Life is what we try to make it—  
Brother, what is life to you?

—Selected.

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**The Ven. D. F. Brown, S. Monica's Church, Johannesburg, Transvaal.**

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**The Rev. Thomas Godlo, S. Thomas' Church, Heidelberg, Transvaal.**

**The Rev. Erskine Duba, S. James the Less, Valkrantz, Transvaal.**

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of the African Orthodox Church

Office—580 St. Nicholas Ave., New York City

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His Lordship Arthur Stanley Trotman, D.D., Auxiliary Bishop and Vicar Apostolic in Cuba.

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The Ven. R. Daley Sibblis, Cayo Mambi, Oriente, Cuba.

The Ven. Oscar W. Hollinsed, 620 Columbus Ave., Boston, Mass.

The Ven. Robert A. Valentine, 4400 South Parkway, Chicago, Ill.

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The Rev. Fr. E. T. Henry, Boston, Mass.

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The Rev. Joseph N. Dingwall, 134 Lee St., West Haven, Conn.

The Rev. R. G. Robinson, 1250 N. Fraser Street, Phila., Pa.

The Rev. Clifton Anthony Butler, Phila., Pa.

The Rev. David E. Ewart, Florida, Camaguey, Cuba.

The Rev. William De Claybrook, D.D., 1121 Crete St. Houston, Texas.

The Rev. William S. Jones, Bluefields, Nicaragua, C. A.

The Rev. Sister Mary Agnes, 256 W. 135th St., New York City.

The Rev. Sister Angelina Theresa, 610 St. Nicholas Ave., New York City.

The Rev. John R. Swift, 1 Herman Street, Boston, Mass.

The Rev. Oliver Welch, 167 Jefferson Ave., Brooklyn, N. Y.

The Rev. William J. Cummings, New York City.

The Rev. Bernard A. Mason, New York City.

The Rev. Raveley Murrain, New York City.

The Rev. Sylvester Henry, New York City.

*(Continued at foot of preceding page)*



# The Negro Churchman

*In Tenebris Lumen*



Archbishop GEORGE ALEXANDER McGUIRE, Now Convalescent

NEW YORK CITY FEBRUARY, 1929

VOL. VII No. 2

TEN CENTS

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By Order of General Synod,

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# The Negro Churchman

In Tenebris Lumen

Published monthly, except SEPTEMBER, by the Consistory in the  
interest of the African Orthodox Church

Archbishop ALEXANDER, Editor and Business Manager

Archdeacon GARRETT, Contributing Editor



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### "IN PRINCIPIO, ET NUNC, ET SEMPER"

The present attitude of the Protestant Episcopal Church to Negro ecclesiastical aspirations has existed throughout her history, and is likely to continue as her definite policy in her "WORK AMONG NEGROES," As it was in the beginning, is now, and ever shall be!

In "The New York Age" of January 26, 1929, Bishop Thirkield, white, of the Methodist Episcopal Church (North) and formerly president of Howard University, Washington, writes an interesting and illuminating article under the caption of "Christus Consolator, With Negro Left Out," describing the expunging of the picture of a Negro slave from the famous scriptural painting "Christus Consolator" by Ary Scheffer, by order of officials of the Protestant Episcopal Church before a production of that painting was used as a frontispiece for their Book of Common Prayer! This was done to prevent giving offence to "the slave-holding Episcopalians of the South." Today the Negro is being eliminated from or SEGREGATED within that Church to please the descendants of those same "slave-holding Episcopalians." We shall deal with this subject of SEGREGATION within the Episcopal Church in our next issue. Those Negroes who look for equal treatment in that religious body will look in vain. "Sicut erat in principio, et nunc, et semper." Can the Leopard change his Spots?

Read carefully the article of Bishop Thirkield, as printed in "The New York Age":—

Wendell Phillips, in his address on "The Scholar in the Republic," refers in pungent terms to the fact that in the surrender to pro-slavery ideas, "bishops expurgated the

pictures of their Common Prayer Books." And in one of his political essays, James Russell Lowell rebukes a certain religious society, which, in deferring to the "objections" of the South, excludes the Black Man from the operations of God's Providence and do thereby as great wrong to the Creator as the Episcopal Church did to the artist, when, without public protest, they allowed Ary Scheffer's "Christus Consolator," with the figure of the slave left out, to be put in their Prayer Book."

When one gets at the facts lying back of these striking references to a famous picture, a rather startling bit of history is disclosed. It is an illustration of the attitude of the Episcopal Church, which was regularly supported by the conservatism of most other churches before the war, with reference to the Black Man in chains.

Many are familiar with the "Christus Consolator" of Ary Scheffer—one of the most suggestive and beautiful religious pictures that was ever painted. This famous painting tells its own story. Jesus is surrounded by those who came kneeling about Him for His comfort and healing. At His feet a woman kneels pleading for the restoration of her infant child. Near the Master, crowned with a wreath of myrtle, indicating poetical or other distinction, sits a man of thought and refinement. The fact that his back is turned toward the Master may indicate that, while he is willing to hear, he does not surrender to His teachings.

In devout spirit, kneeling, with faces turned toward the Master, are three women who may well typify the calmness of faith, the spirit of hope and the surrender of love. In the rear are three working men, with implements in their hands. They seem to have



stopped to listen to Him Who spake as never man spake.

At the left, an old man, with outstretched hands, stands appealing to Jesus that his petition may be heard and answered. In the foreground lies a young man in wild delirium, naked, who has been bound with chains. At the touch of Jesus the chains fall from his wrists and he is about to rise out of his delirium. Near him a Negro slave with uplifted eyes and agonized face, stretches out his manacled hands to Jesus, seeking freedom from Him "who came to break every yoke."

Such was the beauty and fame of this picture that the publishers of an edition of the Episcopal Book of Common Prayer were attracted to it as a suitable frontispiece. But there was this fatal objection. The Negro was there with his manacled wrists and his appealing face, yearning for freedom. This could find no favor with the slave-holding South. Hence, direction was given to the engraver to CUT OUT THE FIGURE OF THE NEGRO.

The picture in this mutilated form, was thus published as the frontispiece for this edition of the Book of Common Prayer, and the same was certified to as correct by the then Bishop of New York.

Small wonder that this act of surrender to the sentiment of both South and North against the agitation of the question of human slavery called out the righteous rebuke of such advocates of humanity as Wendell Phillips and James Russell Lowell.

The work of the Church, through its missionary and educational enterprises, would enthroned Jesus amidst the lowly and needy of every race in our land.

In this day when the spirit of caste and proscription against the Black Man seems on the increase in certain centers of our Nation, this incident of a mutilated picture with the Negro left out should come with special force to those who from Christian fellowship would cast out any man because he is black or of a race or religion different from his own. Let the Church feel deeply the burden of her great mission in the redemption of peoples of all races and the molding of a Nation's history that alone can be achieved through freedom from caste and uncompromising loyalty to the right. We may thus solve the problem of the races instead of by compromise and prejudice, and fasten it upon the Nation for all time.

Let us not bring down our standard to any people, who through inheritance may be bearing the burden of the caste-spirit. Rather

let us lift them up to our standard in Christ's name and for His sake.

### "OUR" CHURCH

"Please tell me if the General Synod of OUR CHURCH, the African Orthodox, will meet in 1929." Yes, Reverend Brother, in Philadelphia, September 4 to 9, Church of Corpus Christi, the Ven. Frederick A. Garrett, M. A. rector. Come and Welcome! This information was not sought by a clergyman of the African Orthodox Church since we are all already preparing to take part in the great things which are being planned for the Ninth General Synod, not least of all, the election and consecration of one or two more bishops. No, dear reader! This clergyman, who writes of "Our Church, the African Orthodox," is in good standing in the Protestant Episcopal Church, and his name, with his degree, can be found in the current Clergy List of that body. But he claims heirship in OUR Church, and his claims are allowed. This is not the Greek, the Roman, the Anglican, the French or the Chinese Church,—it is OURS, graciously planted among OUR RACE by God. Let every Negro Churchman, though for expediency he is on the roll of a WHITE Church, recognize in the A. O. C. his natural ecclesiastical HOME. The doors stand wide open to receive him, whether clergyman or layman, and he need not remain forever a DOORKEEPER, but may enter within the Sanctuary. In this connection we quote one of our Priests, the Rev. Canon G. G. M. James, M. A., B. Th., Professor in the Johnson C. Smith University, Charlotte, N. C., who speaks of the African Orthodox Church as "the Greatest Endowment" that has come to the Negro Race within modern times. Professor James writes:—

"What has been denied us, in spite of our religious nature; what has been denied us in spite of our civilization, culture and refinement; what has been denied us in spite of our higher sense of duty and morality; God in His goodness and mercy, and in His own time and mysterious way, has planted in our midst; namely, a Branch of His one Holy Catholic and Apostolic Church: the African Orthodox Church, with her Bishops, Priests and Deacons, second to none, who shall perpetuate from now onward, a lighted torch of purity and truth, of justice and equality, for the spiritual upliftment of the Negro Race and the advancement of the Kingdom of God. The African Orthodox Church is indeed the greatest Endowment that has come to the Negro Race within modern times.

"That opportunity comes through the birth

and establishment of a Race Church, which brings uplifted possibilities of rendering effective service to our Race, and of rising to positions of power, honor and fame. Let us therefore give thanks to Almighty God, who is good and whose mercy endureth forever. The African Orthodox Church has come to us as it were, the Sun which marks the dawn of a new history of our Race and it seems to me that the day will become brighter and lovelier in proportion as the African Orthodox Church travels beyond her present horizon and comes within the view and admiration of the entire world. The success of the African Orthodox Church puts the Negro Race in a unique position. It would be proof that Negroes are capable of self-government; that they possess race consciousness; that they can live in unity and harmony, and that they can produce men of purity and learning, of culture and refinement, to be the Princes who shall govern and direct the destinies of their race. Let us therefore love and support the African Orthodox Church for the upliftment of the Negro Race, for the glory of God and the furtherance of His Heavenly Kingdom."

## JUGGLING THE TRUTH

Early last year a few Ecclesiastical alarmists made up of prelates and lesser lights disseminated authoritative (?) information concerning the purpose of the visit to America of the Apostolic Legate sent by His Holiness Ignatius Elias III, Patriarch of Antioch and the East. We remember reading in a short lived periodical which bore the high sounding title of "The Antiochean" that the Legate was despatched for the express and important business of investigating the claims of those whose ministry originated from the Ancient See of Antioch. Indeed the Editor hinted very broadly that there would be a general closing down of all groups except his own, although in our judgment, the lightning would strike first a certain "Primate and Metropolitan" of whom, happily, we have heard little since the Legate's Departure.

Possibly these alarmists knew the truth but juggled it. Possibly they were in utter ignorance but pretended that they knew when they knew not. "The Negro Churchman" had no authentic information on the

matter and thus remained silent awaiting the day of enlightenment. It is now in a position to "lighten the darkness" of the erstwhile Editor of the defunct "Antiochean." In the January 1929 issue of "Bible Lands" the Anglican Quarterly Paper of the Jerusalem and East Mission, a copy of which has been kindly sent us by the Rev. Dr. H. S. Hartley of Trinidad, B.W.I., we find this paragraph:—

## THE OLD SYRIANS EMPHASIZE EDUCATION

The Right Rev. Ephrem Barsoum, Bishop of the Old Syrian Church was recently sent by his patriarch, His Beatitude Mar Elias Ignatius III., on a visit to England and America to set before Western Churchmen the need of aid in promoting education, secular and theological, among the Old Syrians. The presence of Mar Ephrem at the Conference at Lausanne and in various Anglican centres has, it is hoped, stirred some interest in his important mission.

Now the TRUTH is out and the prophets of evil are confounded. And truth is always SIMPLE, not mystifying nor destructive.



## THE ARCHBISHOP RECOVERING

On January 1, 1929 His Grace celebrated the 40th Anniversary of his Ministerial service. During these two score years he enjoyed a splendid health record, and never once had to be absent from any Sunday duty through illness. On January 5, however he became a victim of influenza which has been more or less epidemic this winter. He was confined to his home for the month of January, and requested by his physician to refrain from all duty during February. He felt however that he was strong enough to do some work, and is now proceeding at half speed. The Archbishop is profoundly grateful to the laity of the various congregations who have visited him and cheered him with their presence, prayers, flowers and other tokens of appreciation. Also to our local clergy, Fr. Toote, Fr. Nurse, Fr.

Miller, Fr. Bennett Fr. Herod, Bishop Trotman, Rev. John Simons, Rev. Oliver Welsh and others. Also to those in Florida, Philadelphia, New Haven, Chicago and Boston who wrote their sympathy. Among ministers of other bodies who called were Rev. Cornelius Smit, Christian Episcopal, Rev. Norman Wilson, Protestant Episcopal, Rev. Dr. Charles Martin, Moravian, and Rev. James Sarjeant, Congregational the last named contributing five dollars to the Building Fund of St. Paul's African Orthodox Church in New Haven. God bless all who interceded for our Primate's recovery.

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#### NOTES ON THE APOCALYPSE

Dr. Ambroise T. Holly of Cape Haitien Haiti, has recently published a book entitled "Notes pour aider a comprendre l' Apocalypse." The learned Doctor is one of the Sons of the late Bishop Theodore Holly, and like all his brothers whatever their profession, was trained in theology by their revered father. The work is in French, and we have a few copies for free distribution to the clergy and Biblical students who are interested in the Revelation of St. John the Divine. Mail your request at once. Dr. Holly writes thus to the Archbishop:—

"I take pleasure in sending you under separate cover a few copies of my booklet on the Book of Revelation for you and some members of the clergy. Dr. Alonzo Holley, who was in New York, has brought to my recollection that I have failed to send you any. Please accept and distribute them as complimentary to you and the Orthodox Church at your home and abroad" Thanks to the Holly Brothers, Physicians and Theologians, Dr. Ambroise of Haiti named by his father for the great S. Ambrose, Bishop of Milan, and Dr. Alonzo Potter of Florida named for a distinguished Bishop of New York. More power to the Holly!

#### IMPORTANT CORRESPONDENCE

Department of Commerce  
Bureau of the Census  
Washington

January 30, 1929

Most Rev. Alexander, D. D.,  
580 St. Nicholas Avenue,  
New York, N. Y.

Dear Sir:—

In compliance with your request, there are enclosed 10 copies of the bulletin for the African Orthodox Church. I regret that it is not possible for us to furnish you with a larger quantity, but, if you desire an additional supply, they may be purchased at the rate of 75 cents (\$.75) per hundred from the superintendent of documents, Government Printing Office, Washington, D. C.

Very truly yours,

T. F. MURPHY,

Special Agent in charge

Census of Religious Bodies, 1926

Note:—The clergy are requested to send to the Archbishop one dollar each, not later than March, to cover the cost and postage of 100 copies of this Bulletin of eight pages published by the Census Bureau of the United States Government. Distribute them among your members, and mail them to individuals who desire to know something of the African Orthodox Church.

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#### ST. MICHAEL'S CHURCH, BOSTON, MASS.

Under the capable leadership of the Ven. Oscar W. Hollinsed, rector, the parish of St. Michael's, the parent congregation of Massachusetts, has purchased a parcel of land conveniently situated on Benton St. City of Boston, forty-five feet in width and seventy feet in depth. These premises, for good and proper reasons, were conveyed to Oscar W. Hollinsed, who by virtue of a quit Claim Deed, has transferred title to Oscar W. Hollinsed, Rexford Williams and Walter Warner, all of Boston, as Trustees of St.



Michael's African Orthodox Church. A copy of this document of transfer has been forwarded by the Archdeacon to the Primates office for record, and we congratulate both the parish and its rector, for their achievement as well as for their business-like method of procedure. "We are straining every sinew to raise the needed sum" says Fr. Hollinsed. "We have a battle before us for our property is in the absolute fire-proof zone. Will we raise the necessary money? God alone knows." Let all the members of St. Michael's stand firm and co-operate with their ladder. He is earnest and sincere. Hold up his hands!

## ST. LUKE'S CHURCH, CAMBRIDGE MASS.

A remarkable and praiseworthy task has been undertaken and completed by the rector, Vestry and Congregation of St. Luke's, Cambridge, Mass. This parish is just about three weeks younger than the parent church mentioned above. On November 1, 1927 the Rev. Fr. H. H. Batten assumed the rectorship of St. Luke's, and on September 2, 1928 he led his flock out of the hall in which they had worshipped for years on Green Street, into a sacred edifice on Allston Street, formerly owned by white Protestant Episcopalians. The Archbishop of the A. O. C. while serving in Cambridge as founder and priest of St. Bartholomew's P. E. Church, 1908 to 1911, frequently visited this white congregation, its priest being the late Rev. Dr. Edward Gushee. And now, under the splendid leadership of Fr. Batten and the sacrificing labors of his members, it has passed into the ownership of African Orthodoxy! Under date of Jan. 9, the rector writes:—

"Holy Father, the task that was assigned to me by God through you in the fall of the year 1927 at present requires the touch of the Master Workman, St. Luke's A. O. C. desires to have you come to us on Palm Sunday, March 24, for the Benediction of our new Church home and to administer the Sacrament of Holy Confirmation to a class

which at present numbers twenty-two and increasing." Let us all go up on Palm Sunday for a "Triumphal Entry."

## ST. JAMES CHURCH, BOSTON, MASS.

Mr. R. Warner, Clerk of St. James Church has recently written His Grace the Archbishop conveying the sympathy of the congregation and wishing for him a speedy recovery. He states that the parish is determined to make 1929 one of progress and success. Rev. Fr. Greenidge presided at a meeting called to promote harmony and co-operation. On this occasion special prayers were offered by the priest for the spiritual and temporal welfare of the parish and also for the Primate and other Bishops, and for the clergy and other workers. Fr. Greenidge performed the marriage ceremony of Mr. James N. Best and Miss Ruby G. Waith, both member of St. James, on January 3, 1929, the choir of the Church and a large number of members and friends being in attendance.

## A GREAT ORDINATION SERVICE AT CORPUS CHRISTI, PHILA.

The largest crowd that ever attended a service in Corpus Christi Church was on hand Sunday, January 13th, to witness the ordination to the Sacred Diaconate of the Rev. Richard Grant Robinson and Rev. Clifton Anthony Butler, two young men who had done splendid pioneer work, under the direction of Archdeacon Garrett and the Rev. Fr. Smith, in spreading the A. O. C. in the Archdeaconry of Philadelphia; and, it was because of the wonderful progress which these men have made both in their studies and in the work that they were advanced. The service itself was one that will go down in history as the most beautiful and inspiring service ever held in this city; for, on previous occasions when such services were held the African Orthodox Church was not sufficiently well known in these parts to evoke the interest of the general public. This time it was different; for on Sunday, January 13th, it seemed as though all roads

led to Corpus Christi. Long before the service began the Chapel was packed to its full capacity, and by service time it was necessary to begin turning folks away; and many were those who were not able to gain admission to the building. Fifteen minutes before the hour of service His Lordship Arthur Stanley Trotman, D.D. confirmed Mr. Philip Smith Perkins who came all the way from Magnolia, N. J. to receive the Sacrament.

Promptly at 11 o'clock, Bishop Trotman, acting for His Grace the Archbishop, who was unable to keep his appointment because of illness, began the Ordination of Deacons following in every detail the Roman Pontifical as provided for by the Legislation of the A. O. C. At the request of the officiating Bishop Archdeacon Garrett sang Mass and Rev. Fr. Nurse of New York who served as Chaplain, said the Litany of the Saints, except the Pontifical petitions.

The powerful voice of the Bishop almost shook the little Chapel as he read the solemn words of ordination; and from the moment he announced his text to the very last word of his inspiring sermon one could almost hear a pin drop in the sacred edifice. Those present were thrilled again and again during the progress of the ritual; but the climax came at the end, when the Bishop rose and said that he had been commissioned by the Archbishop to bestow the Apostolic Benediction. The entire congregation rose to their feet, for the crowd was too great to kneel, to receive the blessing. Taken as a whole those present will never forget what they saw; for the memory of this service will linger like incense for many a day to come. Our one regret was the illness of the Archbishop, for whom on this grand and glorious occasion, we offered our united prayers.

The impression which the Bishop made was a lasting one, and we shall be happy to have him with us at some future occasion. Those who have now met the three Bishops of the A. O. C. in the United States unanimously agree that Almighty God has in deed and in truth given to our

race THREE MEN.

Special mention must be made of the musical program rendered by the choir, under the direction of Mrs. Mary Enid Trotman. The mass in Honour of St. Benedict, by Joseph I. Miller was especially adapted to the English of the African Orthodox Liturgy for this service by Mrs. Trotman; and it was splendidly rendered by the choir, as was also the Cherubic Hymn (from the Russian Liturgy) by Gretchaninoff. Mr. Lloyd Russel acted as Master of Ceremonies, and the entire service was rendered with machine like precision. At the close of the service the Bishop shook hands with all present, not a single person leaving without a word of greeting. On Sunday evening the Bishop Pontificated at Vespers and Benediction of the Blessed Sacrament and Fr. Nurse preached the sermon. During his stay in Philadelphia Bishop Trotman was the guest of Archdeacon and Mrs. Garrett, returning to his home in New York City on Wednesday, January 16th.

F. A. GARRETT (Archdeacon)

.....ST. PETER'S MIAMI, FLA.....  
(Contributed)

Christmas passed off here with deep fervor. Inasmuch as financial conditions were not of the nature to enable people to show forth that hilarity which money can be used to do, yet there was a spirit of happiness everywhere.

The real Christmas feeling of old seemed to have been in full action in our church.

The midnight Mass at Christmas Eve inspired all who attended.

The celebrant was Bishop Wm. Ernest, the rector of the church. His sermon was so uplifting and seemed to reach every body's heart filling with cheer and good will. All left feeling it was a happy Christmas, indeed. The Mass used was Custance.

At 6 A.M. we had sung Mass again. The Loyal Order of Shepherds of this city worshipped with us after their custom. His Lordship again celebrated Mass and preached for them a sermon befitting the occasion.

All left feeling happy. On Friday, 9 A.M. Innocents' Day, Mass was celebrated specially for children. The attendance was not as good as it should have been; but it was beneficial to all present.

On Sunday after Christmas, the choir rendered select Carols at Vespers in place of a sermon. A good attendance was present and enjoyed the singing of this beautiful choir.

New Year's Eve, The Vigil of the Feast of the Circumcision was another evening of spiritual happiness. The attendance was large and none showed the desire to leave church, as was customary, before the entire service was concluded.

We desire to express our appreciation of the services rendered by our brilliant choir. In this expression of appreciation, we congratulate Mr. Stafford Gamaliel Dames the choirmaster for the able manner in which he has trained this choir.

Not only has Mr. Dames busied himself with the arduous duty of bringing this choir up to a high standard of singing, but he has also been training the community choir. This is from different churches and gives free help to all who seek it.

This community choir gave a rendition on Thursday the 26th December 1928. The programme was composed of carols and anthems for the season. It was rendered in St. Peter's A. O. Church. There were many white folks who attended. They left feeling and expressing satisfaction at the "perfect" rendition of the items.

To Mr. Dames and those who work with him St. Peter's Church expresses sincere appreciation and bid him a bright and prosperous New Year. We would like him to find prosperity right here, as we would not like to see him leave us for other fields.

Mr. Dames has started a class at the above named Church for vocal music. We hope that all members of both choirs will avail themselves of the splendid opportunity To all congregations of the African Orthodox Church, St. Peter's, Miami, Florida, extends the greetings of the season and wishes that this year will be one of prosperity love and work for all.

## ST. SIMON OF CYRENE

(Contributed)

On Sunday December 16, 1928, His Lordship Wm. Ernest, Bishop of the Jurisdiction of the South, paid a visit to West Palm Beach, at the invitation of several of the residents of that city, for the purpose of establishing a branch of the African Orthodox Church.

The leading spirit in the matter was in the person of Mr. Reginald Rolle backed up by Mr. N. T. Dean of Miami who was also one of the founders of St. Peter's, Miami, Fla.

Baisden Hall was used for the occasion and a temporary altar was erected for mass. His Lordship celebrated Low Mass at 11 A.M. At 3 P. M. a mass meeting was held at which the Bishop spoke as he probably never did before to a full audience. Very clearly and emphatically he presented the African Orthodox Church, its claim on our people, as well as its origin and dignity.

Vespers were sung at 7.30 P.M. with another full house. A stirring sermon was preached and all were full with enthusiasm.

Thirty five persons joined on this day—numbers adding their names to the list at each service and at the mass meeting.

At the close of Vespers His Lordship had the first members' meeting. At this meeting with the guidance of the members Mr. Reginald Rolle was appointed Lay Reader and Mr. Jeremiah Ferguson assistant Lay Reader.

Other officers were elected to serve pro-tem, namely the Secretary; Treasurer, Senior Warden and Junior Warden,

The following are the names of those who formed the foundation membership of St. Simon of Cyrene.

Mr. Reginald Rolle, Mr. Rupert Smith; Mr. Joseph Cooper, Mr. Jeremiah Ferguson, Mr. Robert G. Lightbourne, Mr. Isaac S. Peart, Mr. Rufus Wm. Dawes, Mr. Gerald Finley, Mr. Chas. Larrymore, Mr. Geo. E. Nairn, Mr. John Adderly, Mr. I. V. Donald, Mr. Alfred Miller, Mr. Alfred Dawes, Mr. Lewis Turnquest, Mr. Charles Bannister, Mr. J. T. Knowles, Mr. J. B. Reid, Mr. Jos. N. Hutchison, Mr. N. C. Bodie, Mr.



Slyvanus McKinney, Mrs. Mary Brown Mrs. Ellen Clare, Mrs. Seva Mansel, Mrs. Annie Farrington, Mrs. Pearline Smith, Mrs. Mary Sweeting, Miss Edith Clarke, Mrs. Rachel Reid, Mrs. Millie Russell, Mrs. Marion Woodside, Mrs. Theresa Turnquest, Miss Florence Barden, Mrs. Rachel Warren, Miss. Catherine Flemming.

The officers elected Pro tem are:—Secretary: M. J. B. Reid, Treasurer: Mr. Robert Lightbourne, S. W., Mr. M. C. Bodie, J. W. Gerald Finley.

The ladies were formed into a guild and Mrs. Theresa Turnquest was appointed by His Lordship as President till his next visit. At this meeting the name St. Simon of Cyrene" received the largest vote in deciding the name for the Church.

A happy day thus came to a close, leaving behind radiant faces and joyful hearts.

On January 6, 1929, His Lordship visited this church, this being his first visit for the New Year.

The choir of St. Peter's, Miami, and several other members accompanied his Lordship.

Mr. Dames the able choirmaster of St. Peter's, along with Mr. S. T. Martin, had accompanied the Bishop on his previous visit, and they took part in the programme at 3 P. M. Mr. Dames, then promised Mr. Rolle to render a programme on his Lordship's next visit at 3 P.M. by the choir of St. Peter's.

So all came up in full force to serve St. Simon of Cyrene for the day. A great and glorious day it was for this new born church.

The choir sang at 11 A.M. Custance Mass. At 3 P.M. a programme of anthems and Carols suitable for the season was rendered, and at Vespers they again rendered the music for the service.

It was a red letter day for the community. The choir seemed to sing as it never did before. Everyone was satisfied and when the call was made to raise funds to meet the travelling expenses of the group the response spoke in loud utterance the rapture felt by the audience.

Even those who came to criticize had to forget criticism. Their hearty cheer showed

that the evil spirit was exercised.

Four more members were added to the list and one during the interim of the first day and this making the total membership 40 to date (January 6.)

This spirit as evinced by this young congregation is lovely. All seem desirous to do. We pray that it will continue and bear fruit in the near future.

We hope to show progress month by month as they are desirous of making a good showing for next synod.

### INTERCESSION (AT HOLY COMMUNION.)

By E. Robt. Bennett, D. D.

"Ask, and ye shall receive." St. John xvi. 24

1

Lord, show'r Thy blessings from on high  
As lowly at Thy Throne we bend;  
Here, while in pray'r we trembling bend,  
A list'ning ear we pray Thee lend.

2

Give us this day the BREAD of LIFE,  
The BODY of THY SON, our Lord;  
Then grant us through this earthly strife  
To live according to Thy Word.

3

Refresh us with yon Heav'nly DRINK,  
That priceless GIFT, Thy dear Son's  
BLOOD;  
Thus Father, may we never shrink  
Our souls to cleanse, in Love's own Flood.

4

While asking for such priceless gifts,  
Restrain not Thou Thy willing Hand;  
But VIRTUE grant us, such as fits  
Our souls for life in Holy Land.

5

'Tis not too much to ask of Thee  
O Loving GOD,—Who gives us all;  
Not e'en Thy Son was spar'd the tree,  
The thorns, the nails, the spear, the gall.

6

But these HE bore and will'd it thus  
That we might ask whate'er we will;  
When asking, intercedes for us,  
Our souls with GRACES ever fill.

7

Then, in HIS NAME our pleading hear,  
For HIS dear Sake our sins forgive;  
Give us these ELEMENTS so dear  
On which to feed our souls, and LIVE.

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**ERNEST M. REID, MORTICIAN**

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CLERGY LIST, -1929

His Grace **George Alexander McGuire, D.D., M.D., D.C.,**

Archbishop of The Province of America

Patriarch of the African Orthodox Church

Office—580 St. Nicholas Ave., New York City

His Lordship William Ernest Robertson, D.D., Bishop of the Southern Jurisdiction, 355 N.W. 14th Terrace, Miami, Florida.

His Lordship Arthur Stanley Trotman, D.D., Auxiliary Bishop and Vicar Apostolic in Cuba.

The Ven. D. Egbert Philips, B.D., 29 Hankard St., Sydney, Nova Scotia.

The Ven. R. Daley Sibblis, Cayo Mambi, Oriente, Cuba.

The Ven. Oscar W. Hollinsed, 620 Columbus Ave., Boston, Mass.

The Ven. Robert A. Valentine, 4400 South Parkway, Chicago, Ill.

The Ven. Robert A. Jackson, B.D., 814 Spruce St., Camden, N.J.

The Ven. F. A. Garrett, M. A., 1250 N. 57th Street, Phila., Pa.

The Ven. Fr. R. S. Hoagland, 324 Bright St., Indianapolis, Ind.

The Rev. Fr. Edmund Robert Bennett, D.D., 5737 Race St., Phila., Pa.

The Rev. Canon William R. Miller, 453 Putnam Ave., Brooklyn, N.Y.

The Rev. Canon Cyril O. Sheppard, 117 E. 100th St., New York City.

The Rev. Canon George M. G. James, B.Th., M.A., Charlotte, N.C.

The Rev. Fr. Emanuel J. Millington, Florida.

The Rev. Fr. Horace C. Herod, L.Th., 347 Jefferson Ave., Brooklyn, N. Y.

The Rev. Fr. Gladstone St. Clair Nurse, 707 St Nicholas Ave., New York City.

The Rev. Fr. James O. Greenidge, 119 Kendall St., Boston, Mass.

The Rev. Fr. Henry H. Batten, Cambridge, Mass.

The Rev. Fr. William O. Perry, 1985 N. W. 4th Ave., Miami, Florida.

The Rev. Fr. Charles Ignatius Smith, 2215 Wharton St., Phila., Pa.

The Rev. Fr. Fred A. Toote, M.A., New York City.

The Rev. Fr. Ralph Hawkins, 222 E. 100th St., New York City.

The Rev. Fr. E. T. Henry, Boston, Mass.

The Rev. John C. Simons, New York City.

The Rev. Joseph N. Dingwall, 134 Lee St., West Haven, Conn.

The Rev. R. G. Robinson, 1250 N. Fraser Street, Phila., Pa.

The Rev. Clifton Anthony Butler, Phila., Pa.

The Rev. David E. Ewart, Florida, Camaguey, Cuba.

The Rev. William De Claybrook, D.D., 1121 Crete St. Houston, Texas.

The Rev. William S. Jones, Bluefields, Nicaragua, C. A.

The Rev. Sister Mary Agnes, 256 W. 135th St., New York City.

The Rev. Sister Angelina Theresa, 610 St. Nicholas Ave., New York City.

The Rev. John R. Swift, 1 Herman Street, Boston, Mass.

The Rev. Oliver Welch, 167 Jefferson Ave., Brooklyn, N. Y.

The Rev. William J. Cummings, New York City.

The Rev. Bernard A. Mason, New York City.

The Rev. Raveley Murrain, New York City.

The Rev. Sylvester Henry, New York City.

*(Continued at foot of preceding page)*



# The Negro Churchman

*In Tenebris Lumen*



## Immortality

The Message of Easter



THERE is no death. The winds of yesterday  
Have fled to stir the grasses otherwise.  
Nothing shall die. The rose that bloomed last May  
Will wake this Spring as sweet, as subtly fair.

The ripened seed that left its withered pod  
But fell to earth to sleep beneath the snows,  
It was not dead; nay, in the plan of God  
It will revive again, when summer glows.

Nothing shall die. What tho' the darkness falls  
Across dim eyes that gaze their last on light!  
Look up, O Heart, to where the splendid halls  
Of God's great palace shine beyond the night.

There is no death. The flower may droop and fade,  
The ripe seed fall, the wind be hushed to sleep.  
The night will pass, and gloriously arrayed.  
The Day Star burn above the Eastern steep.

-Selected-

NEW YORK CITY

MARCH, 1929

VOL. V11 No. 3

TEN CENTS

**FINANCIAL LEGISLATION GENERAL  
SYNOD 1928**

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2. All Clergymen, except the chief Pastor of a Congregation shall contribute, as from September 1928, the sum of One Dollar monthly as Patriarch's Pence.

3. Each Congregation shall contribute as from September 1928, from Three to Five Dollars monthly for the upkeep of the Central Administration Office.

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By Order of General Synod,

George Alexander McGuire, President.

Charles Ignatius Smith, Secretary.

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# The Negro Churchman

In Tenebris Lux

Published monthly, except SEPTEMBER, by the Consistory in the  
interest of the African Orthodox Church

Archbishop ALEXANDER, Editor and Business Manager

Archdeacon GARRETT, Contributing Editor



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VOL. VII No. 3 NEW YORK,

MARCH 1929 TEN CENTS

### SEGREGATION WITHIN THE EPISCOPAL CHURCH

In our February issue we announced that we would write in this number on "Segregation WITHIN the Episcopal Church." This topic was suggested by a paragraph in the February number of "Church Advocate," published monthly in Baltimore by Rev. George F. Bragg, Jr., D.D., "in the interest of the colored race in general, and of the Episcopal Church in particular." The Editor had this to say:

"If there be those among our members who believe that 'Segregation' is a good thing in itself, and they desire an organization free from any connection with the whites, controlled absolutely by themselves, then, they have such organization at hand. Some half-dozen Negro priests who once were with us, exercising what was their right and privilege, have so identified themselves, and we bid them God-speed.

Some of us who are minded to fight from within in removing from the one fold all that hinders perfect unity and concord, should take courage, and work in harmony with the King of Kings in realizing the divine ideal, comprehending all races and people in one Catholic family. The dictates of Christian love command us to abide in the One Fold, and not lend our aid in rending the seamless garment of Our Blessed Lord.

"We are travelling home to God,

In the way the fathers trod:

We are happy now, and we

Soon their happiness shall see."

It will not be necessary for us to make too lengthy a reply to this paragraph since it has been done so effectively by Rev. Dr. E. Robert Bennett, one of the "half-dozen Negro priests who once were with us" (Episcopalians). Dissecting and analyzing the paragraph, Dr. Bennett styles it "A Mixed Argument" and supports his dictum in the interesting and convincing

article which follows this editorial.

Our task having thus been lightened we address ourselves to the particular phase of "Segregation" which we are considering—that within the Protestant Episcopal Church. In his "Annals of the First African Church in the U. S. A., now styled The African Episcopal Church of St. Thomas, Philadelphia," written in 1862, the author, Rev. William Douglass, Rector, states in his Introduction, "Seventy-five years ago, no church edifice could be found throughout the whole country, owned and controlled exclusively by persons of color. The religiously disposed among them were then under the necessity of worshipping in churches belonging to their white brethren." In Philadelphia "the larger portion of the colored population of the city assembled from time to time on occasions of public worship" in St. George's Methodist Episcopal Church, the only congregation of that body in the Quaker City of those days. They occupied seats in the main body of the building with their white brethren and according to their ability gave financial support to the Church. This was as it should be NOW. But with the increase of membership the Negro brethren were ordered to take the gallery seats in future. They rebelled, and under the leadership of Absalom Jones and Richard Allen "they all walked out in a body together, and before the close of that eventful Lord's Day, the solemn and deliberate purpose, the noble determination, was formed to worship the Lord henceforth under their own vine and fig tree, without molestation from any." Segregation within the white Methodist Church drove these Negroes in 1787 to seek and worship God in segregated bodies of their own making. They formed the "Free African Society" for "beneficia" and moral reform." Three years later they began regular religious worship among themselves in the "Free African School House" belonging to the Quakers. Eventually two religious groups were formed. Richard Allen



noticed that Absalom Jones and his followers were minded to erect a Church with the purpose of seeking affiliation with another white body—the Protestant Episcopal—and not desiring to drink again of the cup of ENFORCED segregation, he and his followers went their way and eventually organized the African Methodist Episcopal Church of which he became the first Bishop. Dr. Bennett in his article gives the remarkable growth of this VOLUNTARY segregated Church.

Meanwhile, Absalom Jones became the founder of a congregation, which, on their application, was received into the Protestant Episcopal Church. It is true that they had built their own church, and stipulated that Absalom Jones should be ordained as their first clergyman, they paying his stipend, and that they should control their local affairs. First known as "The African Church," it was subsequently incorporated as "The African Episcopal Church of St. Thomas," and among the motives and purposes of the organization of this "segregated" Negro congregation within the Episcopal Church we find this: "and more particularly to keep an open door for those of our race who may be induced to assemble with us, but would not attend divine worship in other places."

Following St. Thomas African Episcopal Church in Philadelphia, there were organized St. Philip's African Episcopal Church in New York, St. James' African Church in Baltimore, and St. Luke's African Church in New Haven—all segregated Negro congregations WITHIN the Episcopal Church. Both Richard Allen and Absalom Jones were segregationists, with this difference: Allen chose to segregate his followers into "an organization free from any connection with the whites, controlled absolutely by themselves," while Jones chose to segregate his followers into a self-supporting congregation within a Church controlled absolutely by the whites. Because Jones halted in going the full segregation route "some half-dozen Negro priests who once were with us," says Dr. Bragg, "exercising what was their right and privilege, have so identified themselves, and we bid them God-speed." And the good Doctor is absolutely sincere in this wish, for we are, in our way, fighting the cause of our Negro brethren who are still segregated within the Episcopal Church.

Segregation of Negro congregations is the age-long policy of the Protestant Episcopal Church in its "WORK AMONG NEGROES" throughout the country, but the most horrible type of this evil is to be witnessed in the segregated "Convocations" in the Southland. The writer of this editorial could relate many of his humiliating experiences during three years as Archdeacon of "The Afro-American Convocation of Arkansas," the Jim Crow wing

of the P. E. Church of that Diocese. Similar "Convocations" exist throughout the Southland, and it was the erection of these MONUMENTS of enforced segregation which started the Negro Clergy of the P. E. Church to agitate for Negro Bishops with Jurisdictions of their own. Forty years and more have elapsed and the agitation seems to be collapsing as its leaders have become "weary in well-doing." The African Orthodox Church is the organization which "some half-dozen Negro priests who ONCE were with" the P. E. Church have established. We are proud of our type of segregation, which was also Richard Allen's type. We have drained the very dregs of the BITTER CUP of segregation WITHIN the Protestant Episcopal Church. Why should we drink perpetually of that cup handed us by white Christians (?) who are followers of the Christ in theory but not in practice? QUANTUM SUFFICIT. Somehow we find ourselves in agreement with E. Franklin Frazier, who says in his article, "A Cross-Section of Negro Life," appearing in the current number of "Opportunity" Magazine:

*"Negroes have quite naturally preferred living in hell as equals than living in a Jim Crow heaven supervised by white folk."*



#### A MIXED ARGUMENT

*An Answer to Rev. Geo. F. Bragg, Jr.*

By E. ROBT. BENNETT, D.D.

It has been some time since I have had the privilege of seeing a copy of the "Church Advocate," once the fearless and persistent champion of the rights of Colored Episcopalians.

Quite recently a friend handed me a copy—the February issue—which brought a wave of pity over me as I noted the change in size, matter and a decided change in the spirit of the Editor.

"How has greatness fallen?" It needed strong glasses to read that which once stood out in bold type at its head, "FOR ZION'S SAKE I WILL NOT HOLD MY PEACE."

I yield to no man in my high regard and respect for the Rev. Dr. Geo. F. Bragg, Jr. What he has done for the Protestant Episcopal Church and her Negro constituents, throughout the years, future generations will acclaim, even though the present biased and prejudiced Ecclesiastical solons of that religious body, damn him with studied indifference, neglect, ingratitude and withheld reward.

His February editorial on "The Lesson of Past History" is a *mixed argument*, however. To one familiar with conditions, it evidences a cowed spirit, the mouthings in feeble protest

of a whipped, subdued, discouraged old man, whose earthly hope has dwindled away to nil, one who suffers from the treatment of a system which is hopeless of change in this world, and so attempts to console himself and others suffering with him, with visions of a better condition obtaining in the world hereafter.

No one discounts the truth that Negroes in the early day of their Church organizations desired touch, contact and association with their white friends. The same condition, in a modified manner, may truthfully be said to be in the breast of every Christian Negro today; for such is in accord with the Scriptural injunction, "All ye are brethren."

But the same spirit which energized the early Negro Church Fathers, to stipulate certain conditions as absolutely necessary for their proper and just functioning in touch, contact and association with white Christians, is in a far larger sense apparent and extant, with an increasingly virile existence; because chiefly, of the experiences undergone—"The Lesson of Past History."

If the Negro Fathers in that early day felt the necessity, desired and contended for *Autonomy*, why should their sons in an enlightened and more progressive day, a day of self-determination, desire, seek and demand *less*?

Segregation of which Dr. Bragg speaks may be voluntary, involuntary or compulsory. It is only worthy of justification when proven to be voluntary.

Such it was in the earliest days of the Christian Church, when racial differences and distinctions moved St. Paul voluntarily to agree with St. Peter, that henceforth he (St. Peter) should minister to the Hebrews, while he (St. Paul) would be the Apostle to the Gentiles.

"Blood is thicker than water." Race identity, Race affiliation and Race consciousness are ever potent factors in the relations and development of men and Races. It has ever been so and it will ever be so.

The correct evangelization of a people or race must in the last analysis be the sacred duty of scions and entities of that race or people, if it is to prove lasting, progressive and satisfactory.

How true this is, the two religious bodies brought into question by Dr. Bragg give ample proof.

The Protestant Episcopalians, content to remain "the black tail of a white kite," as I have often heard it expressed; beggars and supplicants with outstretched hands to receive aid

from the white man's bounty, in about 150 years, can boast approximately 200 clergy, one Suffragan (suffering) bishop, about 300 parishes and missions, one bona fide college, seven Normal and high schools, thirty-five parochial schools of elementary grade and one apology for a Theological Seminary.

Fifty thousand communicants is a generous allowance, as the number adhering to this "segregated" part of a very questionable whole. While less than a million and a half dollars encompass the value of church and school property, NOT OWNED OUTRIGHT, but HELD IN TRUST for the use of Negroes.

Such is the tale of Negro P. E.'s, who, to quote Dr. Bragg, are contentedly (?)

"Travelling home to God  
In the way the fathers trod."

Over against this travesty of religion, compare the African Methodist Episcopal Church, which was founded by Richard Allen; led, governed and financed by NEGROES FOR NEGROES FROM ITS INCEPTION.

They boast eighteen bishops in the U. S. A. and Africa. Approximately six thousand ministers; four thousand five hundred churches and missions; ten bona fide colleges; twelve Normal and high schools; seven Theological Seminaries; property valued at over forty millions of dollars and a membership of over one million adherents.

Will any sane person question the wisdom and success of this great Religious body, whose leaders are the peers of all or any; whose rights are recognized, conceded and upheld in the religious, political and financial world; whose record and progress are the delight and pride of all Race conscious Negroes?

If "some half-dozen Negro priests," as Dr. Bragg states, have taken courage and "better late than never" have secured VALID CATHOLIC ORDERS and with good sense and foresight, in the spirit of humility and sacrifice, gone forth from an intolerant, unmanly and prejudiced existence, to further the cause of Christianity and to spread Catholic Truth and Doctrine among THEIR OWN, how dare Dr. Bragg or any one else to so *mix argument*, as to insinuate it is "a rending of the seamless garment of Our Blessed Lord?" As though the P. E. church was ALL THERE IS of the Holy Catholic Church!

What presumption to even hint at such! The audacity of one abiding in a cracked glass house, throwing stones!

When Negro Episcopalians catch the vision and become permeated with THE SPIRIT OF WISDOM, they too will gladly make sacrifice,

abandon the Episcopal Jericho, for their true inheritance and full life, love and peace in the **AFRICAN ORTHODOX CHURCH**, the **REAL NEGRO JERUSALEM** and in very truth, **CITY OF OUR GOD**.

### WHY AM I NOT IN CUBA?

#### *Bishop Trotman Answers*

As enquiries are being made by both the Clergy and Laity of the African Orthodox Church seeking information as to whether or not Bishop Trotman has gone to Cuba, and if not, when is His Lordship going, it becomes my duty to give satisfactory answers to these questions and to make further explanations, and I am grateful to the Editor of the "Negro Churchman" for permitting me the use of his valuable columns for this purpose.

During the Sessions of Last General Synod (1928) immediately after my appointment by the Archbishop as his Vicar Apostolic and Auxiliary Bishop in Cuba, the Clerical and Lay Deputies made a contribution of twenty-one dollars in cash to aid me in my new work, and immediately followed up by pledging various sums which would defray the expenses of my passage to Cuba, and leave a margin to be used otherwise in the work.

During the same month (September) the Cathedral Chapel of the Good Shepherd, through His Grace the Archbishop, paid me its full pledge of forty dollars. Believing that others of the Clergy and Congregations would do likewise, or fulfill as much of their pledges as would enable me to raise my fare, I arranged for my passage with the steamship agents, secured my passport from the British Consul-General, and also obtained from the United States Immigration authorities permission to return after an intended absence of one year, it being planned by me to arrive in Cuba about the end of November.

In the meantime, the Ven. R. Daley Sibblis, Archdeacon of Cuba, who had been in attendance at General Synod, experiencing some difficulty in raising his full fare back to his field, earnestly requested of me the loan of the forty dollars which I had received from the Archbishop and his Cathedral flock. This cash was being kept for me in the Primate's safe, and in his presence and with his approval, I loaned it to the Archdeacon who made a faithful promise to return same to me in New York before Dec. 15, 1928. Up to this time he has not paid it, and as late as February he wrote to the Primate alleging that financial conditions are at such a low ebb in Cuba he is unable to raise the money, but if the Vicar Apostolic would find his way down he would

repay the loan during his stay there!

Besides the Church of the Good Shepherd, New York, only St. Matthew's, Chicago, Ven. R. A. Valentine, rector, has paid its pledge in full. St. Simon the Cyrenian, Brooklyn, Rev. Canon W. R. Miller, rector, and St. James, Boston, Rev. J. O. Greenidge, rector, have paid their pledges in part. None of the other Clergy, or Lay Deputies, have even responded to the reminders sent them by me, except the Ven. R. S. Hoagland, rector of St. John the Divine, Indianapolis, and Rev. J. N. Dingwall, Vicar of St. Paul's, New Haven, these two Reverend brethren promising to send me their checks in full payment of their pledges as soon as I am ready to sail.

Will the brethren who are making such strenuous enquiries about my going to Cuba understand that their delinquency is the cause of my being now in New York? I question the integrity of those who are expecting me to fulfill my part of the contract while they neglect theirs or thrust it aside! Will they understand that the Church is sending to Cuba an Ambassador of God and an Auxiliary Bishop as Vicar Apostolic and not as an emigrant, and that provision must be made on the other side to receive him?

As soon as Archdeacon Sibblis has returned the funds loaned him, and as soon as the brethren and congregations have forwarded me the amounts pledged, I shall be quite willing to leave New York for Cuba. I sincerely believe that if the Clergy make an effort to raise their pledges at the Easter Day services they will succeed in so doing. And if the various sums are sent in shortly after Easter, no more questions need be asked for I can assure all concerned that after receiving same I shall try to sail immediately for Cuba.

### THE ARCHDEACONRY OF PHILADELPHIA

A sad note was struck in the history of Corpus Christi Church on February 13th, Ash Wednesday, in the passing away of one of the founders of the work here in Philadelphia. We refer to the late Mrs. Emily Anderson Jordan. A High Mass of Requiem was sung at the Chapel on Monday, February 18th, in the presence of a congregation which taxed the seating capacity of the little edifice and left many friends of the bereaved standing outside on the sidewalk, all of which emphasizes the pressing necessity of larger quarters for this work. The angel of death again visited us on Friday, March 1st, at which time we lost one of our most faithful male communicants and vestrymen, Charles L. Russell. Mr. Russell was a

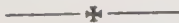


most devoted member of Corpus Christi Church, who made it a point never to miss a service, unless absolutely unavoidable. Mr. Russell will be remembered as one of our most liberal contributors and parish workers. The Bishops and visiting clergy were always welcome at his fireside, and his hospitality was known to everyone. Among the many guests and visitors to his home on various occasions were: His Grace, Archbishop Alexander, His Lordship, Bishop William Ernest, His Lordship, Bishop Arthur Stanley, Fr. Nurse, Rev. Dr. Bennett, Canon William R. Miller, Sister Mary Agnes, Sister Angelina Theresa, and others too numerous to mention. In fact, everyone who came to visit Corpus Christi from far or near was made welcome in his home and offered a place at his table. Mrs. Jordan exhibited the same spirit. Mr. Russell was buried from the Chapel with a High Mass of Requiem on Tuesday, March 5th, at 11 A.M. He was a good man and will be greatly missed.

St. Basil's Congregation has secured a building in S. Philadelphia, under a yearly lease, and will move into much larger quarters in a few days. The Rev. Clifton A. J. Butler, Curate, under Fr. Smith, will occupy the floor above the Chapel, with his mother and brother, and a daily Mass will be inaugurated on April 15th. Fr. Smith deserves unstinted praise and credit for the rapid progress made in this section of our great city.

The growth of the work here demands more Priest workers, and accordingly the Rev. R. G. Robinson and the Rev. C. A. J. Butler will be advanced to the Priesthood on the second Sunday after Easter. This ceremony will take place in either Corpus Christi Church or St. Basil's, at 11 A.M., His Eminence the Patriarch conferring Holy Orders.

We are having splendid attendances during Lent, both at the Wednesday and Friday evening services. The attendance on Sundays has likewise increased, and all look forward to the Holy Week Mission which will begin on Palm Sunday at 11 A.M. and end on Easter Sunday night with Solemn Benediction of the Blessed Sacrament and the bestowal of the Apostolic Benediction.



## BENEDICTION OF NEW CHURCH Liberty City, Florida

On Sunday, Jan. 27th, what to many seemed impossible, occurred when the African Orthodox Chapel of S. Michael and All Angels in Liberty City was blessed by His Lordship

William Ernest, D.D., Bishop of the Jurisdiction of the South. The Congregation assembled at the local Oddfellows' Hall, and formed a Procession thence to the Chapel singing the Hymn, "The Church's One Foundation" being led by an Orchestra. The morning was a most beautiful one and everything in nature seemed to be in harmony with the occasion. The Benediction Ceremony having been performed, His Lordship expressed his pleasure and gratification to Rev. Fr. Perry and his people for their earnest efforts and hard work in the cause.

The first Mass in the Chapel was then sung by the Vicar and founder, Rev. Fr. Perry, whose heart seemed moved with love and earnestness. The Chapel was full to capacity, all remaining to the close of Mass. At 3 P.M. a Musical Recital was given by the Choir of S. Michael and All Angels, assisted by the Choir of S. James' A.M.E. Church and other talent.

Dr. Alonzo P. Holly during this Recital delivered a special message to us, his subject being "God and the Negro." Other addresses were made by the Rev. Mr. Harris, pastor of S. James' A.M.E. Church of Liberty City, and Mr. Stafford G. Dames of Miami. The Offering received at the Recital amounted to \$22.75. The Choir of S. Michael and All Angels, trained by Mr. Joseph Davis, Organist of S. Peter's African Orthodox Church in Miami, deserves to be complimented for the energy and enthusiasm put into their work, and Mr. Davis is to be congratulated and encouraged for the sacrifices he makes in training this Choir.

To Rev. Fr. Perry and his flock we wish God speed. Fr. Perry is a man who makes a way where there is no way. He and his people have done what was seemingly impossible. They are planning to complete their Chapel by Easter and after that to have their Bishop invite the Patriarch to visit them. The prayers of the whole Church are asked for the work in Florida and particularly God's choicest blessings on Rev. Fr. Perry and Congregation.

Stafford G. Dames, *Reporter.*

## A LETTER HIGHLY APPRECIATED

4400 S. Parkway,  
Chicago, Illinois,  
February 16th, 1929.

The Most Rev. Alexander McGuire, D.D., M.D.  
Patriarch of the African Orthodox Church.  
Your Eminence:

It is with feelings of profound regret that we, members of the St. Matthews' Brotherhood Club, have received from our Rector, news of your protracted illness, which has made it compulsory for your planned visit to us, next

month, to be postponed.

We were eagerly looking forward toward the time of your expected arrival here, with thoughts of the days of inspiration that would be ours, during your stay, were you permitted to be with us.

Whilst we are keenly disappointed in not being able to have you with us, at the time we expected to, we would assure your Eminence, that our greatest concern lies over the failure of your health.

We earnestly and sincerely pray, that the Great Physician, with Whom all things are possible, will grant you a speedy and complete recovery, and keep you in continued good health, thereby enabling you to carry on the great work, He has in His great Wisdom, committed to your charge—a work, we know, is near and dear to your heart.

Again, your Eminence, please accept our profound sympathy and heart-felt regrets and

Believe us to remain,

Faithfully yours,

W. Collymore, *Pres.*

O. W. Morrison, *Asst. Secy.*

On behalf of St. Matthews' Brotherhood Club.

#### NEWS ITEMS

"The African Orthodox Churchman," the official organ of the Province of South Africa, made its first appearance in January, 1929. It is published monthly, except September, by the Consistory of the Province, Archbishop Daniel William Alexander is Editor.

The Ven. R. A. Valentine, of Chicago, has sent to the Archbishop the sum of One Dollar to cover the cost and postage of 100 copies of the Bulletin for the African Orthodox Church published by the Census Bureau of the United States Government, giving statistics, denominational history and organization. The Archdeacon is not only an ardent worker for and champion of the A. O. C. but a keen reader of this periodical. He says "The Negro Churchman for February is filled to the brim with notes of interest." He distributes 50 copies every month.

The Ven. F. A. Garrett, M.A., of Philadelphia, also distributes 50 copies monthly. Of the February issue he writes enthusiastically. "It is a truly great number, especially the article from your matchless pen. Please keep it up." Philadelphia and Chicago are proud of

their Archdeacons. So are WE.

Negro Priests in the Protestant Episcopal Church are reading with thoughtful interest the articles in this magazine. One of these brethren, our staunch friend for many long years, still active in a Northern Diocese, writes:—"In the last copy (February) of The Negro Churchman, I read of your illness with deep regret, but rejoice to know that you are very much better now, and I pray that you may continue to improve daily. Your last editorial is remarkable and forceful. In fact, the paper improves monthly." Another Priest, one of the best educated of the Colored Clergy in the South, when he did not receive his February number at the usual time, wrote us stating that his great interest in the African Orthodox Church made it necessary for him to receive every copy of "The Negro Churchman."

Subscribers are herewith notified that following our procedure last year, the next number of "The Negro Churchman" will be published late in April to give an opportunity for parishes which desire to send in their Easter Notes not later than the 12th of said month. It will be described as the "April-May" number.

Mr. R. Warner, Clerk of S. James' Church, Boston, writes: "S. James' and its members are CARRYING ON. Lenten Services are being regularly held on Wednesday Evenings, the attendance being uniformly good, and the addresses of a high spiritual character. On Sunday, February 17, there was a Rally in aid of the Building Fund. On the sick list were Mrs. Greenidge, wife of the rector and Mrs. L. Foster, but both have recovered in answer to the regular prayers of our Priest."

**CORRECTION.**—The Rev. Dr. E. Robert Bennett calls attention to an error in the first verse of his "Intercession" Hymn on page 8 of the February Churchman. The third line should end with the word "sigh" instead of "bend,"

Lord, show'r Thy blessings from on high  
As lowly at Thy Throne we bend;  
Here, while in pray'r we trembling sigh,  
A list'n'g ear we pray Thee lend.

The Rev. Sr. Mary Agnes, Senior Deaconess, has been ill for several weeks, during which time she lost her beloved mother. She was able to leave her bed to attend the funeral, but has been so weak since that recently it was thought that she might have to be taken to a hospital. At this writing (March 2) she has begun to amend, and the prayers of the faith-

ful are asked for consolation in her bereavement as well as for her recovery.

We note in the "Indianapolis Recorder" that at the African Orthodox Church of S. John the Divine, Indianapolis, the Ven. Royal S. Hoagland, Rector, the Special Lenten services include the "Rosary" on Wednesday evenings and the "Stations of the Cross" on Friday evenings.

The attendance at the Church of the Good Shepherd which had decreased somewhat on account of the illness of the Archbishop is now steadily increasing. Lady McGuire is substituting as Organist and Choirmaster during the illness of Rev. Sr. Agnes, the regular organist, and the Easter music promises to be of a high order.

The Clergy and others who order and receive monthly supplies of "The Negro Churchman" are most respectfully requested to make payment every month, or at most, every two months. The Editor possesses in some small degree the talent for writing, but he owns no printing press and must raise funds every month for the printing of this magazine. The Archbishop has enough to worry about in "the care of all the churches" without the additional burden of financing the official publication of the A. O. C. Send in at once YOUR payment, and OBLIGE.

The Lenten services at S. Agnes African Orthodox Church, New York City, have been well attended thus far. On Wednesday evenings the congregation of the Good Shepherd unite with that of S. Agnes for the "Stations of the Cross" and a brief devotional instruction. On Sunday evenings special addresses are delivered followed by the Benediction of the Blessed Sacrament. The Rev. Fr. Toote, rector, conducts these services.



## "HEAVEN NOT IN THIS WORLD"

By Ven. F. A. Garrett, M. A.

It is helpful to remember at all times and more especially in hard times that heaven is not on this side of the grave, and Jesus Christ never said that it was. Religion, in other words, whereas it greatly enriches our life, does not necessarily bring earthly happiness. What it does bring to us are certain great privileges,

but these very privileges bring an added responsibility, and this is the fact we need to keep continually before us. "That ye henceforth walk not as other Gentiles walk." Others, outside of Christ, have given themselves over to lasciviousness, to work all uncleanness with greediness, but "Ye have not so learned Christ." There is to be a change from the old "walk," the old way. Such things as lying, anger, evil speaking and stealing are not part of a truly Christian life. The cultivation of the opposite virtues is our "responsibility" as Christian men and women.

### *Did the Apostles Seek Happiness?*

The apostles, who lived with our Lord and were imbued with His spirit, so far as we know, never even hoped for happiness in this present world. They asked of our Lord just two things: prayer and faith. "Increase our faith," and "teach us to pray." They believed in His word, Who said, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." Tribulation, therefore, does not necessarily mean that God has ceased to care for us. The life of Jesus Christ was a life of "suffering and sorrow," but it was the life of "God with us."

### *We Must Bear Our Crosses*

Hence, if we would come after Him, that is, be His disciples, we, too, must take up our crosses "daily," and bear it "cheerfully" as He bore His. It would be a sad time for us, if God did not "try" us. For on this side of the grave God lives in crosses, and He is sweetest in the hour of trial.

### *Our Joy in Christ*

Our joy in Christ depends on our willingness to cultivate a simple faith and loving trust in His Divine promises, and, at the same time, to think often of that huge invisible world that is so close to us, and of which we will some day be a part. That, at most, that day is nearer than we think. The sufferings of this present world, therefore "are not worthy to be compared" with that eternal happiness and bliss, which, by His grace, shall be ours in heaven.

## "STAND UP FOR JESUS"

*A New Version*

Get up, get up, for Jesus,  
Ye soldiers of the Cross;  
A lazy Sunday morning  
Means certain harm and loss;  
The Churches call to worship  
In duty be not slack—  
You cannot fight the good fight  
By lying on your back.



2

Get up, get up for Jesus;  
 It was the Saviour's way  
 To rise up in the morning  
 Before the break of day  
 To seek the lonely mountain  
 Where man's foot rarely trod,  
 And in the dawn's clear brightness  
 To spend an hour with God.

3

Get up, get up for Jesus—  
 It is not too much to ask;  
 He might with every reason  
 Demand a heavier task;  
 If Christians on a weekday

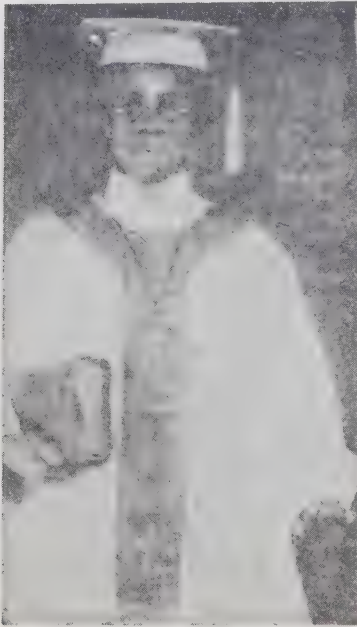
Begin their work at seven  
 They surely could on Sunday  
 Start worship at eleven.

4

Get up, get up for Jesus;  
 The power of sloth is strong,  
 But if you want to do it  
 The strife will not be long;  
 You may be tired with toiling,  
 Yet love will stand the test:  
 To all who come, though weary,  
 He gives a better rest.

Rev. J. Inglis, Vicar St. George's Everton,

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The Rev. Erskine Duba, S. James the Less, Valkrantz, Transvaal.

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Archbishop of The Province of America

Patriarch of the African Orthodox Church

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The Rev. Sylvester Henry, New York City.

*(Continued at foot of preceding page)*



# The Negro Churchman

*In Tenebris Lumen*



## The "Impossible" Attained

By our own efforts we have won our ecclesiastical independence, and from our own pockets we shall maintain that independence. When nine years ago the founder of the African Orthodox Church left the white man's Church to organize an independent episcopal Church to be manned and controlled by Negroes from the top down his brethren and friends among the clergy and laity warned him that he was attempting something "impossible" since nothing "Episcopalian" could succeed without the funds and guidance of the white man. Negro Methodists and Baptists might organize and maintain independent Churches, but not Negro Episcopalians! Well, the "impossible" was attempted and attained. We independent Episcopalians of the African Orthodox Church have ceased being parasites and mendicants. We pay our way as we go and are subject to no dictation from white bishops and archdeacons.

—From an address by Archbishop McGuire.

NEW YORK CITY APRIL, MAY, 1929

VOL. VII No. 4

TEN CENTS

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3. Each Congregation shall contribute as from September 1928, from Three to Five Dollars monthly for the upkeep of the Central Administration Office.

4. Each Congregation shall contribute the definite sum levied upon it for the coming year to the Church extension work in Cuba and Nicaragua. Your quota may be known by consulting the Central Office.

5. Failure to comply with any or all of the above legislation will automatically deprive clergy and congregations concerned of a vote, seat and entertainment at the next General Synod without further notice.

By Order of General Synod,

George Alexander McGuire, President.

Charles Ignatius Smith, Secretary.

Fred A. Toote, Chancellor

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# The Negro Churchman

In Tenebris Lumen

Published monthly, except SEPTEMBER, by the Consistory in the interest of the African Orthodox Church

Archbishop ALEXANDER, Editor and Business Manager

Archdeacon GARRETT, Contributing Editor



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VOL. VII No. 4 NEW YORK, APRIL, MAY 1929 TEN CENTS

### P. E. BISHOPS CONFER ON NEGRO WORK!

By the Ven. F. A. Garrett, M. A.

Eighteen bishops of the Episcopal Church, representing certain Southern dioceses, met for a conference on Negro work in All Saints' Parish house, Atlanta, on February 26th and 27th.

After a prolonged discussion the bishops adopted a resolution favoring missionary jurisdictions for work among Negroes with separate Negro episcopate. The resolution carefully avoids all details but was amplified in two particulars in its findings.

The first of these suggests that "a missionary racial jurisdiction be created to be composed of the Negro clergy and the congregations in some group of contiguous dioceses that may be willing for its creation within their borders."

A second finding instructed the secretary to forward a copy of the minutes of the meeting "to the president of the Conference of Colored Church Workers."

The "Living Church" from which this information is gleaned is very careful to state that the action taken by these bishops "is far from definitive," and goes on to say that "it brings to the fore a question which has claimed the attention not only of Negro leadership, but with bishops having to do with this problem, and from time to time of the General Convention." For, says the writer of this article, from which we quote: "A separate racial group entitled to self determination under a Negro episcopate is recognized to be fraught with great difficulty."

The writer of the article which appeared in the Living Church goes on to say: "It has behind it, however, a growing insistence upon the part of Negro Churchmen and wins support of the bishops, because of a very

general recognition that the situation now prevailing is unsatisfactory."

A few months ago, we reviewed in these columns an article from the pen of the Rev. Harry Ellworth Rahming. In this article, among other things, Fr. Rahming said: "The sum and substance of the whole matter is that the result of the work is unsatisfactory, and that there is no definite plan, and something must be done!"

And since that time the Southern bishops have been conferring, wondering what to do to keep their black brother in the fold. Out of one of these conferences came Dr. Lay's now famous "Five Points," recommending: that in every church for white people some seats be marked "Reserved for Colored people," and that these seats be not in the gallery except on special occasions; and, that the colored people of their own volition cheerfully conform to such arrangements, and also go forward to receive Communion after all white communicants have received.

These recommendations gave rise to a storm of protest. It was, no doubt, expected that they would be swallowed "hook and bait" by the Negroes of the P. E. Church, especially in the Southland; but the "Five Points" of Dr. Lay are now a matter of ancient history.

The Negroes of the P. E. Church, as a rule, are far too intelligent and enlightened to occupy the back seats in churches for white people; and, no self-respecting colored man or woman will consent to go up to Communion "after all the white people have received." And the Southern bishops, having found this out, have had to call another "Conference," in order that they might prove to their black brethren and to the world that, after all, their hearts are really in the right place, and they only desire to serve the best interest of the Negro Communicants of the Episcopal Church.



Therefore, they have conferred on the subject of "Negro Missionary Bishops. That this subject is as old as the hills we all know; and the bishops have been conferring over the matter for the past fifty years, and the "Missionary Episcopate," so far as the Race is concerned, is still "just around the corner!"

We venture the opinion that these Southern bishops are sincere in the attempt which they are making to solve the Race problem within the Episcopal Church; but, we are no less certain that they are mistaken. For, even the "Missionary Plan" is destined to failure. After the Negroes of the P. E. Church get the Racial episcopate, if they ever get it, there will still be other problems pressing for a solution, before colored folks can feel at home in the white church. For, after this new plan is put into operation, the Protestant Episcopal Church will still be an organization under white leadership and control, and the time will never come, we think, when the Episcopal Church or any other church under white leadership and control will accord to black men even a fair share in its administration and control. Negroes will always have to take a back seat in the white churches.

No Negro would expect to enter the Roman Catholic Communion and attain to the bishopric, much less to the papacy. It is only with the greatest difficulty that he could hope to attain to the priesthood of that body. A Negro could hardly expect to become the Patriarch of Antioch or of Jerusalem. The mission of these churches is not primarily to the Negro Race.

The Roman Catholic Church is administered and controlled by Italians; the Syrian Church by Syrians; the Greek Church by Greeks; the Russian Church by Russians; and, it is no less true that the Anglican Church is administered by Anglo-Saxons, and its mission is chiefly to Anglo-Saxons, English people, and people of English descent.

What chance of preferment, then, has a Negro in any of these religious organizations or in all of them put together? So far as we can see, none at all.

Up to the present time there are scarcely more than 38,000 Negroes in the P. E. Church, and if the time ever comes when they have twice that number, they will still be in the great minority, and will be treated accordingly.

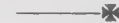
If a member of the Negro Race should build a Cathedral for the members of his race who adhere to the Episcopal Church,

he would have to turn over the title to the property to the Protestant Episcopal Church, which is an organization entirely under the leadership and control of white men; and still the Race would have nothing.

The two million Negro adherents of the A. M. E. Church have hundreds of magnificent schools and churches in all parts of the land and abroad, and all of this property is vested in the Negro Race. And, after all, money talks; and when the Race gets sufficient wealth there will be no "color line."

Therefore, the "Missionary Plan" will not solve the problem for the P. E. Church or any other church. What the new Negro of to-day wants is autonomy.

Probably this latter solution will be suggested at some future "Conference" of the P. E. bishops; and, when that time comes Negroes will probably begin to seek membership in the Protestant Episcopal Church. In the meantime, be it remembered that even the "Missionary Plan" is fraught with great difficulty, and the whole idea is very far from definitive! Methinks it is likewise far away.



## NEGRO BISHOPS

To the Editor of The Living Church:

The Southern bishops who met recently at Atlanta approved the plan of missionary districts and Negro bishops, where it may be desired. Of course, this means some years of agitation and education before final action upon the part of the General Convention. Therein is our great danger. Of necessity, there will be those who will oppose such change in the Constitution of the General Convention.

Twenty-five years ago, when the plan was up before the general Church, conditions were far more favorable for the success of of such a plan than they are today. Radical changes have taken place in the Negro world since that time. Many, both colored and white, who came from over the other side of the Civil War have departed this life. Within the race, because of the tremendous educational advance, the feeling against any kind of "segregation" has greatly increased and deepened. This must be taken into account. The way must be prepared for a better racial understanding. Leading up to, and preparatory, the above proposal, a special and helpful agency is necessary. Under present canonical law, at least three suffragan bishops, in as many dioceses, whose work should be of a general and evangelis-

tic nature. Such could be "loaned" to such dioceses as requested their services. Addressing Negro gatherings, both inside and outside the Church; conferring and advising with negro Archdeaonries, conferring with and interpreting to diocesans, and the like, would constitute a necessary work. Only men who are thoroughly furnished, able and ready speakers, and known to be in thorough sympathy and accord with Negro leaders generally should be selected for such posts.

It is not a matter of confirming and ordaining. It is a matter of making known the Episcopal Church and winning the confidence of the colored race. Until the Episcopal Church can place its hands on one or two Negroes whose abilities and race fellowship can command a genuine hearing, there will be scarcely any use to go to the trouble to change our Constitution in order that Negro districts may be permissible.

(REV.) GEORGE F. BRAGG, JR.

[This letter which appeared in "The Living Church" of April 6, 1929, represents the views of one of the most distinguished Negro Priests in the P. E. Church with respect to the action of a Conference of Southern Bishops. Archdeacon Garrett's article in these columns represents the views of the Clergy of the A. O. C. However, Rev. Dr. Bragg's recommendation is far more practical and more hopeful of results than that of his bishops. But will it be given a trial? No, for the "Southern Bishops" are not prepared to follow the advice which capable clergymen like Dr. Bragg are in a position to give, nor to consecrate a Negro of Dr. Bragg's qualifications to the Episcopate.—Editor, N. C.]



## OPENING OF ALL SAINTS' CHURCH, BOSTON.

(Contributed)

On Easter Day, March 31, 1929, another victory was won for the African Orthodox Church in Boston, Mass., when under the capable leadership of Rev. Fr. E. T. Henry, All Saints A. O. C. was opened at No. 1 East Lenox Street, twenty-two persons being present. Fr. Henry sang Mass and preached from St. Luke 24:34 "The Lord is risen indeed." The Choir, under the direction of Mr. J. Yearde and Miss Mabel Graham, organist, rendered the Mass by Francois C. F. Cramer entitled "Missa Redemptionis," and the anthem "Why seek ye the Living among the Dead?" by E. A. Clare. It was an inspiring and enjoyable

service. At 7:30 P. M. Vespers were sung by Fr. Henry who preached another stirring sermon, the text being Colossians 3:1 "If ye then be risen with Christ seek those things which are above." Thirty persons were present. Great credit must be given to the Rev. Father whose untiring efforts with the cooperation of members and friends made possible the decoration and opening of All Saints' Church. With him as leader, his followers can truly say:—

'Forward be our watchword,  
Steps and voices joined:  
Seek the things before us,  
Not a look behind."

On Low Sunday, April 7th, His Lordship Arthur Stanley pontificated at High Mass and preached from a text taken from the Gospel of the Day, S. John 20:21, "Peace be unto you. As my Father hath sent me, even so send I you." Twenty persons listened to this eloquent and soul-stirring sermon, which brought spiritual comfort to all. At the close of Mass three new members were received and chrismated by the Bishop—Mr. George Oglivie and Mr. and Mrs. William H. Jones. The Apostolic Benediction was then given to all by His Lordship representing His Eminence the Patriarch.

At Vesper 7:30 P. M. Fr. Henry preached from 1 John 5:6, "It is the Spirit that beareth witness because the Spirit is truth." Of 36 persons present 26 were former members and friends of Father Henry as a Methodist minister. Some of these will become members and other frequent visitors. The location of All Saints Church is strategic and it will fill a great part in the moral and spiritual upbuilding of the Race, for which opportunity, and for the consecrated leader and priest, we say "THANK GOD." Finally we make special mention of the services rendered by Master Robert Isaacs of Cambridge, who acted efficiently as Master of Ceremonies both on Easter Day and Low Sunday.



## ST. JAMES CHURCH, BOSTON, MASS.

On February 24th Eleanor Eloise, daughter of Mr. and Mrs. Reginald Warner, and Wilfred Marcus, son of Mr. and Mrs. Wilfred Lawrence, were received into the One Holy Catholic and Apostolic Church by the Sacrament of the Holy Baptism administered by the Rev. Father James Greenidge, rector of St. James. The Rev. Father E. T. Henry sang Vesper the same evening. All services were conducted by Father Gren-

## 4 THE NEGRO CHURCHMAN

idge on Palm Sunday. Palms were blessed and distributed at Song Mass. On this same day Ernesta Madeline, daughter of Mr. and Mrs. Harold Alleyne, received the Sacrament of Holy Baptism. Father Greenidge conducted the Good Friday Services including the Three Hours' Devotion. Mr. Charles Greenidge has returned from a brief visit of three months to his home in Barbadoes and has resumed his duties as a vestryman of S. James' Church. On Easter Day the Rev. Father Greenidge said Low Mass at 8 A. M., and at 11 A. M. His Lordship Arthur Stanley pontificated at Sung Mass, while Father Greenidge was the preacher. At 4 P. M. the Children's Easter Service was held, at 8 P. M. His Lordship pontificated at Vespers and preached. The Altar was beautiful with flowers and a fine linen cloth given by Mrs. Lillian Foster. Mr. James Greenidge has not yet recovered and the prayers of the faithful are asked in her behalf.



### CHURCH OF THE GOOD SHEPHERD, NEW YORK CITY

The first service which Archbishop McGuire was able to conduct since the New Year of 1929 began was the "Three Hours' Agony" on Good Friday. As usual the Chapel was crowded and with few exceptions all remained till the close at 3 P. M. At 8:30 P. M. the Philharmonic Club of the Nixon School of Music rendered a Cantata entitled "The Crucifixion," setting forth the Betrayal, Trial, Crucifixion, Death and Burial of Our Lord. The music was the composition of Prof. Eugene Nixon, head of the School of Music, and the production of this young Negro artist compares favorably with Stainer's "Crucifixion," even excelling it in its vivid conception and realistic presentation.

On Easter Day His Grace said Low Mass at 7:30 A. M. and communicated 54 persons. At 11 A. M. he pontificated at High Mass, preached, and communicated a still larger number. The music rendered by the Choir was of an unusually excellent standard. The Mass was Monk's in C, and the Anthems were "Now is Christ Risen," "Christ Our Passover," "Awake thou that sleepest," and "Why weepest thou?" At 4 P. M., under the auspices of Mrs. C. Galloway and Mr. C. Gordon a splendid Easter Concert was rendered by talent with the Good Shepherd and from without. The Archbishop had six appointments for the day and managed to get through his first Sunday after his ill-

ness, although after the long forenoon service, he was seized with a slight fainting spell and was taken home where after an hour's rest he recovered sufficiently to fill the remaining three appointments. Easter offerings amounted to over \$200.

On Friday night in Easter Week, the Annual Parish Meeting was held. The old designation of "Independent Episcopal" was dropped and "African Orthodox" officially adopted by the Church of the Good Shepherd. A new Vestry was elected with Mr. Theodore Bacchus as Senior Warden and Treasurer; Mr. Clement Gordon as Junior Warden, Mr. Monroe Benjamin as Clerk. Mr. Benjamin and Mr. Walter Francis were elected Lay Deputies to the General Synod of 1929. Rev. Sr. Agnes, on medical advice, declined to serve as Organist, and Lady McGuire, who had been acting during the illness of Sr. Agnes, was appointed Organist-Director for the ensuing year. On Low Sunday the services of Easter Day were repeated. At 4 P. M. the Children of the Church School presented their Easter Program in a most satisfactory manner as arranged by Rev. Sr. Theresa. Rev. J. C. Simons conducted and Lady McGuire accompanied.



### S. ANTHONY'S CORNER

S. Anthony's Church: Location, 228 West 132nd St., New York City.  
Rector: Rev. Fr. Horace C. Herod, L. Th.  
Motto: "Et perceptum est."

Members and Friends: We hope to retain this space for publication of our important announcements.

We are glad that the Lord has been pleased to recover His Eminence the Patriarch from his recent illness. Also Sister Boyd of our church, who is convalescent from a recent attack.

Lenten services were conducted in conformity with the season. On Palm Sunday the attendance was good; palms were distributed, and this was followed by a procession of the congregation bearing their palms.

Good Friday services were held for the first time in the history of S. Anthony's. A report of the Easter Day services follows this article.

Our thanks are due to Mrs. Thompson and children and Miss Ruby Otto for their kind contribution to the Concert Program on Easter; to Mrs. Beryl Paul Outerbridge and Mrs. Bayley, who along with the pupils



of Mrs. Outerbridge's musical school conducted an entertaining musicale at St. Anthony's in aid of the Church on Sunday, April 7th; to Mesdames Ford and Belgrave who sponsored a successful Lyceum on Sunday, April 14th; to Mrs. Whyte, our organist, who entertained the Church School children at her home on Friday afternoon, April 5th, and also to the Church of S. Simon the Cyprian in Brooklyn for an invitation to their first anniversary celebration.

Finally, a word of praise must be given to our organist and choir for their Easter music.

CHARLES EVANS, Reporter.



## EASTER AT S. ANTHONY'S, N. Y. C.

By Charles Evans

After a Saturday of rain and misty weather in New York City, Easter Sunday broke fair, and fine weather continued through the day. As is characteristic of this day, crowds of people bedecked in gay and gaudy colors could be seen going here, there, and everywhere, and as usual, each of the churches got its share of the crowds. It is common knowledge that among those who attend divine service on such days are people who awake out of their lethargy every festal season to attend church, and after hearing a stirring sermon they resolve to attend more often, but afterwards, seem unable to keep their promise. Then, too, there are those who, having procured their Easter apparel but having no other place to go at that hour of the day, hit upon the "bright idea" of going to Church.

Nevertheless, whatever may be their reason or motive the Church should always stand ready to welcome those who care to worship within her fold, and it is the duty of those concerned to make it as pleasant and delightful as possible for such visitors.

The African Orthodox Church stands ready to do her duty to humanity, and to this end, S. Anthony's Chapel endeavored to do her best on Easter Day. High Mass was sung at 11:15 A. M., the rector, Rev. Father H. C. Herod being the Celebrant and Preacher. From S. Luke 24:5, 6, "Why seek ye the living among the dead? He is not here, but is risen," he preached an interesting sermon. He made a contrast between the first and second Adam, and pointed out our heritage from each. The service was very impressive.

At 5 P. M. a Concert was held when a

very enjoyable program was presented by the children of the Church School and some friends of S. Anthony.

Solemn Vespers were sung at 8:15 P. M. by the rector, the sermon being preached by Mr. B. Queeley, from the text. Matt. 28:5, 6, "Fear not ye, for I know that ye seek Jesus, which was crucified. He is not here, for He is risen as He said." It was a very inspiring sermon.

All services of the day were well attended. The choir did good work, especially in the rendition of the Anthem "Christ Rose Triumphant" by Charles T. Edwards.



## OPENING OF S. BASIL'S CHURCH, PHILADELPHIA

On Passion Sunday, March 17th, S. Basil's African Orthodox Church, located at 22nd and Titan Streets, was opened. At 11 A. M. the Ven. R. A. Jackson of New Jersey blessed the Chapel, after which solemn High Mass was celebrated by the Rector, Rev. Charles Ignatius Smith, with Rev. C. A. Butler as Deacon, and Rev. R. G. Robinson as Subdeacon. The Ven. F. A. Garrett, Archdeacon of Philadelphia, delivered the address, his theme being "Negro Leadership for Negro Catholics." The Rev. Father Moyer of the American Catholic Orthodox Church was also present. The music of the Mass was furnished by the Choir and Organist of Corpus Christi Church, the mother congregation in the city. There were about 100 persons present, about all that could be seated in the Chapel. At Vespers about 30 persons were present. S. Basil's is complete in its appointments. The Altar and Sanctuary were built as a labor of love. Among the accessories of Divine worship such as Crucifix, candlesticks, candelabra, sanctuary lamp, stations of the Cross, statue of Our Lady, were several gifts made by a communicant of the P. E. Church. For a past few months S. Basil's congregation worshipped in the home of the priest at 2215 Wharton Street, but its rapid growth demanded larger and more suitable quarters. Very naturally Father Smith and his people are delighted with the showing that has been made.



## S. MATTHEW'S CHURCH, CHICAGO

On the evening of Shrove Tuesday, February 12th, a Pre-Lenten festival was given the children of S. Matthew's Church School.

A very enjoyable time was spent as the weather was fine, attendance good, plenty to eat, and music was supplied by the player piano.

Beginning on Ash Wednesday, Lent at S. Matthew's was solemnly observed throughout the season. The discourse given at the services were appropriate and instructive. On the evening of Passion Sunday Mr. L. C. Fox, our Reader, was the officiant at Vespers. Palms were distributed on Palm Sunday to a large congregation. Mrs. Eugenia Fray gave flowers in memory of her deceased sister. The solemn service on Good Friday was held at 8 P. M., when the Litany was said, and short discourses were given on the Seven Words from the Cross. Miss Ethel Lowry was the soloist.

Easter morning in Chicago was ushered in with cold winds and a gloomy sky—the shadow of the Cross seemed to linger. Low Mass was said at 7 A. M. in the presence of a goodly number of the faithful who had listened to the Lenten exhortations and were therefore ready to partake of the Holy Eucharist as an outward sign of their rejoicing with the Risen Savior. The service was indeed inspiring. During the Mass rain fell heavily and lasted for hours. Notwithstanding the continuous rainfall, a fairly large congregation attended Choral Mass at 11 A. M. The choir and acolytes were all present, and during the singing of the hymn, "Christ is risen! Christ is risen! He hath burst his bonds in twain," the processional marched joyfully preceded by Cyril Valentine, the Thurifer swinging the censor, and George White, our youngest acolyte, carrying the incense-boat. Mr. J. H. Pearson, our crucifer, carried the beautiful processional cross which was presented by the Woman's League at Christmastide. In contrast with the solemnity of Lent, the altar looked very beautiful with altar lights and floral offering, which latter was given by Mrs. Maud Hunt in memory of her deceased mother. At the singing of the Gradual Gospel Lights were carried by two acolytes, Everett Collymore and Carlton Hunt. The service was rich and inspiring; Merbecke's Mass in F minor was sung. The music was beautifully interpreted by Mr. A. E. Osborne, our organist. Archdeacon Valentine delivered the Easter sermon, which was a climax to the Lenten exhortations. He asked, "What does this Easter mean to you?" And he taught that only those who observed Lent and sorrowed with the rejected and despised Christ during His passion could understand the meaning of Easter, and really rejoice with the risen Lord at Eastertide, with a

determination to live for those things—Love, Truth, and Liberty—for which He died, so that He will not have died in vain. The Communion Hymn was sung by Miss Ethel Lowry, our young and promising soloist.

At 7 P. M. under the direction of Mr. L. C. Fox, our zealous Superintendent, the children of the Church School would have recited the story of the Cross, but the weather did not permit—the rain poured accompanied by peals of thunder and the streets were flooded—so the children's program was postponed. Vespers were sung at 8 P. M. in the presence of about a dozen of the faithful whose hearts burned within them even though it had rained.

The Girls' Friendly furnished the church with altar cloths in violet and green. Three new surplices for the acolytes were made by Mrs. Valentine; Mrs. Chas. Hall presented the fourth to our little friend, George White.



### "BROTHERHOOD DAY" AT S. MATTHEW'S, CHICAGO

At the regular monthly meeting of S. Matthew's Brotherhood, held on Friday, February 8th, Mr. A. W. Morrison, the Assistant Secretary, moved the following resolution:

"In view of the fact that our meeting together is only once per month, and as it is essential that for the good of the Brotherhood, we meet each other a bit more often, be it resolved that:

1. A special Sunday be set apart once per quarter, to which all members be specially invited; at which service an address or addresses be given, touching on the 'Brotherhood of Man.'

2. Be it also resolved that the Sunday so set apart, be the one following our regular monthly meeting held in the third month of each quarter."

This resolution was seconded and carried; and thus came into being, what we now call "Brotherhood Sunday."

The first of these proposed meetings was held in the Church on Sunday, 9th March. Mass was sung at 11 A. M., the celebrant being the Rector, Archdeacon Valentine.

The message for the day was based on the text, "Let brotherly love continue." Hebrews 13:1. The theme was "Brotherly Love." The discourse was plain and practical, yet full of spiritual fervor, and appropriately delivered.

At the evening service, the little Church was again comfortably filled. By arrangements, all the members of the Brotherhood present, sat together, occupying the front pews.

After Vespers, the Brotherhood members rendered a short program, consisting of three addresses, a violin solo, a recitation, and the combined singing of the Brotherhood's hymn, "Blest be the tie that binds."

Special mention must be made of the very instructive address given by Attorney Eugene Marshall, on some of our racial economic problems," which was well received by an interested audience.

Both services were brimful of interest throughout; the attendances were very encouraging; and our interest in Brotherhood Sunday sharpened for equal or better efforts towards the success of similar future events.

OSWALD W. MORRISON,  
Assistant Secretary.

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## S. JOHN THE DIVINE, INDIANAPOLIS (By Archdeacon Hoagland)

We of the Church of S. John the Divine are still on the "firing line." Since the ever memorable visit of His Grace the Archbishop, last October, we have had several accessions and we rejoice in saying that each one is "making good." In the main, our services, including the Christmas Midnight Mass and the special Lenten devotions, have been well supported. The response on Good Friday was especially gratifying, many of those who attended the Mass of the Pre-sanctified at 10 A. M. and the Three Hours' Meditation returning at night to hear the Sacred Cantata, "Olivet to Calvary," so inspiringly rendered by our Choir under the able direction of Dr. Theodore Kakaza. The Easter Masses were not as well attended as we had hoped.

On Wednesday in Easter Week our parochial family gathered around one common table where we lunched and discussed our program for the coming months. Dr. Kakaza gave, in course, a summary of what had been accomplished since we started last September against great odds, concluding with a condensed financial report. The rector then delivered his charge, introducing same with words of encouragement. Not failing to make personal mention of all those who had distinguished themselves in various ways for their loyalty and devotion to the cause. Following this the Vestry was elect-

ed, the personnel being the same as that appointed by the Rector last September. Those elected were Mr. Lyle O. Baker, Senior Warden; Mr. Wm. H. Fielding, Junior Warden; Dr. Theodore Kakaza, Clerk; Mrs. Susie Knox, Treasurer; Mr. George Murray, Mr. Lee Mumford, Dr. Charles Anderson, Miss Amanda Rogers.

Plans are under way for the opening of a School of Theology to prepare Catechists as well as Candidates for Holy Orders. Through this medium the Archdeacon hopes to provide competent men for the work in the several parts adjacent to Indianapolis where he expects to establish congregations. In spite of all that may be said to the contrary, the Middle West offers a great field of opportunity to our Branch of the Church Catholic. The Archdeacon earnestly begs of all the brethren that they remember him and his band of faithful workers at Mass, praying God to raise up devout men and supply means to extend His Kingdom in these parts and thus aid us to give a good account of ourselves in the months to come.

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## S. PETER'S CHURCH, MIAMI, FLA.

(Contributed)

The seasons of Lent and Holy Week are over and we are once more basking in the sunlight of Easter joys.

We look back with feelings of thankfulness on these seasons. Our Lenten fasts we feel have done some spiritual good. Holy Week was observed with much solemnity and our services on Good Friday bore testimony thereof. It was the largest attendance we ever had on the occasion and the expressions from many show that there was good done to them.

It was from Palm Sunday that this manifestation began. We had the usual services for the day—early Mass, the Blessing of the Palms followed by Sung Mass. In the afternoon there was a united procession of the following churches: S. Mary's, Wesleyan, Trinity, Wesleyan, S. Matthew's, Baptist, S. James, Baptist; S. Mark's, Baptist; and S. Peter's, A. O. Church. At night we had Holy Confirmation when the following were confirmed: Misses Caroline Leary, Marie Johnson, Yulee Wilkinson and Sybil Basden. One was chrismated—Mr. George Bain.

His Lordship preached from the following text, "I therefore . . . beseech you that ye walk worthy of the vocation wherewith ye



# 8 THE NEGRO CHURCHMAN

are called" (Eph. 4:1). An eloquent and stirring sermon was delivered to a full church. This we trust will bear fruit to God's glory.

Easter Day brought, what may be termed the climax. At 5 A. M. there was sung Mass. The church was crowded. His Lordship Wm. Ernest was the celebrant. He preached a five minutes' sermon from the text, "He is risen." Both the richness of the services and the pointed lessons from the text brought comfort to the hearts of many and tears to some.

At 11 A. M. we had Mass, at 3:30 P. M. Children's Service and the offering of flowers. These flowers were taken next day to the Christian Hospital by Mrs. Glass, our Hospital Committee worker. At 7:30 Vespers were sung, followed by the Benediction of the Blessed Sacrament. Thus a glorious day came to its close. The weather was delightful. The bright sunshine and balmy breezes joined to make the day one of gladness.

Easter Monday was the Children's Day. They had sports and prizes with ice cream, cake and punch.

We thank the ladies who contributed to the children's enjoyment. Mrs. Vera Wilson not only gave punch but was there to see that the children were well cared for in their refreshments. Mrs. Evans made the cakes which whetted the appetites of the little ones for "more cake."

We beg to express our appreciation of the ladies who brought or sent flowers and adorned the altar. Neither can we forget to give testimony to the splendid singing of the choir at all the services on Easter Day and Palm Sunday. The Masses used on Easter Day were Adlam in F, at 5 A. M., and Brown's Missa Celestis at 11 A. M.

Our offering for Easter Day was \$56.57, for which we praise and thank the Lord.



## LENT AND EASTER IN CUBA

The Ven. Archdeacon Sibblis spent the first twelve days of Lent with S. James' Church, conducting a Mission, with services every night. He then went to S. Barnabas in San German, and for a week held another Mission with nightly services. Returning to his headquarters in S. Albans', Cayo Mambi, he found the Lenten services in progress, these having been conducted by Mr. Levi A. Green, Catechist, and Mr. A. H. Squire, Teacher. Mr. Squire had also

organized the "Christian Improvement Society," an organization which is already very helpful and which gives promise of much benefit to the community. Good Friday services at Cayo, Mambi were conducted by Mr. Green, and at Santiago, by Mr. Sterrett, Catechist.

On Easter Day at 4:30 A. M. the Archdeacon said Mass at S. James in Santiago, later taking train for Cayo Mambi, travelling across Cuba a distance of 250 miles to officiate at S. Albans in Cayo Mambi. The parish school at this point is making great progress under Mr. Squire, there being over seventy pupils registered.



## NEWS ITEMS

On April 5, 1929, Rev. E. J. Millington was deposed from the ministry of this Church by Bishop William Ernest of the Southern Jurisdiction. Mr. Millington had tendered his resignation to enter the ministry of a Protestant body in Florida believed to be Methodist.

\* \* \* \*

The Archbishop visited S. George's A. O. C. on April 7th, confirmed six, and baptized the infant daughter of Rev. Father and Mrs. Hawkins. Later he proceeded to Brooklyn and preached an anniversary sermon at S. Simon the Cyrenian.

\* \* \* \*

Bishop Arthur Stanley conducted the Benediction of S. Luke's Church in Cambridge, Mass., on Palm Sunday, and confirmed 20 persons, substituting for the Archbishop who had been very ill during the previous week.

\* \* \* \*

S. Anthony's Church, New York City, has voluntarily undertaken to pay for their monthly "corner" in this periodical. Thanks! A good example for some others to emulate!

\* \* \* \*

This is April 11th and we are going to press with this issue, printing all parochial news received to date. Much material is due in the next few days but must be carried over to the next number.

\* \* \* \*

Do not fail to read in the next number our reprint of an article on "The Founder of the African Orthodox Church," appearing "The Church Advocate" for April, as the leading editorial from the pen of the able editor, publisher and churchman, the Rev. Dr. George F. Bragg.

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The Rev. Thomas Godlo, S. Thomas' Church, Heidelberg, Transvaal.

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CLERGY LIST, -1929

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Archbishop of The Province of America

Patriarch of the African Orthodox Church

Office—580 St. Nicholas Ave., New York City

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His Lordship **Arthur Stanley Trotman, D.D.**, Auxiliary Bishop and Vicar Apostolic in Cuba.

The Ven. **D. Egbert Philips, B.D.**, 29 Hankard St., Sydney, Nova Scotia.

The Ven. **R. Daley Sibblis**, Cayo Mambi, Oriente, Cuba.

The Ven. **Oscar W. Hollinsed**, 620 Columbus Ave., Boston, Mass.

The Ven. **Robert A. Valentine**, 4400 South Parkway, Chicago, Ill.

The Ven. **Robert A. Jackson, B.D.**, 814 Spruce St., Camden, N.J.

The Ven. **F. A. Garrett, M. A.**, 617 N. 56th Street, Phila., Pa.

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The Rev. **Fr. William O. Perry**, 1985 N. W. 4th Ave., Miami, Florida.

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The Rev. **Fr. Ralph Hawkins**, New York City.

The Rev. **Fr. E. T. Henry**, Boston, Mass.

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The Rev. **John C. Simons**, New York City.

The Rev. **Joseph N. Dingwall**, 134 Lee St., West Haven, Conn.

The Rev. **David E. Ewart**, Florida, Camaguey, Cuba.

The Rev. **William De Claybrook, D.D.**, 1121 Crete St. Houston, Texas.

The Rev. **William S. Jones**, Bluefields, Nicaragua, C. A.

The Rev. Sister **Mary Agnes**, 256 W. 135th St., New York City.

The Rev. Sister **Angelina Theresa**, 619 St. Nicholas Ave., New York City.

The Rev. **John R. Swift**, 1 Herman Street, Boston, Mass.

The Rev. **Oliver Welch**, 167 Jefferson Ave., Brooklyn, N. Y.

The Rev. **William J. Cummings**, New York City.

The Rev. **Bernard A. Mason**, New York City.

The Rev. **Raveley Murrain**, New York City.

The Rev. **Sylvester Henry**, New York City.

*(Continued at foot of preceding page)*



# The Negro Churchman

*In Tenebris Lumen*



## The Layman

(Literary Digest)

Leave it to the ministers, and soon the church will die;  
Leave it to the women folk—the young will pass it by,  
For the church is all that lifts us from the coarse and  
selfish mob,  
And the church that is to prosper needs the layman on  
the job

Now a layman has his business, and a layman has his  
joys,  
He also has the training of his little girls and boys;  
And I wonder how he'd like it if there were no church-  
es here,  
And he had to raise his children in a godless atmosphere?

When you see a church that's empty, though its doors  
are open wide,  
It is not the church that's dying, it's the laymen who  
have died;  
For it's not by song or sermon that the church's work  
is done,  
It's the laymen of the country who for God must carry on

NEW YORK CITY

JUNE, 1929

VOL. VII No. 5

TEN CENTS

**FINANCIAL LEGISLATION GENERAL  
SYNOD 1928**

**Read! Mark! Learn!! Digest!!**

1. All Congregations consisting of 50 Members, or less, shall contribute, as from September 1928, the sum of Five Dollars monthly as Patriarch's Pence, and all Congregations of over 50 members shall contribute Ten Dollars monthly.

2. All Clergymen, except the chief Pastor of a Congregation shall contribute, as from September 1928, the sum of One Dollar monthly as Patriarch's Pence.

3. Each Congregation shall contribute as from September 1928, from Three to Five Dollars monthly for the upkeep of the Central Administration Office.

4. Each Congregation shall contribute the definite sum levied upon it for the coming year to the Church extension work in Cuba and Nicaragua. Your quota may be known by consulting the Central Office.

5. Failure to comply with any or all of the above legislation will automatically deprive clergy and congregations concerned of a vote, seat and entertainment at the next General Synod without further notice.

By Order of General Synod,

George Alexander McGuire, President.

Charles Ignatius Smith, Secretary.

Fred A. Toote, Chancellor

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# The Negro Churchman

In Tenebris Lumen

Published monthly, except SEPTEMBER, by the Consistory in the interest of the African Orthodox Church

Archbishop ALEXANDER, Editor and Business Manager

Archdeacon GARRETT, Contributing Editor



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VOL. VII No. 5 NEW YORK, JUNE 1929 TEN CENTS

### "THE FOUNDER OF THE AFRICAN ORTHODOX CHURCH"

Editorial by Rev. Dr. George F. Bragg  
(Episcopalian) in the "Church Advocate,"  
April, 1929.

George Alexander McGuire, the founder of the "African Orthodox Church," was once a priest of the Episcopal Church. If we mistake not, he was received into the Church by the late Bishop Coleman of Delaware. Soon he was transferred to Southern Ohio, where in 1896 he was ordained deacon, by Bishop Vincent and the next year, priest, by the same Bishop. Resigning the work in Cincinnati, he became rector of St. Philip's, Richmond, Va. Being a brilliant and able speaker, he was soon called to the rectorship of St. Thomas, Philadelphia. It was while in Philadelphia that the then Bishop of Arkansas, who had much correspondence with us, although we differed radically on the subject then uppermost in the mind of the Church, freely and unreservedly, opened his heart to us with respect to the colored work in his diocese.

He submitted that whether we agreed with him or not he wanted some of the most experienced priests among our number to recommend to him a suitable person for a General Missionary, or Archdeacon, in his diocese, and that he would pledge himself to appoint the person recommended by us.

The said Bishop of Arkansas, in the rectory of St. Luke's Church, Washington, appeared before a number of colored priests, and fully explained the situation. And it is the simple truth to say, McGuire knew nothing about the matter. His brethren, appreciating his many good qualities, un-animously recommended him to the Bishop

of Arkansas, and the Bishop of Arkansas appointed him to the post of general Missionary, or Archdeacon.

### Splendid Work

McGuire did a splendid work in Arkansas, and introduced the church at many points. All the while our Conference was aggressively at work on behalf of **Missionary Districts with Negro Bishops**, a most favorable sentiment was created among the race, both in the Church, and out of the Church with respect to the same, and great expectancy was in that direction. A break came, and Archdeacon McGuire resigned his post. We shall let him tell the story, in his own words, in his final report to the Bishop, in handing in his resignation. But before so doing, we want to intimate what followed. McGuire visited Boston about this time.

### McGuire in Boston

Just about the same time, a veteran colored communicant of one of the large white parishes of Cambridge, a man who had received his early training in St. James First African Church, Baltimore, "father" Brown, had induced quite a number of colored communicants to change their place of worship from this large white church, where they counted for a very little, and attend a small white church which seemed upon the decline. Under his leadership they practically took charge of this white church; for as the colored increased, the whites steadily decreased. McGuire happened on the spot at a vital moment; and, through the power of his eloquence and activity, there was a spontaneous growth into a large and numerous congregation, the present St. Bartholomew's. McGuire's eloquence secured him a place in connection with the Rev. Mr. Bishop, who at that time was in power in the American Church Institute for Negroes.



## 2 THE NEGRO CHURCHMAN

### In "The Garvey Movement"

Retiring from that post, he went to the West Indies, where for awhile, he pastored in Anglican Churches. Presently, "the Garvey" movement came upon the horizon in New York. McGuire hurried back to the States and became the Chaplain General of that organization. There was a break with that organization, and McGuire formed the skeleton of a new Church organization put himself in communication with Arch-Bishop Vilatte of "the Old Catholic," and other Eastern ecclesiastics, and in 1921, we think, repaired to Chicago where he was made the "Archbishop and Primate of the African Orthodox Church." This Church has about three Bishops, and about fifty or sixty other clergy.

### A Statement of Facts

Thus, without any feeling in the matter, aiming to be just and true, we have simply stated facts. If the situation is to be blamed, the blame must lie largely at the door of our own Church. This is a free country. We have not one word of censure for Archbishop McGuire and his followers. Out of a pure heart we pray God's blessing upon them, as we pray for blessing upon all Christian people of every name. If the Church had done her duty this confusing situation would not now exist to increase the difficulties under which we labor in extending the Church among the race. But, by the help of God, we shall remain firm and immovable in doing the thing we set out to do, **fight for an absolutely square deal, full and complete justice, within the One Fold**, and it will not be in vain, for Jesus lives within His new creation, and, in His own time will He grant us our heart's desire, which is His own desire, that they all may be ONE.

### McGuire's Last Report

Archdeacon McGuire, in the year 1908, in making his third and last report, to the Bishop of Arkansas, said, in part:

"It is not without regret that I submit my third annual, and final report of the work which has been committed to my care. While it is true that I leave the field of my own volition, it is also true that our disagreement upon the fundamental questions touching the development of the work, as well as the rights and privileges of Colored Churchmen, lay and clerical, in the Church at large, renders my resignation necessary.

### Diametrically Opposed

We are now diametrically opposed in the solutions which we both have for the ad-

justing of the Negro Problem which has arisen in the Church. You are wedded to your "plan," and I am just as certain that it will not prove successful in bringing Negroes into the Church. Besides this, your recent work, "The Crucial Race Question," has made the path additionally difficult. As a Negro, I am naturally disappointed and grieved at the attitude you take in the book, especially in matters outside of the religious realm. I find it utterly impossible to give any plausible answer to your colored critics, and my position is not an enviable one.

### Not An Enviably Position

As you have so clearly intimated, in leaving this field I may be throwing away my chances for promotion, but personal ambition must be regarded as subordinate and secondary where larger questions affecting my brethren in the Church and my race at large are concerned. I would be recreant to the trust and confidence reposed in me for the recognition of the rights of themselves and their congregations, and I would merit the contumely of Afro-Americans in general, if to secure advancement, I should remain silent and passive both with regard to your plans for religious work, and your writings and utterances on other subjects pertaining to the Negro.

### No Reconciliation

In the hope that our contact would bring about a modification of your plan and views, I have been content to labor on for two years and a half, notwithstanding the constant criticisms and rebukes which I have received, especially from the Negroes in your diocese, and among whom I am a missionary. But realizing on the one hand that you do not intend to modify either your plans or your views, and on the other, that, the self-respecting, educated, race-loving Negroes in this state will not come into the Church while they are under your jurisdiction, (and they are just as pronounced in their determination as you have assured me that you are in yours to stand by your plans and theories), candor compels me to inform you accordingly, as well as to resign my work under these conditions. Any success which has been achieved has been due to the personality of the individual workers rather than the "plan." Indeed, the workers have had great odds to contend with on account of your plan, addresses and book.

Still trusting that you may some day see things differently and win the confidence of the Negroes of Arkansas, I submit a detailed report of each of the missions in the Convocation."

## NEWS ITEMS

On April 23, 1929, the Primate, the Most Rev. George Alexander McGuire, appointed the Very Rev. E. Robt. Bennett, D.D., to be Dean of the College of Propaganda of the A. O. C., an office for which he is well equipped. Dean Bennett has been doing unofficially some propaganda work for the Church and this appointment is partly in recognition of past services voluntarily rendered. He has been given authority to select other members of the College.

\* \* \* \* \*

On April 30, 1929, the Primate gave consent and approval to the transactions of the First Annual Parish Meeting of the Church of S. Simon the Cyrenian, Brooklyn, at which a Rector and Vestry were elected, thus conferring Parochial Status upon a congregation that has qualified for this honor. Rev. Canon Miller, the newly-elected Rector, is a most worthy priest. "Like priest, like people."

\* \* \* \* \*

We are grateful to those Clergymen who are prompt in making returns for monthly supplies of this Magazine, and to those who, realizing the significance of "PATRIARCH'S PENCE," are lightening the cares and worries of the Archbishop. For nearly seven years "The Negro Churchman" has made its regular appearance,—thanks to the FAITHFUL. Are YOU of this group?

## AN IMPORTANT LETTER

Treasury Dept., U. S. Prohibition Service,  
Boston, Mass., April 22, 1929.

Rev. George A. McGuire,  
Archbishop, African Orthodox Church,  
580 St. Nicholas Ave., New York City.

Reverend Sir:

This office notes that you recently authenticated an application of Reverend Fr. James Greenidge, 1088 Tremont St., Boston, to purchase sacramental wine.

This procedure is proper, but this office will appreciate information from you as to what territory your Diocese covers and whether it is your intention to authenticate all applications for Churches under your jurisdiction. This information is desired to complete our records.

Very truly yours,  
J. S. LEWIS,

Prohibition Administrator District No. 1.  
[In reply to this letter from a Government Officer, the Archbishop described the particular territory known as the "Northern Jurisdiction" of the A. O. C. He further declared it his purpose to continue to authenticate all applications for sacrament wine for congregations within said Jurisdiction. The clergy will kindly note this.—Editor N. C.]

## THE A. O. C. IN NASSAU

His Lordship William Ernest, D.D., of the Southern Jurisdiction, has made his first episcopal visit to the Bahama Islands, which lie within his district. On Friday, May 3rd, he held a mass meeting in Nassau and in an address lasting an hour and a quarter explained the purposes and objects of the African Orthodox Church. On Sunday, May 5th, His Lordship pontificated at Mass and Vespers, he again explained the principles of the A. O. C., and organized, with a Vestry and about thirty members, the Church of S. Felicitus. One of the young male workers writes to the Archbishop in New York:

"Greetings from the brethren in Nassau. Joy fills my heart, for I have seen the salvation of God and the fulfillment of my dearest wish for the past seven years, namely, the planting of the African Orthodox Church in Nassau. We were all happy beyond expression when last Sunday Bishop Ernest stood at the Altar and pleaded the Holy Sacrifice for all men, about 50 persons being present. Two things are needed now to put over the A. O. C.—a church building and a good priest." Looking forward to this beginning a parcel of ground was bought last year. The Bishop is anxious to secure a priest.

## BENEDICTION OF S. LUKE'S CHURCH, CAMBRIDGE

On Palm Sunday, March 24th, S. Luke's Church was the scene of one of the most glorious and impressive services in the annals of the African Orthodox Church, when the congregation made their Triumphal Entry into their newly purchased edifice even as Our Lord and His followers did into the Holy City. His Grace the Archbishop being ill, delegated His Lordship Arthur Stanley Trotman to conduct the services.

First came the Benediction of the Church which was formerly owned and used by Protestant Episcopalians, but which through the labors of the Rev. Fr. H. H. Batten and S. Luke's congregation had been secured for the African Orthodox Church. Precisely at 11 A. M. the service began with the singing of the hymn, "The Church's One Foundation," the Procession starting from the door of the church, thence around the nave, until finally at the head of the center aisle the remaining portion of the Office of Benediction was said, incense and holy water being employed in the ceremony.

The Blessing and distribution of Palms followed. Then came the Procession, the usual hymn, "All Glory, Land and Honor," being sung. Solemn High Mass was celebrated. His Lordship pontificating and preaching, while the Rev. Fr. Batten served as Deacon and the Rev. Raphael Swift as Subdeacon. The Bishop's sermon was practical, helpful and inspiring, giving encouragement to the Priest and hope to the people. At the conclusion of Mass a pastoral letter from the Archbishop was read by His Lordship who, acting for His Grace, then bestowed the Apostolic Benediction.

A sumptuous dinner was served at 3:30 P. M. in the Lecture Room to members and visitors, the most distinguished guests being the Bishop, the Rector and Mrs. H. H. Batten, and Mr. and Mrs. Fernandez, benefactors of S. Luke's Church.

At 7:30 the Sacrament of Holy Confirmation was administered to twenty persons. This being the largest class yet prepared and presented in S. Luke's, His Lordship delivered an appropriate sermon, and again read the Archbishop's letter and gave his Blessing. The edifice was crowded at both services and many were unable to enter, there being not even standing room. The work of the Choir, under the direction of Mr. Preston Sandiford, with Miss Alma Collins as organist, was of a very high order. Due praise must be given to Rev. Fr. Batten for having secured this House of Divine Worship. Few men could have accomplished what he did in so brief a time. He has safeguarded the interests of the A. O. C. in the Commonwealth of Massachusetts and has proven himself a "workman that needeth not to be ashamed." May God continue to bless his labors more abundantly.

A. S. TROTMAN, D.D.

## CHURCH OF THE GOOD SHEPHERD, NEW YORK CITY

On April 21st, the Third Sunday after Easter, our visiting preacher at Mass was the Ven. O. W. Hollinsed, and at Vespers the Right Rev. A. S. Trotman, D.D. On April 28th at 4 P. M., a Flower Service was rendered by the children of our congregation and others from elsewhere, assisted by several older persons. The Helping Hand Circle sponsored this effort. On May 5th at 4:30 P. M. a very excellent concert was given by the friends of the Rev. John C. Simon, deacon, for his benefit. On Sunday, May 12th, at Vespers, the Hon. J. Finley Wilson, Grand Exalted Ruler of Elks of the World, with seven Deputies of the Eastern District of New York, gave us a surprise visit. The Archbishop, who is Chaplain and a Past Exalted Ruler of Imperial Lodge No. 27, I. B. P. O. E. of W., introduced the Grand Exalted Ruler, who made a splendid address on "Jesus, the World's Greatest Leader." Brief talks were also made by Brothers Samuel Mitchell and Thomas Baskerville. Both His Grace and the congregation of the Good Shepherd enjoyed thoroughly the visit and addresses. COME AGAIN.

## S. GEORGE'S CHURCH, N. Y. CITY

Easter Day was the greatest day in our parish history. Our Rector celebrated Mass at 5 A. M., at which time a goodly number made their communion. At 11 A. M. he sang Mass, preached, and communicated those who could not be present at the earlier service. At 4 P. M. a "Victory" Cantata was given by the Choir under the direction of Mrs. Viola James, assisted by Mrs. A. Matthews, Mrs. A. O'Connor, Mrs. S. Webber, and Mr. G. Simmons, organist. At 8 P. M. Solemn Vespers were sung and the Rector again preached. S. George is the most progressive congregation in East Harlem due to the activity and leadership of Rev. R. W. HBawkins and the support given him by the Vestry and general membership. He succeeds where others fail. Ten new members were added during March. On Low Sunday, April 7th, at 5 P. M., His Grace Archbishop George Alexander McGuire made his first 1929 visit to S. George's Church. After baptizing the infant daughter of our Rector and Mrs. Hawkins, he confirmed a class of six,—three males and three



females, all grown-up persons. He then delivered a charge asking them to do the work of disciples, teaching and bringing others. By a coincidence the three males were named respectively: Peter James and John. The Chapel was crowded.

DAVID TYSON, Clerk.

## S. SIMON THE CYRENIAN, BROOKLYN

(Contributed)

The Lenten Services were a source of spiritual refreshment.

Great interest was manifested in the Wednesday evening devotions.

During Holy Week, the Story of the Cross, set to music by Alfred Redhead, was sung at Vespers. On Good Friday the Three-Hours Service was held, and was well attended by the faithful. Addresses were delivered on the Seven Words and the Story the Cross was sung.

Easter Sunday broke forth in Song and Alleluias to the Risen King. The Chapel was filled over capacity, with many standing in the ante-rooms. Mrs. Irene Henry, deceased mother of Charles Henry, one of our acolytes, was memorialized on this day, and a beautiful Holy Water Font with engravings in gold letters was presented "In Memoriam" by her devoted husband, Robert Henry.

The sermon was taken from the 24th chapter of St. Luke's Gospel, 2nd verse: "They found the stone rolled away." The Church School, under the leadership of Mr. Clifford Austin, rendered a beautiful Cantata in the afternoon. Many parents and friends were present to hear the children.

Through the efforts of Mr. Austin pictures of the Church School, Officers and Clergy were taken before the Cantata began. At Vespers the Choir rendered Easter Anthem and Solos, in place of the sermon. Great credit is due to the Organist, Miss Euphena Boyce, who is making wonderful strides in her musical execution. The Choir deserves our grateful thanks in their hard work for Easter and Anniversary.

On Low Sunday the Church celebrated her first anniversary. At High Mass, a special sermon was preached from the 51st Psalm, 18th verse: "Build thou the Walls of Jerusalem." Mr. John Graham, famous baritone of Brooklyn, rendered the offertory Solo at Mass, entitled "The Lord is my light," by R. M. Stults.

At Vespers we were especially favored with the presence of His Eminence the Patriarch, who, through the grace of God, is rapidly regaining his health.

His Eminence was the preacher.

The congregation listened with breathless attention as the Archbishop moved them to feelings of joy and optimism.

The effects of his sermon will be felt in the future history of S. Simon's.

There were visitors from other congregations in Brooklyn, who delight to hear the Archbishop.

The Chapel was packed to capacity, with many unable to find seats.

On Wednesday evening, April 10th, owing to unfavorable weather, the attendance was not as good as was expected, but a very inspiring service was rendered.

Lady A. McGuire, Organist-Director of the Church of the Good Shepherd, New York City, and Mrs. Iris B. Jacobs, former organist, were present and rendered musical numbers.

Mrs. Jacobs sang "I will Extol Thee, O Lord," accompanied by Rev. Fr. Miller, and "Glory to Thee, My God," accompanied by Lady A. McGuire.

Other visitors were: Rev. Fr. Horace Herod, and Rev. Fr. E. Robert Bennett, who made addresses.

Rev. Oliver Welch, Subdeacon, assistant, also spoke.

This brought to a close the anniversary services.

## PHILADELPHIA RED LETTER DAY

By Dean Bennett

Sunday, April 14th, was a red letter day for the African Orthodox Church in Philadelphia.

Archbishop McGuire of New York pontificated at two important services. One, the ordination of two young Deacons to the Sacred Priesthood in Corpus Christi Church, the other the Dedication of the new St. Basil Chapel in South Philadelphia, a work which has been recently begun by the Rev. Father Smith.

The men advanced to the Priesthood are: the Rev. Richard G. Robinson, who served for twenty years as Acolyte and Master of Ceremonies in two Protestant Episcopal churches of the city; the Rev. Clifton An-

thony Butler, who spent four years in study in a Roman Catholic Seminary.

Scores of persons were unable to get into the crowded church when the services began at 11 A. M.

The sermon was preached by the Archbishop. Archdeacon Garrett, the Rev. Father Nurse and the Rev. Father Moyer assisted in the Laying on of Hands.

4 P. M. a service of Dedication was held in the new St. Basil's Chapel on Wharton Street. Another crowded edifice greeted the Archbishop, who blessed the Altar and furnishings of the cozily appointed Chapel.

At 8 P. M. the Archbishop again visited Corpus Christi Church and preached to a large throng.

The newly ordained priests will serve for the present as follows: The Rev. Father Robinson at Corpus Christi Church in West Philadelphia, and the Rev. Father Butler at St. Basil in South Philadelphia.

The African Orthodox Church has only been a year in the city of Philadelphia, but has increased its adherents to the number of 175 persons, in two churches, with one Archdeacon, three priests and several students for the Minor Orders and Sacred Ministry.

### S. MATTHEW'S CHURCH, CHICAGO

The annual election of the S. Matthew's Brotherhood was held April 12th at the church's clubhouse. The newly elected officers are: A. L. Hall, President; A. E. King, Vice-President; L. C. Fox, Treasurer; O. H. Morrison, Secretary, and J. D. Pearson, Assistant Secretary. Mr. W. Collymore, the past president, was made honorary President of the organization because of faithful and efficient service rendered by him as the first and only president up to this election.

The annual dance of the Brotherhood was held on Thursday evening, April 25th, at the Antilles. A selected five piece orchestra furnished high class syncopating music. The evening was most conducive to comfortable dancing, there being a gentle cool breeze pervading the entire hall. Many new and happy faces were to be seen at this dance. The ladies were beautifully attired. As the final strains of "Home Sweet Home" died away, everybody agreed that this dance given by the Brotherhood was decidedly successful. They seemed to ask for more.

The Women's League observed its anniversary on Sunday, May 12th. In the morn-

ing all the members received the Blessed Sacrament; and in the evening after vespers appropriate addresses were given, also a program consisting of solos rendered by Mrs. Laura Scott and Mrs. Bertha Collymore, and of recitations by Mrs. Albertha Hall and the Misses Dorothy White, Margaret Collymore, and May Collymore. The poems which were recited by the three young girls are entitled: "Mother," "Mother's Day," and "Mother's Love," of which our beloved friend Mrs. Anna E. Shields of Cambridge, Mass., is the writer.

The officers of the Women's League are: Irene Valentine, President; Laura Scott, Secretary; Bertha Collymore, Treasurer.

### S. PHILIP'S, SYDNEY, NOVA SCOTIA

By the Ven. D. E. Philip, B.D.

We are pleased to report steady progress in our work since last Synod. While there are delinquents the general health of the congregation is good. Our several organizations are active and doing well.

We held Harvest Thanksgiving in November and had splendid results. We observed Advent with daily Mass and recitation of the Rosary. While the weather kept many in during Christmas, fair attendances have been noted. New Year at this end means cold days, but this year was an exception. The year opened like a beautiful day in summer, and the Feast of the Circumcision had the largest attendance on record. We took our part with the others of the Sydney Ministerial Association in the Week of Prayer. The first of the series was held in our comfortable edifice.

We admitted by the Sacrament of Baptism, Joseph Nathaniel, son of Joseph and Clarice Bishop, and Wilhelmina Bertina, daughter of Samuel and Elma Best in January and February. On March 12th, we solemnized the marriage between James Richard Skinner of Sydney, and Susie Milinda Tanner of Dominion.

The Lenten season came in early this year and many of our members seemed to forget it. Revs. John Pringle, D.D., LL.D., and Fred Friggens rendered pulpit help, and brought us messages suitable for the season. On Sunday, February 24th, Mr. Harry Simpson, Y. M. C. A. Secretary, addressed a large gathering of our young people on "The Call of Christ to the Youth." All the clergymen were asked to speak specially to the Youth of the city on that

day and a better selection could not have been made to have Mr. Simpson with us.

On Palm Sunday there was the Blessing and distribution of Palms and the Processional from and to the Altar. Mass was celebrated during Holy Week, except Good Friday. The attendance at the Three Hours' Devotion was creditable. It might be of interest to mention here that the Rector was invited to deliver one of the addresses on "The Seven Words from the Cross" over the radio in S. Andrew's United Presbyterian Church, but declined on account of not having a substitute for his own services.

The Easter Services found a full church overflowing when several new faces were to be seen. There was the Holy Communion at the eight and eleven o'clock Mass. At the musical service in the afternoon Wakefield Harris, Stanley Baird, Fred Olton, W. Roquet, Emanuel Phillips, Mrs. Amy Barton, Miss Amy Cambridge, Miss Grace Bryan, Ivor Tull, Avis Tull and Leotta Kirtton took part on the saxophone, cornet, vocal and organ selections, and recitations. N. B. Crawford, organist, took part also. Hearty singing with processional and address closed the day's celebration. The offerings are not far short three times 1928.

after life, have reflected no little credit on that institution. Following on his ordination to the ministry, he went out to West Africa, where he strenuously laboured for the past thirty-five years. In 1921-22, when by no means a young man, he answered the call of the Missionary Society to undertake a missionary tour of the West Indies on behalf of the Pongas Mission, and in fulfilment of that exacting task, he touched at every one of the islands, including Trinidad, where his inspiring addresses will long be remembered for the spirit of earnestness and sincerity, and love of labour in the Master's vineyard, which they breathed. When Archdeacon Farquhar visited Trinidad he came as no stranger, for family connections had long since preceded him, as in addition to having a son labouring amongst the Anglican clergy, there was also a nephew then resident here in the person of the late Mr. J. Alex. Romeo, Solicitor and Conveyancer. The deceased leaves to mourn his loss, an only son—Rev. M. E. Farquhar,—two daughters in France (one of them widowed) and one married daughter in West Africa, to whom and other relatives the "Gazette" offers respectful sympathy in their affliction. May he rest in peace.

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## DEATH OF ARCHDEACON FARQUHAR

(From "The Union Messenger")

The "Port-of-Spain Gazette" refers to the recent death of the Venerable Archdeacon C. W. Farquhar of the Pongas Mission, in the following terms. During the 1921-22 tour to the West Indies referred to therein, the Archdeacon also visited St. Kitts, preached in several churches and delivered addresses. At that time he renewed old acquaintances here, made many new friends and when he bade farewell, took away with him the kindest of feelings of the entire people.

"The sad announcement by private cable of the death of Venerable Archdeacon C. W. Farquhar, at Conakry, French West Africa, is not without melancholy interest locally where much sympathy will be extended to his son, Rev. M. E. Farquhar, B.A., a clergyman in the Anglican diocese, now Vicar of St. James the Just, Sangre Grande. Archdeacon Farquhar was born in the sister island of Antigua, and before taking Holy Orders was a master at the Mico Training College in his native land, which has turned out students many of whom in

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## S. ANTHONY'S CORNER

S. Anthony's Church: Location 228 West 132nd St., New York City.

Rector: Rev. Fr. Horace C. Herod, L.Th.

Motto: "Et perceptum est."

Reporter: Charles Evans.

During the past month the prayers of the church were offered for Mr. Benjamin Pryme of 241 W. 123rd Street, who is still undergoing severe illness; also Miss C. Cromwell of 121 W. 138th Street, who recently met with an accident. Both are members of this chapel.

The Concert given on April 21st, sponsored by Mesdames Ford and Belgrave, proved an unqualified success, both financially and otherwise. We thank the following persons who contributed to the program: Misses A. and O. Lawlor, duet; Mrs. C. Holder, Miss M. Cozier and Mr. C. Barnwell, recitations; Mrs. J. Belgrave, Mrs. A. Ford, Miss A. Greenidge, Miss I. Greenidge, Miss M. Philadelphia and Miss M. Bishop, vocal solos; Miss H. Shaw, Miss P. Cozier,



Miss A. Lawlor, Master B. Perry, Mrs. E. Edwards, Miss R. Greenidge and Mr. Garraway, piano selections; Miss D. Lickorish, violin solo, accompanied by Mr. Garraway.

At the regular annual parish meeting in April the Vestry was elected as follows: Mr. B. Queeley, Senior Warden; Mr. C. Powell, Junior Warden; Mr. G. Osborne, Treasurer; Mr. T. Queeley, Clerk; Mrs. Whyte, Mrs. Claire, Mr. Boyd, Mr. Claire, Mr. Evans, Mrs. Holder, Mrs. Belgrave, Mr. E. Thomas and Mr. S. Hilliman. The last five are new members. The others are re-elected members.

The regular fortnightly Lyceum was held May 5th. This was also a very successful function, the patrons being Mrs. Claire and Mrs. Osborne. Our thanks are due to the following contributors to the program: Mr. S. Morris, tenor solo; Mr. Baker and Master Lawrence Osborne, violin solos; Miss A. Dickenson and Mr. W. Hamilton, piano solos; Mrs. Downs, Miss Easton and Miss Jones, vocal solos. The last two were accompanied by Mrs. Allen. We highly appreciate the favor and return thanks to these members of the sister church of St. Joseph. Their appearance was due to the effort of Mr. F. Claire, who believes in the phrase, "Manus lavat manum" (hand washes hand).

On Wednesday, May 8th, the new Vestry held its first meeting and dealt with many important matters, the chief being the arrangements for the Fifth Anniversary Celebration of S. Anthony's.

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### PAROCHIAL STATUS GRANTED

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Church of S. Simon The Cyrenian,  
Brooklyn, New York,

April 22, 1929.

His Eminence, George Alexander, D.D.,  
M.D., D.C., Archbishop and Primate,  
African Orthodox Church.

Our Eminent Father:

The Rector, Vestry and members of the Church of S. Simon the Cyrenian desire to thank you for having begun and established the said church, with your Apostolic Benediction.

It is unnecessary for us to recount the history of this Church in the early months of its existence, as your Eminence is familiar with the many obstacles with which we

had to contend during those days.

Being led by the spirit of God, and through your foresight in having appointed the Rev. Oliver Welch to serve on our staff, we were able to surmount all difficulties. It is now safe to say that we are on the way to permanent success.

We have been loyal to your Eminence and the African Orthodox Church in the past, and we shall continue to be loyal in the years to come.

At our first annual parish meeting which was held on Friday evening, April 12th, the members of this Church elected according to the Constitutions and Canons of the African Orthodox Church, their first Rector and Vestry.

The Secretary was instructed to forward to your Eminence a memorandum of the names of the Rector and Vestry; also the resolution adopted at that meeting.

We therefore pray that your Eminence will confirm the above-mentioned transactions, and grant us our request.

The following are the names of Rector and Vestry:

Rev. Canon William R. Miller, Rector.  
Mr. Milton D. Miller, Junior Warden.  
Mrs. Ellen Jones, Treasurer.  
Mrs. Drina Josephs, Secretary.

The office of Senior Warden was left open, until a suitable person could be found for the office.

Other members of the Vestry are: Mrs. Mary Everly, Miss Beatrice Richards, Mr. Clifford Austin, Mrs. C. Miller, Mrs. Alice Williams, Mrs. Mable Boyce, Mr. Arnold Sobers and Mrs. Ethel elly. Mr. Milton D. Miller was unanimously elected to represent the Church at General Synod, which convenes in Philadelphia in the month of September.

The Resolution reads as follows:

Be it resolved, that the Church of S. Simon the Cyrenian apply to His Eminence, asking him to grant them "Parochial Status" as from this Parish Meeting, to be known as the Parish of S. Simon the Cyrenian, having elected a Rector and Vestry.

Trusting that this will meet your Eminence's favourable approval, we beg to remain

Ever faithfully yours,

William Russell Miller, Rector  
Milton D. Miller, Jr. Warden  
Drina A. Josephs, Secretary  
Mrs. Ellen Jones, Treasurer.

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**The Province of South Africa**

His Grace Daniel William Alexander, D.D., Archbishop and Primate,  
6 Broadway, Beaconsfield, Griqualand West, South Africa.

Very Rev. J. S. Likhing, L.Th., Subdean Pro-Cathedral of S. Augustine  
of Hippo, Beaconsfield, G.W.

The Ven. M. E. Moncho, S. James' Church, Waldeck's Point, B.W.

The Ven. D. F. Brown, S. Monica's Church, Johannesburg, Transvaal.

The Rev. Fr. I. R. Motaung, S. Paul's Church, Potchefstroom, Transvaal.

The Rev. Fr. J. R. Damane, S. Bartholomew's, Alexander Township, Tvl.

The Rev. Fr. D. Morgan, S. Augustine's, Sophia Town, Transvaal.

The Rev. Fr. James Monare, S. Peter's Church, Good Hope, B.W.

The Rev. Thomas Godlo, S. Thomas' Church, Heidelberg, Transvaal.

The Rev. Erskine Duba, S. James the Less, Valkrantz, Transvaal.

CLERGY LIST, -1929

His Grace **George Alexander McGuire, D.D., M.D., D.C.**

Archbishop of The Province of America

Patriarch of the African Orthodox Church

Office—486 St. Nicholas Ave., New York City

His Lordship **William Ernest Robertson, D.D.,** Bishop of the Southern Jurisdiction, 355 N.W. 14th Terrace, Miami, Florida.

His Lordship **Arthur Stanley Trotman, D.D.,** Auxiliary Bishop and Vicar Apostolic in Cuba.

The Ven. **D. Egbert Philips, B.D.,** 29 Hankard St., Sydney, Nova Scotia.

The Ven. **R. Daley Sibblis,** Cayo Mambi, Oriente, Cuba.

The Ven. **Oscar W. Hollinsed,** 620 Columbus Ave., Boston, Mass.

The Ven. **Robert A. Valentine,** 4400 South Parkway, Chicago, Ill.

The Ven. **Robert A. Jackson, B.D.,** 814 Spruce St., Camden, N.J.

The Ven. **F. A. Garrett, M. A.,** 617 N. 56th Street, Phila., Pa.

The Ven. **Fr. R. S. Hoagland,** 420 N. Senate Ave. Indianapolis, Ind.

The Very Rev. **Edmund Robert Bennett, D.D.,** 5737 Race St., Phila., Pa.

The Rev. Canon **William R. Miller,** 453 Putnam Ave. Brooklyn, N.Y.

The Rev. Canon **Cyril O. Sheppard,** New York City.

The Rev. Canon **George M. G. James, B.Th., M.A.,** Charlotte, N.C.

The Rev. **Fr. Horace C. Herod, L.Th.,** 347 Jefferson Ave., Brooklyn, N. Y.

The Rev. **Fr. Gladstone St. Clair Nurse,** 707 St. Nicholas Ave., New York City.

The Rev. **Fr. James O. Greenidge,** 119 Kendall St., Boston, Mass.

The Rev. **Fr. Henry H. Batten,** Cambridge, Mass.

The Rev. **Fr. William O. Perry,** 1985 N. W. 4th Ave., Miami, Florida.

The Rev. **Fr. Charles Ignatius Smith,** 2215 Wharton St., Phila., Pa.

The Rev. **Fr. Fred A. Toote, M.A.,** New York City.

The Rev. **Fr. Ralph Hawkins,** New York City.

The Rev. **Fr. E. T. Henry,** Boston, Mass.

The Rev. **Fr. R. G. Robinson,** 1250 N. Fraser Street, Phila., Pa.

The Rev. **Fr. Clifton Anthony Butler,** Phila., Pa.

The Rev. **John C. Simons,** New York City.

The Rev. **Joseph N. Dingwall,** 134 Lee St., West Haven, Conn.

The Rev. **David E. Ewart,** Florida, Camaguey, Cuba.

The Rev. **William De Claybrook, D.D.,** 1121 Crete St. Houston, Texas.

The Rev. **William S. Jones,** Bluefields, Nicaragua, C. A.

The Rev. **Sister Mary Agnes,** 256 W. 135th St., New York City.

The Rev. **Sister Angelina Theresa,** New York City.

The Rev. **John R. Swift,** 1 Herman Street, Boston, Mass.

The Rev. **Oliver Welch,** 167 Jefferson Ave., Brooklyn, N. Y.

The Rev. **William J. Cummings,** New York City.

The Rev. **Bernard A. Mason,** New York City.

The Rev. **Raveley Murrain,** New York City.

The Rev. **Sylvester Henry,** New York City.

*(Continued at foot of preceding page)*



# The Negro Churchman



ARCHDEACON GARRETT OF PHILADELPHIA

NEW YORK CITY

JULY, 1929

VOL. VII No. 6

TEN CENTS

# FINANCIAL LEGISLATION GENERAL SYNOD 1928

Read! Mark! Learn!! Digest!!

1. All Congregations consisting of 50 Members, or less, shall contribute, as from September 1928, the sum of Five Dollars monthly as Patriarch's Pence, and all Congregations of over 50 members shall contribute Ten Dollars monthly.

2. All Clergymen, except the chief Pastor of a Congregation shall contribute, as from September 1928, the sum of One Dollar monthly as Patriarch's Pence.

3. Each Congregation shall contribute as from September 1928, from Three to Five Dollars monthly for the upkeep of the Central Administration Office.

4. Each Congregation shall contribute the definite sum levied upon it for the coming year to the Church extension work in Cuba and Nicaragua. Your quota may be known by consulting the Central Office.

5. Failure to comply with any or all of the above legislation will automatically deprive clergy and congregations concerned of a vote, seat and entertainment at the next General Synod without further notice.

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# The Negro Churchman

In Tenebris Lumen

Published monthly, except SEPTEMBER, by the Consistory in the  
interest of the African Orthodox Church

Archbishop ALEXANDER, Editor and Business Manager

Archdeacon GARRETT, Contributing Editor

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VOL. VII No. 6 NEW YORK,

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### ARCHDEACON GARRETT

This issue of the Negro Churchman carries a picture of the Ven. Frederick Alexander Garrett, M. A., Archdeacon of Philadelphia. Archdeacon Garrett entered the African Orthodox Church in March, 1928, after a ministry of fifteen years in the Protestant Episcopal Church. He is a graduate of the Central High School of Philadelphia, the University of Pennsylvania and the General (Episcopal) Seminary, Chelsea Square, New York City.

Archdeacon Garrett served his Diaconate as an Episcopalian Minister in St. Thomas' Church, Philadelphia, under the Rev. Father Cartier, a former clergyman of the Roman Catholic Church. From St. Thomas' he was called to the rectorship of St. Mark's Church, Charleston, S. C., one of the oldest and most aristocratic congregations in the country. Father Garrett, as he was then called, labored here for four years, doing a good work, and resigned chiefly because he could not longer endure the prejudice which was manifested by his ecclesiastical superiors. For, in Charleston, a Negro clergyman had neither seat nor vote in the council of the diocese, and if he attended the meetings of that august body, it was his privilege to find a seat in the "organ loft." Needless to say, Father Garrett never attended a single session of the council during the entire four years of his sojourn in the southern city.

From Charleston Archdeacon Garrett went to New York State where he taught Latin and Greek in a Roman Catholic Seminary for a year; but as this institution was made up entirely of white men, Fr. Garrett, although thoroughly disgusted with the Episcopal Church on account of its race prejudice, returned to work in that body, in order

that he might be of some service to the race. He became Priest-in-charge of Emmanuel Church, Memphis, Tenn., which position he held with credit for nearly three years, returning to Philadelphia to become Rector of St. Thomas' Church, where he had served his Diaconate, and where for over four years His Eminence the Patriarch had previously exercised his ministry also. Here Fr. Garrett labored for nearly seven years. During this time, and under his administration, St. Thomas' was successful in purchasing a new Rectory, and many improvements were made on the Church edifice. His advice to sell the old edifice and move to a "colored" neighborhood met with considerable opposition, and the Archdeacon finally resigned the Rectorship, realizing the utter impossibility of building up the work in the locality in which it was situated. It is worthy of note that St. Thomas' vestry and people have since discovered the value of Fr. Garrett's advice, and the old edifice is now placarded with a "for sale" sign. Had St. Thomas' taken Fr. Garrett's advice, they could have sold in a "good market," whereas now there is hardly any market at all.

It was on March 3rd, 1928, that Fr. Garrett entered the A. O. C. There came along with him Mr. Richard Grant Robinson, a former acolyte of the Church of St. John the Divine, Philadelphia. Mr. Robinson is now "Father" Robinson, having been elevated to the Priesthood on April 14th. of this year.

Archdeacon Garrett and Fr. Robinson were the joint founders of the Chapel of Corpus Christi, Philadelphia which is to-day one of the flourishing works of the A. O. C., as well as one of its shining lights. A few months ago another work was begun in Philadelphia, known as the Chapel of St.



Basil. This work is under the direct oversight of the Rev. Fr. Ignatius Smith who has as his assistant the Rev. Fr. Anthony Butler. Great strides are being made in the Archdeaconry of Philadelphia with its Archdeacon and three additional Priests, and it is predicted that before many more months roll around there will be still another work started up in North Philadelphia, for there the opportunity is unlimited.

The Archdeaconry of Philadelphia is distinguished for the orderly way in which it carries out the services of the Church, and the hospitality of its Priests and people has been heralded everywhere.

Preparations are now on to entertain the coming General Synod of the A. O. C., and it is hoped that all who can will adopt the slogan: "On to Philadelphia in Sept." It is expected that this ninth General Synod will be "the BEST EVER," and already the Clerical and Lay Deputies from Canada, the United States and Overseas are planning to visit the City of Brotherly Love. Last year Archdeacon Garrett exhibited at the General Synod held in New York the spirit of affability and brotherly love for which his City is justly famous, and his invitation was unanimously accepted to hold the 1929 session in PHILADELPHIA. All eyes are now turned in that direction.

### "DUST TO DUST, ASHES TO ASHES."

The "Negro Missionary Episcopate" which for over forty years has been agitated by the Colored Clergy in the Protestant Episcopal Church as the solvent of the many irritants caused by segregation of Negro members into racial convocations and archdeaconries particularly in the Southland is at last pronounced both LOST and DEAD and consigned by its erstwhile faithful(?) champions to the limbo of forgotten causes. "Dust to dust, ashes to ashes." We venture to predict however that there will be a RESURRECTION, or at least a TRANS-MIGRATION. "John Brown's body lies a-mouldering in the grave, but his soul goes marching on." "Banquo's ghost will not down." Not while YOUNG men see vis-

Just when the Southern Bishops of the P. E. Church have declared themselves in favor of what Negroes both North and South had been perennially appealing for, and have suggested the machinery by which the Negro Missionary Episcopate may be obtained, the older Colored Clergy have not only rendered their own conception abortive but interred, with seeming satisfaction, the

fetal remains. The Rev. George Frazier Miller, D. D., rector of St. Augustine's P. E. Church, Brooklyn, performed the obsequies in a letter to the "Editor of the Living Church" appearing in the issue of May 18th., 1929 under the caption "A Negro Episcopate," portions of which we quote:- To the Editor of the Living Church:

The accedence of the bishops, meeting recently in an Atlanta conference, to the proposition, long and ardently urged upon them, of establishing in the South missionary jurisdictions for the colored people directed by a "racial" episcopate, is decidedly and most happily belated. The Conference of Church Workers among Colored People for very many years made the appeal for such a readjustment to meet the needs of the times its chief concern; but the assiduity with which that course was pursued has, in the past few years, become weaker and weaker until, in the last conference in Brooklyn in October, 1928, there was heard scathingly an echo of the old exclamations and recommendations for the inauguration of any new regime. The reasons for this changed attitude were pointedly and admirably expressed in the letter of the Rev. Dr. Bragg which appeared in your issue of April 6th. (Reprinted in "Negro Churchman" of April.)

The colored clergy are sometimes curiously contemplated, to state the cause mildly, for their adherence to the Episcopal Church in view of the fact that they may not, with any reasonable hope, aspire to the chief offices therein. Persons who have so regarded them have attached an exaggerated importance to the machinery, and have failed dismally to make any kind of an appreciable estimate of the life and essence of the Church's existence. The clergy of the Conference of Church Workers had striven earnestly for an "adaptation" of the episcopate, but in my long years of association with those men, never once had I discovered, in any of them, a mind ambitious of the bishopric. This does not mean that I was ever in a receptive mood: I mean to say that all their memorials to the General Convention for the erection of Missionary Jurisdictions were presented with an eye single to the ingathering of the scattered into the fold who, they thought, could be successfully approached in that way, or by such means, only. Now a new day has dawned: better understandings are in the course of realization; the conviction among the enlightened of the present period is well nigh universal that, as Dr. Bragg said, any kind of segregation is to be deplored and avoided as irreparably injurious.

To repeat, our good bishops are happily belated in responding to an anachronistic appeal, or making favourable but anachronistic response to an appeal which, by tacit consent, has long since been withdrawn.

Thanks to the new day: "Our God is marching on."

(Rev.) George Frazier Miller

We leaders in the African Orthodox Church believe in a racial episcopate and have secured it for ourselves consequent upon the refusal of the Episcopal Church to grant what, as former members of "The Conference of Church Workers" we had asked for.

"Interracial conferences" have not changed our belief in Negro bishops for Negroes, Japanese bishops for Japanese, Chinese bishops for Chinese, Anglo-Saxon bishops for Anglo-Saxons. We do not criticise the changed attitude of some Negro Episcopalian Clergy. We merely note its existence in view of the delayed "favourable" response of their "good bishops." Is it a case of being "beware of Greeks bearing gifts?"



## WHY THE AFRICAN ORTHODOX CHURCH?

The late Archdeacon Farquhar of West Africa, whose death was chronicled in our last issue, would doubtless have been consecrated bishop of his missionary field in view of his splendid achievements therein during 35 years had it not been for his racial identity. About seven years ago when he first heard, during a visit to Antigua, our common nativeland, that we had withdrawn from the Anglican Church and had organized the A. O. C., he wrote us asking "why the African Orthodox Church?" Our reply was given in the following paragraph in "The Negro Churchman" of January 1923:-

"From the West Coast of Africa come inquiries concerning the African Orthodox Church. One questioner, an old friend and acquaintance in Anglican Orders, seeks to know the reason which actuated us in organizing on our own account, and our purpose for the future. Another Negro clergyman in the Anglican Church in Jamaica, B. W. I., writes that he can well understand the necessity for the African Orthodox Church from what he has heard of conditions in the United States, although he does not see any necessity for it in his island. We have lived in the islands ourselves, and served in the Anglican ministry there. The conditions which exist in church life discriminating against Negro clergy and

laity may not be as superficially evident in the West Indies and West Africa as in the United States, nevertheless, they exist. Both our brethren—he of West Africa and he of Jamaica, are clergymen with long records of efficient service, brilliant minds, and splendid character. Others less worthy have been promoted to diocesan authority and to the care of large parishes. In the West Indies the Negro clergyman is assigned to small livings and usually to distant corners in lonely islands. Why the African Orthodox Church?

There is enough in the pages of this issue of "The Negro Churchman" to answer the question. The Negro everywhere must control his own ecclesiastical organization while holding the Faith, Ministry and Worship of the Apostles. The African Orthodox Church is a beginning.

We verily believe that this brave warrior in the eventide saw the light and understood our position. The African Orthodox Church?

It is a branch of the Holy Catholic Church controlled by Colored Churchmen, gathering in people of African descent in all quarters of the globe, yet showing prejudice to no other racial group, nor refusing such in its membership and privileges."



## THE A. O. C. PROGRESSING IN UGANDA

Last December we sent some literature to our Reader, Mr. R. S. S. Mukasa Sparta located in Dregeya, Uganda, Central Africa. He gave one of the pamphlets outlining our Apostolic Succession to the King of the country, Sir David Chwa 11. K. C. M. G., O. B. E., who having carefully read it, expressed his great joy that there is in existence an African Church at the head of which there is an African. "We have gotten at last that which we have longed for," he remarked.

Although only a reader, Mr. Mukasa Sparta has been instrumental in bringing into the African Orthodox Church in Uganda a priest and 67 members in less than a year. The priest was ordained on January 25th., 1901 having served in the Anglican priesthood for 28 years, and seven years as Catechist and Deacon. Discontent with the methods used by his former Church has led him to welcome the African Orthodox Church, and at the age of 56 years he proposes to spend his remaining ministry in bringing Africans into their own Church.

Surely we must send our congratulations to Mr. Mukasa Sparta and make frequent prayers for him. He is proceeding to South Africa to take a special course in theology with His Grace Archbishop Alexander and to receive Holy Orders, after which he will return to Uganda. "Blessed be God" he writes, "who has enabled me to do his Holy duty even though I am but a reader. Pray daily for us in this new field. and pray for me, Father, that my name may be written in Heaven."



### SPLENDID WORK DONE IN NASSAU

His Lordship William Ernest, D. D., returned to his See City, Miami, Florida, on June 8th., after an absence of about six weeks during which he organized S. Felicitas African Orthodox Church. The Bishop enjoyed his visit except that for a fortnight he suffered from his old trouble,— lumbago.

He was instrumental in gathering seventy souls into the new fold. On Wednesday evening May 29th., he baptised the following eight persons of whom three were adults:—George Alpheus Wilson, Hubert Thompson, Naboth Butler, Hubert Storr, Victoria Romeo, Jestina Gilbert, Victoria Edgecombe, and Ena Butler. The first of this list is an infant whom His Lordship named GEORGE after His Grace the Archbishop.

With the approval of the Archbishop, His Lordship has selected the Rev. Fr. Clifford Anthony Butler, at present of Philadelphia, to serve as priest in S. Felicitas, and it is expected that Fr. Butler will accompany the Bishop when he returns to Nassau to administer the Sacrament of Holy Confirmation on July 28th. This will deprive Fr. Butler of being present at Synod but this young priest was trained in a Roman Seminary for four years and his motto is "Sacrifice and Obedience."



### EPISCOPAL JURISDICTION

By E. Robert Bennett, D. D.

The argument that one Bishop and one Bishop only, at any given period of time, can have or exercise jurisdiction over any specified area or territory, held good and was observed scrupulously in the early days of the undivided Catholic Church.

In these days of "unhappy divisions," like many other canons and recognized observances of the early, undivided Church, the

matter or dogma of jurisdiction is unobserved, treated with indifference and is at best debatable.

The undivided Catholic Church, with recognized dogma and policy strictly adhered to is one thing. In reality a matter of past performance, gone, inevitably gone, never to return until such "Unhappy Divisions" are ended. While in a DIVIDED CATHOLIC CHRISTENDOM each part or branch of the Catholic Church, is absolutely within its rights in recognizing jurisdiction, only in so far as it applies to its individual communion. Also in repudiating or treating with utter indifference jurisdiction as it concerns another communion.

It is therefore misleading, for any one to assert that Branches of the Catholic Church, (be they Orthodox, Roman or Anglican, who do not recognize nor admit the validity of each others orders, in part or on the whole,) or in any sense bound or required to recognize or pay deference to any claims of jurisdiction, over any stated area or territory, which does not emanate from its own ranks.

There may be social amenities evidenced and practised the one toward the other but there is and can be no real fraternizing of Orthodox, Roman and Anglican.

Ecclesiastically, each lives and acts in a realm and sphere of its own, giving little or no consideration to the other, admitting and recognizing no special rights, area or realm as peculiarly the heritage or sovereignty of the other.

Were this not true, it would be a fearful breach of Ecclesiastical etiquette or worse, for one Bishop of whatever communion, to invade unbidden, the area or terrain over which another Bishop presided.

Being true, any Bishop of any Catholic communion, IS ABSOLUTELY WITHIN HIS RIGHTS, (when so delegated by the authority or Power to whom he owes allegiance,) in entering, officiating and governing his own adherents and followers who may reside there; and in prosecuting to the fullest extent his missionary endeavours to proselyte and gather in any and all such.

### THE PATRIARCH VISITS S. MATH- EWS CHICAGO.

By Dr. J. H. Nicholson (Clerk)

His Eminence George Alexander McGuire, Patriarch of the African Orthodox Church, was met at the Englewood Station on the of May 25th., by the Ven. R. A. Valentine, Archdeacon of Chicago, accompanied by



messrs. Walter Collymore, L. C. Fox, L. Collymore, and Wilfred Collymore. The party motored to 4400 South Parkway, the residence of the Archdeacon, where His Eminence received at 9 P. M. members of the vestry and other friends.

Sunday May 26th. was a day of great rejoicing. Pontifical mass was sung at 11 A. M. in the presence of a large congregation. The sermon was full of inspiration and was eagerly received: "Speak unto the children of Israel that they go forward" was the special message delivered on the fourth anniversary of the founding of St. Mathew's Church. His Eminence reviewed the work in Chicago and pronounced it good. Although there is no spectacular growth, the work is solid, and has a leader who is fearless and in earnest; also a following of loyal members "Like priest, like people," said His Eminence. At the offertory Miss Williams rendered a solo entitled "The Throne of God."

A mass meeting was held at 3.30 P. M. in Foresters Hall. Mr. Egbert Enright served very efficiently as chairman. Invocation by the Archdeacon; addresses by Mr. L. C. Fox, Mr. C. A. Morgan, and asst. State Prosecutor Eugene Marshall; solo by Mr. Chester Collymore entitled "The Lord is My Light" comprised the program. The Patriarch decided to speak for twenty minutes but being in good style he did not stop until he had covered an hour and ten minutes. We regret that it was not convenient for us to radiocast the address of Att'y. Marshall, so that members of the African Orthodox Church and others everywhere could be benefitted. After a few remarks by ex-Congressman Major John R. Lynch, the Patriarch gave the Benediction.

Vespers were sung at 8 P. M. by the Archdeacon. Mr. L. C. Fox read the lesson. The Sacrament of Holy Confirmation was administered to Lucille Lewis, Sadie Lewis, Margaret Collymore and John D. Pearson. Mms. Pearl Clarke was received into the Church by chrismation. His Eminence preached from the text "God respecteth no man's person." He showed that all men are equal before God, and that personal appearance is of no significance with Him. The race was urged to get out of the habit of using the color bar as a screen for slothfulness. He said that the door of opportunity is open to those who truly seek it. The audience on this occasion was exceptionally large, all seats were taken before 8 o'clock and there was not enough standing room. The sermon was received with attention by all.

For the publicity given, we thank the Chicago Press.

The Chicago Daily Tribune (white) made announcement of the program; The Chicago Daily News (white) sent a reporter; The Chicago Defender made an announcement; and the Chicago Bee published a picture of the confirmation.

On Monday Evening the usual "family gathering" was held. Refreshment was served, and speeches were delivered by Messrs. W. Collymore, J. R. Godoy, A. L. Hall, O. W. Morrison, A. E. King, A. Lindsay, L. C. Fox and Dr. Nicholson; much oratory was displayed.

At noon on Wednesday May 28th., His Eminence left for New York. It was good for us that he was here. The visit has done much to strengthen the bonds of fellowship among the people of the Church. We are also glad to see that his recent illness has not robbed him of his strong personality. He looks very well. We want our readers to know that he can depend on the loyalty and affection of his followers in Chicago.



## ADDRESS BY MRS. E. FRAY

Before the Women's League of S. Mathew's  
A. O. Church, Chicago.

We are observing on this occasion both the celebration of Mother's Day and the Anniversary of the Women's League of our Parish.

The poets of all ages have sung the praises of WOMAN, the seers and philosophers have spoken of her in the most endearing terms, and the men of our day vie with one and another in raising monuments to her name and memory. It is fortunate that our sex is peculiarly and wonderfully made, otherwise we would all be afflicted with the superiority-complex. But while it is human to appreciate fine sentiments and feel somewhat elated, we realize in our sober moments that in the eternal Scheme of earthly affairs, woman's rightful place is a co-worker with man. And in all those activities where she is accorded the full recognition of her worth we find that success is the general outcome.

Apart from those selective duties which she alone can best perform, the call to duty and helpfulness has taken her far afield from the narrow confines of the home. We find her in the field of commerce. She sits in the high places of government and wields a great influence in the destinies of nations and empires. In the courts of

justice she is no mean advocate, and when her country calls she is not afraid to sacrifice life itself either as a combatant or an Angel of Mercy ministering to the sick, the wounded and the dying. She excels in the professions, and plays a particularly important part in Religion. The Church, with spiritual foresight, has enlisted her aid and made her a chief factor in its economy. Here, as in the Home, her work is never done. Like so many Marys and Marthas she attends not only to the spiritual but also to the physical well-being of all those committed to her care and guardianship. Mother-love instinctively goads her on to the full accomplishment of whatever she undertakes. From the time of ploughing to the ingathering of the harvest she is willing to abide in the Master's Vineyard,—toiling, rejoicing, sorrowing, as onward through life she goes.

### TO THE REVEREND CLERGY OF THE A. O. C.

Archdeacons Office,  
647 N. 56th Street.  
W. Philadelphia, Pa.

Dear Bretheren of the Clergy: according to the Canons of the Church, each Communicant member of the A. O. C. is assessed 25 cents for the entertainment of the General Synod. As I understand it, this rule the Synod will meet in Philadelphia, and as Corpus Christi is an infant Church, it will help us greatly if our bretheren of the clergy will collect this just assessment, and return to my office their chevk for not less than Five Dollars on or before the first day of August, 1909. This should not work any hardship on anyone, and it will greatly lighten our burdens here in Philadelphia, if you will see that this rule is carried out. please pdro me a line to-day, and let me know if I may expect your co-operation. Hoping to have you take up your pen immediately and let me know whether or not you intend to do your part in this matter, and with fraternal regards, I am

Very faithfully yours,  
F. A. Garrett,

Archdeacon of Philadelphia.

(Editor's Note. Reference is made to Canon XIV. Sec. 6:— "The several congregations of this Church shall be assessed annually in the sum of 25 cents for each communicant member reported, to defray

the expenses of entertainment of the General Synod, the same to be forwarded in quarterly payments to the Treasurer of the General Synod.

### QUEENS REVUE A GREAT SUCCESS (Contributed)

On Thursday Evening June 6th. Chapel Hall of S. Simon the Cyrenian, Brooklyn, Rev. Canon Wm. R. Miller, rector was crowded over capacity to witness a Revue of the Queens of Nations.

At an early hour folks began to arrive so that they might be certain of a seat.

The musical program rendered was of a very high order, and an appreciative audience manifested its approval by indicating a desire for a repetition of every number. The following persons participated in the musical programme:—

Mrs. Irene Lockly	Dramatic Soprano
Miss Lilian Aaron	Lyric Soprano
Miss M. Watson	Lyric Soprano
Mr. John Graham	Baritone
Mr M. Lockly	Baritone
Mrs. O. Edwards	Elocutionist
Miss M. Tyrell	Pianist
Miss G. Joseph	Pianist-Accompanist

Those representing the Queens of various nations were:—

Miss Euphena Boyce	America
Miss Irene Miller	England
Miss Icilma Dacon	France
Mrs. Ethel Kelly	Germany
Mrs. Drina Josephs	Denmark
Mrs. Alice Williams	Belgium
Mrs. Olive Starke	Egypt
Miss Ada Josephs	Spain
Mrs. Ellen Jones	Abyssinia
Miss Eleana Dacon	Africa

The gorgeous costumes which were worn by these queens amazed the audience and has been the subject of much high comment since then.

Two prizes were offered:— One for the Queen reporting the largest amount collected, and the other for the Queen collecting the second largest amount. These prizes which consisted of a five dollar gold piece for the first prize and a two dollar and fifty cent gold piece for the second were won by Mrs. Olive Starke, and Miss Irene Miller respectively.

There were many distinguished persons among the audience, and a neat sum was realised.

This entertainment was given under the auspices of the Young People's Social Club of the Church, and Mr. Clement Gordon of New was chairman.

## S. ANTHONY'S CORNER

S. Anthony's Church: Location 228 West 132nd. Street, New York City.

Rector: Rev. Fr. Horace C. Herod, L.Th.

Motto: "Et perceptum est."

Reporter Charles Evans.

**BAPTISM.** Bernard Peter,—son of Mr. and Mrs. E. Brown of 222 West 128th.St., N. Y. C., on May 26th. by Rev. H. C. Herod, L. Th.

We are glad to note that Mr. Benjamin Pryme for whom the prayers of the Church were offered during his illness is much improved and we hope he will soon be with us again.

We tender our sympathy to the relatives of Mr. James Christopher Blakeney, deceased. Mr. Blakeney was a frequent visitor and sympathizer though not a member of this Chapel. His good work was eulogized in the addresses and resolutions presented at his funeral by the many fraternal organizations represented. He was 36 years of age; a native of Georgetown, British Guiana and resided at 154 West 136th St., this city.

It is with great pleasure that we notice in our midst again Mr. W. Salisbury a member of the choir and a powerful bass singer. He has been absent for quite some time and we hope that his reappearance will be permanent.

We regret to record the loss of the services of Mrs. E. Edwards our assistant organist who has served in this capacity for some time but recently withdrew to accept the position of organist in All Saints A. O. C., the Rev. Canon Sheppard, rector.

A very successful concert was held on May 29th. for the benefit of the Church under the auspices of Mesdames Claire and Osborne ably assisted by Mrs. Guishard. The function was well attended, the only regret being the failure of the members of this Chapel to turn out as expected. We offer our thanks to Mrs. Guishard, a friend of the Church to whose efforts much of the success is due, and to those who contributed to the following program:-

Glee, The Blessed Hope Musical Club; Recitation, L. Osborne, E. Harris, Alice and Elsie Lashly; Action Song ("Washing Dishes") D. Small; Recitation ("The Dawn") Miss Maud Waldron; Duet ("Going to tell my Ma") L. Small and Mildred Morant; Piano Selection ("Sonatina") Master Carlos

Foster; Dialogue Luther and Donald Small; Vocal Solo ("I wonder why you made me cry") Mr. F. Williams; Violin Duet, F. Claire and L. Osborne; Recitation, Master C. Francis; Action Song ("We girls we know a thing or two") Dialogue ("The Silent Husband") Mrs. M. Hurley and Mr. I. Phillips; Recitation, Master L. Small; Vocal Solo, Mrs. E. Harris; Action Song ("The Tardy Scholar"); Quartette ("The Much Afflicted Choir") Messrs. Butt, Gibbons, Meyers and Guishard.

**NEWS ITEMS.** Congratulations to Master Wilfred Wilson and his parents for his brilliant win in the "Times" oratorical contest. He was awarded first prize of ten dollars and a gold medal. His topic was "The Constitution,—a guarantee of liberty to the individual," the text of which appeared in the daily papers.

Mrs Wilson has successfully completed a course of law and is now waiting to sit the State Board Examination. Mr Wilson is an employee at the Post Office and also teaches at night. Our congratulations to the family.

## NEWS ITEMS.

As we go to press with this issue "The African Orthodox Churchman" (published by Archbishop D. W. Alexander of South Africa and his son, Mr. Victor Alexander,) for April 1929 has just come to hand from the Motherland. It is an excellent number, with many interesting items, a summary of which will appear in "The Negro Churchman" for August. The A. O. C. finds good soil in Africa.

The agenda for General Synod will be printed in the August issue, also the Prayer for the Synod. All parishes should be represented by their Clergy, a Law Deputy, and according to a recommendation made last year, a female worker. See to it that Patriarch's Pence is paid, in whole, or in part if reasonable excuse can be given. Absolute neglect in this matter deprives congregations and clergy of privileges as per legislation of 1928 printed in this issue.

printed in this issue.

Visiting clergy at the Church of the Good Shepherd, N. Y. City:-  
 (1) Rev. Fr. R. Robinson of Philadelphia, officiant at Solemn Vespers, June 2nd., preacher at Solemn Vespers, June 9th.  
 (2) Rev. Fr. J. Greenidge of Boston, preacher at Mass, June 16th.  
 (3) Rev. Fr. G. Nurse of New York, celebrant at Low Mass, and celebrant and



preacher at Sung Mass, May 26th. also celebrant at Sung Mass June 16th.

The Archbishop is grateful to all those who render him assistance at "The Good Shepherd" particularly during the hot weather.

### S. PHILIP'S CHURCH NOVA SCOTIA

By Ven. D. E. Philips, B. D.

We wish to report steady work since our last contribution to the Negro Churchman.

We are deeply grateful to note that our beloved Patriarch has been restored to health. The Great Healer has been sparing him to this Church which needs him so much. We offered our prayers. Let us continue to pray for his good health.

Special services were conducted on May 5th. for the Feast of Saint Philip, our patron saint. There was a musical service in the afternoon by the Ladies' Guild and the Young People's Society. At Vespers we had Solemn Procession from and to our Altar.

Fitting celebrations marked the Ascensiontide, Whit Sunday and Trinity. The Solemn Procession was an impressive feature.

On May 17th. we held a concert at St. Andrew's Hall (United Presbyterian) which was a success. Our audience was not as large as anticipated, but the opportunity was utilised to advertise our work in the city. The Young Peoples Society presented the programme when the Junior members produced a large representation. The performance by Dowling Street and the musical selections of W. Harris, F. Olton, S. Baird and W. Ruett deserve special mention. The President, Lionel Jones made a nice opening speech.

We are indeed grateful to the Mayor and others of Sydney who assisted us in making our Tag Day, May 25th. a success. Last year we realised thirty nine dollars, but reached the sixty dollar mark this year. The field was taken by the younger members, Mamie Ash, Loretta Ash, Leotta and orlanda Kirton, Earl Johns, Verney Avis and Ivot Tull, Mabel Gill Ena Best, Jerome and Dan Gibson. The seniors comprised of Mrs. Ida Marshall, Mrs. Amy Olton, Miss Gwendolyn Kirton and the rector.

It is with regret we mention the following names on our sick list: Mrs. I. Tull, Mrs. L. Bryan, Wilbert Connell (City Hospital), Samuel Ash and G. Hoiland. That they could be speedily restored to good health is our prayer.

The sympathy of our entire membership goes out to Mr. George Ruck and children

over the loss sustained in the death of wife and mother and to Mr. Clifford Harrington and Miss S. Harrington on the death of the late Hubert Harrington of Westmount. The deceased was a sincere friend of S. Philip's.

### THE ARCHDEACONRY OF CUBA.

The Ven. R. Daley Sibblis, Archdeacon of Cuba, is extending the work not only in Oriente, but also in Camaguey. He recently visited Ciego de Avila, Vicente and Florida in the latter Province in the interest of the African Orthodox Church. He hopes to establish centers at these points, and at Moron and Vertientes. The Vertientes Sugar Company has already donated a parcel of land to our Church. Mr. John D. Barrett, Reader, is to succeed Rev. D. E. Ewart at Florida, Mr. Ewart being removed to S. James, Santiago. In Oriente Archdeacon Sibblis began on May 19th. at Central Bagunos a new work which he named S. John's A. O. C., baptizing four children and enrolling five communicant members. He preached from the text "Except a man be born again he cannot see the Kingdom of God." The five communicants received Holy Communion. Mr. Ephraim Sibblis has been instrumental in doing the preliminary work in Bagunos and in preparing for the coming of the Archdeacon who will make his second visit on June 30th. Meanwhile Mr. Sibblis, and Mr. Morrison will carry on S. John's. Mr. Morrison is the local school teacher, and is one of the five charter members. He has already started a Church School which promises to be quite a success. At San German the Archdeacon expects to place a new worker, Mr. John Sterrett, who has been serving hitherto in Santiago. Financial conditions in Cuba are grave. The sugar crop is over and yet the laborers have received very little wages during the season. Archdeacon Sibblis closes his report by saying "I am having it very hard and am badly in need of financial help to enable me to continue this good work for God and our race. Will some kind folks send aid for our Cuban field? Do not allow my hands to fall, for I am determined to stand firm and always by the work of the A. O. C. in this island republic."

The Ven. R. D. Sibblis is preparing a full report of the growth of the work in Cuba, and the needs of the same. The General Synod will be required to consider carefully his recommendations. In the Province of America, with the exception of His Grace the Archbishop and His Lordship William Ernest, Archdeacon Sibblis has "labored more than they all" for the extension of the A. O. C., and his pleas for assistance deserve sympathetic hearing.

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The Rev. Fr. I. R. Motaung, S. Paul's Church, Potchefstroom, Transvaal.

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The Rev. Thomas Godlo, S. Thomas' Church, Heidelberg, Transvaal.

The Rev. Erskine Duba, S. James the Less, Valkrantz, Transvaal.

## CLERGY LIST, -1929

His Grace **George Alexander McGuire, D.D., M.D., D.C.**

**Archbishop of The Province of America**

**Patriarch of the African Orthodox Church**

Office—486 St. Nicholas Ave., New York City

His Lordship **William Ernest Robertson, D.D.,** Bishop of the Southern Jurisdiction, 355 N.W. 14th Terrace, Miami, Florida.

His Lordship **Arthur Stanley Trotman, D.D.,** Auxiliary Bishop and Vicar Apostolic in Cuba.

The Ven. **D. Egbert Philips, B.D.,** 29 Hankard St., Sydney, Nova Scotia.

The Ven. **R. Daley Sibblis,** Cayo Mambi, Oriente, Cuba.

The Ven. **Oscar W. Hollinsed,** 620 Columbus Ave., Boston, Mass.

The Ven. **Robert A. Valentine,** 4400 South Parkway, Chicago, Ill.

The Ven. **Robert A. Jackson, B.D.,** 814 Spruce St., Camden, N.J.

The Ven. **F. A. Garrett, M. A.,** 617 N. 56th Street, Phila., Pa.

The Ven. **Fr. R. S. Hoagland,** 420 N. Senate Ave. Indianapolis, Ind.

The Very Rev. **Edmund Robert Bennett, D.D.,** 5737 Race St., Phila., Pa.

The Rev. Canon **William R. Miller,** 453 Putnam Ave. Brooklyn, N.Y.

The Rev. Canon **Cyril O. Sheppard,** New York City.

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The Rev. **Fr. Gladstone St. Clair Nurse,** 707 St. Nicholas Ave., New York City.

The Rev. **Fr. James O. Greenidge,** 119 Kendall St., Boston, Mass.

The Rev. **Fr. Henry H. Batten,** Cambridge, Mass.

The Rev. **Fr. William O. Perry,** 1985 N. W. 4th Ave., Miami, Florida.

The Rev. **Fr. Charles Ignatius Smith,** 2215 Wharton St., Phila., Pa.

The Rev. **Fr. Fred A. Toote, M.A.,** New York City.

The Rev. **Fr. Ralph Hawkins,** New York City.

The Rev. **Fr. E. T. Henry,** Boston, Mass.

The Rev. **Fr. R. G. Robinson,** 1250 N. Fraser Street, Phila., Pa.

The Rev. **Fr. Clifton Anthony Butler,** Phila., Pa.

The Rev. **John C. Simons,** New York City.

The Rev. **Joseph N. Dingwall,** 134 Lee St., West Haven, Conn.

The Rev. **David E. Ewart,** Florida, Camaguey, Cuba.

The Rev. **William De Claybrook, D.D.,** 1121 Crete St. Houston, Texas.

The Rev. **William S. Jones,** Bluefields, Nicaragua, C. A.

The Rev. **Sister Mary Agnes,** 256 W. 135th St., New York City.

The Rev. **Sister Angelina Theresa,** New York City.

The Rev. **John R. Swift,** 1 Herman Street, Boston, Mass.

The Rev. **Oliver Welch,** 167 Jefferson Ave., Brooklyn, N. Y.

The Rev. **William J. Cummings,** New York City.

The Rev. **Bernard A. Mason,** New York City.

The Rev. **Raveley Murrain,** New York City.

The Rev. **Sylvester Henry,** New York City.

*(Continued at foot of preceding page)*



# The Negro Churchman +



ARCHDEACON VALENTINE of CHICAGO

NEW YORK CITY AUGUST, 1929

VOL. VII No. 7

TEN CENTS

**FINANCIAL LEGISLATION GENERAL  
SYNOD 1928**

**Read! Mark! Learn!! Digest!!**

1. All Congregations consisting of 50 Members, or less, shall contribute, as from September 1928, the sum of Five Dollars monthly as Patriarch's Pence, and all Congregations of over 50 members shall contribute Ten Dollars monthly.

2. All Clergymen, except the chief Pastor of a Congregation shall contribute, as from September 1928, the sum of One Dollar monthly as Patriarch's Pence.

3. Each Congregation shall contribute as from September 1928, from Three to Five Dollars monthly for the upkeep of the Central Administration Office.

4. Each Congregation shall contribute the definite sum levied upon it for the coming year to the Church extension work in Cuba and Nicaragua. Your quota may be known by consulting the Central Office.

5. Failure to comply with any or all of the above legislation will automatically deprive clergy and congregations concerned of a vote, seat and entertainment at the next General Synod without further notice.

By Order of General Synod,

George Alexander McGuire, President.

Charles Ignatius Smith, Secretary.

Fred A. Toote, Chancellor

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Published monthly, except SEPTEMBER, by the Consistory in the  
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Archbishop ALEXANDER, Editor and Business Manager

Archdeacon GARRETT, Contributing Editor



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VOL. VII No. 7 NEW YORK, AUGUST 1929 TEN CENT

## PRAYER FOR THE SYNOD

### Set forth by the Primate

Bless, we beseech thee, O Lord Jesus Christ, thy Church, throughout the world, and especially that portion thereof which thou hast graciously planted among our Race. Send we pray thee, thy Holy Spirit to preside in the Synod (about to be) now assembled in thy Name and Presence. Direct us in all we undertake for the advancement of thy Kingdom and the welfare of the Holy African Orthodox Church. Pour upon our Primate Alexander our Bishops and other Clergy, and the Congregations committed to their charge, thy continual blessing. Regard with thy favor our struggling people who seek peace, justice and equality in things spiritual and temporal, and grant that our humble efforts to maintain ecclesiastical freedom may, by thy divine assistance, stimulate the vast millions of our bloodkin to stretch out their hands to the God of our forefathers, the God of Ham, of Simon the Cyrenian and of Endich, the Eunuch of Ethiopia. Then shalt thou be pleased with this thy people, and princes, priests and prophets shall come forth from among them, to truly preach and truly promote peace and goodwill among all mankind, looking to thy glorious appearing, who livest and reignest with the Father, in the unity of the Holy Ghost one God, world without end. Amen.

## ARCHDEACON VALENTINE

Our readers will be pleased to see the picture of the Ven. Robert Arthur Valentine on our front cover. It had been planned to publish in connection therewith a brief

sketch of his life and of his successful ministry in the African Orthodox Church. He modestly requested that for the present such "write-up" be omitted and we shall conform with his wish. It may not however, be amiss to state that Archdeacon Valentine is 100 per cent loyal to the A. O. C., and notwithstanding the urgent demands of his local work has endeavored to meet every request of the General Synod.



## AGENDA OF 9TH GENERAL SYNOD

Convened in Philadelphia, Pa. Sept 4-9, 1929  
By invitation of the Church of Corpus Christi

WEDNESDAY, Sept. 4th.

8.30 P. M. Solemn Vespers. Ven F. A. Garrett, M. A., Officiant. Ven. R. A. Valentine, Lector.

9.15 P. M. Official Opening. His Grace George Alexander, M. D., D. D., D. C.

9.20 P. M. Synod Thank-Offering.

9.30 P. M. Brief Welcome Addresses with Responses. Speakers to be announced.

10.00 P. M. Primates Address.

11.00 P. M. Announcements. Blessing by Archbishop. Adjournment.

THURSDAY Sept. 5th.

8.30 A. M. Low Mass, Corporate Communion, Archbishop pontificating.

9.30 A. M. Breakfast.

10.15 A. M. Roll call. Seating of qualified Clerical and Lay Deputies. Courtesies extended to Visiting Clergy. Receiving into union with General Synod the following new congregations:- S. Basil, Phila., Pa.; All Saints, Boston, Mass.; S. Simon of Cyrene, West Palm Beach, Fla.; S. John's, Bagunos, Cuba; S. Felicitas, Nassau, Bahamas.



11.00 A. M. The Primate's Journal.

11.30 A. M. Episcopal Report of His Lordship William Ernest, D. D., Bishop of the Southern Jurisdiction.

12.00 M. Episcopal Report of His Lordship Arthur Stanley, D. D., Auxiliary Bishop and Vicar Apostolic to Cuba.

12.30 P. M. General Report, Archdeaconry of Cuba, by the Ven. R. D. Sibblis.

1.00 P. M. Luncheon Recess.

2.30 P. M. General Report, Archdeaconry of Nova Scotia, by the Ven. D. E. Phillips, B. D.

2.45 P. M. General Report, Archdeaconry of Massachusetts, by the Ven. O. W. Hollinsed.

3.00 P. M. General Report, Archdeaconry of Chicago, by the Ven. R. A. Valentine.

3.15 P. M. General Report, Archdeaconry of New Jersey, by the Ven. R. A. Jackson B. D.

3.30 P. M. General Report, Archdeaconry of Philadelphia, by the Ven. F. A. Garrett, M. A.

3.45 P. M. General Report, Archdeaconry of Indianapolis, by the Ven. R. S. Hoagland.

4.00 P. M. Supplementary Reports. Clerical and Lay Deputies. Each five minutes.

4.45 P. M. Consistory Report. General Officers' Reports.

5.15 P. M. Statistical Report by Rev. H. C. Herod, The Register and Statistician. Discussion.

6.00 P. M. Dinner Recess.

8.30 P. M. Hymn, Creed, Prayers. Rev. Canon Wm. R. Miller.

8.45 P. M. Roll Call Minutes.

9. 15 P. M. Discussion of the Request for TWO "Auxiliary" Bishops.

9.45 P. M. Discussion of the plan to appoint two Monsignori as Vicars General in Nova Scotia and Cuba with authority to administer the Rite of Confirmation.

10. 15 P. M. Theological Schools and Education. Discussion by Rev. Fr. R. G. Robinson, Phila: Rev. Canon W. R. Miller, and Rev. Edwin Ernest Thomas of N. Y. C.

11.00 P. M. Prayer and Blessing by His Lordship William Ernest, D. D. Adjournment.

FRIDAY, Sept 6th.

8.15 A. M. Low Mass. His Lordship Wm. Ernest, D. D. pontificating.

9.00 A. M. Breakfast.

10.00 A. M. Election of two "Auxiliary" Bishops (if so decided).

11.00 A. M. Patriarch's Pence. Report. Recommendations.

12.00 M. Financial Aid for Church Extension in Nicaragua and Cuba. Request by Bishop Wm. Ernest and Archdeacon Sibblis.

1.00 P. M. Luncheon Recess.

2.30 P. M. "The Negro Churchman". Its Function and Claims. How shall its circulation be increased?

3.15 P. M. The Divine Liturgy of the A. O. C. A new supply needed.

4.00 P. M. The Constitution and Canons. Are there any amendments?

4.45 P. M. The value of Propaganda to the A. O. C. Discussion opened by the Very Rev. E. Robt. Bennett, D. D., Dean of the College of Propaganda.

5.15 P. M. Clerical Insurance. Report by Dean Bennett as ordered by General Synod of 1928.

6.00 P. M. Dinner Recess.

8.30 P. M. Hymn, Creed, Prayers. Rev. Fr. G. S. Nurse.

8.45 P. M. Roll Call. Minutes.

9.15 P. M. Knights of Alexander. Report. Shall this Organization be superseded by some other?

9.45 P. M. The Women's Auxiliary. Shall this Organization be assigned new duties and responsibilities?

10.30 P. M. Offering the Sacrifice of the Mass every Sunday. Catholic Rule versus Protestant Practice.

11.00 P. M. Prayer and Blessing by a Bishop-Elect. Adjournment.

SATURDAY, Sept 7th.

8.15 A. M. Low Mass. Rev. Fr. R. G. Robinson celebrating.

9.00 A. M. Breakfast.

10.00 A. M. Discipline with regard to Clergy who ignore the Legislation of General Synod.

10.30 A. M. The Assessment for entertainment of General Synod. (Canon 14- 6).

11.00 A. M. Invitations for next General Synod considered.

11.15 A. M. Providing for a Cathedral. Foundation and Center.

Discussion opened by Ven. F. A. Garrett, M. A.

12.00 M. General Officers Elected.

12.15 P. M. Unfinished and Miscellaneous Business.

1.15 P. M. Luncheon.

2.30 P. M. Outing and Recreation.

6.30 P. M. Dinner.

8.30 P. M. Conclave of Bishops and Bishops-Elect. Monsignors, Deans, and General Officers requested to be present. Important matters to be considered.

SUNDAY Sept 8th.

7.00 A. M. Low Mass. Celebrant to be appointed by the local Archdeacon.

8.45 A. M. Breakfast.

11.00 A. M. Solemn High Mass. Appointments by the Archdeacon.

1.30 P. M. Dinner.  
 3.30 P. M. Public Mass Meeting. His Grace the Archbishop in the chair. General Topic: "African Orthodoxy. Past, present and future". Volunteer male and female speakers. Rousing Talks. Stirring Hymns. SPECIAL SYNOD RALLY OFFERING. Monsignori (if any) invested with Mitre, Ring, Crozier, Pectoral Cross, and given the title of "Right Reverend."  
 6.15 P. M. Supper.  
 8.15 P. M. Solemn Vespers. Appointments by the Archdeacon.  
**MONDAY, Sept. 9th.**  
 8.30 A. M. Low Mass, Corporate Communion, the Archbishop pontificating.  
 9.30 A. M. Breakfast.  
 10.15 A. M. Roll Call. Minutes.  
 10.45 A. M. Treasurer's Report of Assessments and Offerings. Their Disposal.  
 11.00 A. M. Women's Hour. Chairman elected by the women.  
 12.00 N. Commissions and Committees appointed.  
 12.15 P. M. Resolutions of Thanks.  
 12.30 P. M. Final Reading of Minutes.  
 12.45 P. M. Solemn Te Deum. Prayers and Blessing by His Grace George Alexander, M. D., D. C.  
 1.00 P. M. Adjournment sine die.  
 1.30 P. M. Parting Luncheon.

## (ON TO PHILADELPHIA)

### The Latest From Paris

As we go to press (July 16) we receive word by mail from France that His Eminence J. R. Vilatte, Old Roman Catholic Archbishop, Consecrator of Archbishop Mc. Guire departed this life July 1st. 1929. R. I. P.

## GENERAL SYNOD NOTICES.

1. The Agenda given above is intended merely as a general outline of business, and is subject to modification.
2. The "Prayer for the Synod" by direction of the Primate, is to be said in all churches during August and the Sessions.
3. The Credentials of all Lay Deputies should be forwarded to the Primate's Office not later than August 15th.
4. The present General Officers are:-  
 The Primate, President: Ven. F. A. Garrett, M. A., Vice-President; Rev. Charles I. Smith, Secretary; Rev. Canon W. R. Miller, Assistant Secretary; Rev. F. A. Toote, M.

A., Chancellor; Rev. H. C. Herod, LTh., Registrar; Hon. Theodore Bacchus, Treasurer. These with the Very Rev. Dean Bennett, Bishops William Ernest and Arthur Stanley form the Consistory.

5. Liturgical Color for the Opening Vespers, and First Mass (of the Holy Ghost) RED. Other services GREEN.

6. Make good your payments for Patriarch's Pence, NOW. Also for NEGRO CHURCHMAN and DIVINE LITURGY.

7. ALL REPORTS MUST BE FULLY WRITTEN, read to the Synod, delivered to the Primate immediately thereafter. No report will be accepted otherwise.

## (ON TO PHILADELPHIA)

### SYNOD AND OTHER NOTES FROM PHILADELPHIA

Deputies may secure accommodations by communicating at once with the Vev. F. A. Garrett, M. A., 617 N. 56th. St., West Philadelphia, Pa. Lay Deputies must bring with them a letter from their Rector setting forth their right to free entertainment; this requirement must be compiled with absolute-ly.

All sessions and services of the Synod will be held at the Rittenhouse Hall, 52nd. and Haverford Ave., W. Philadelphia. Persons attending Synod had best come by the Pennsylvania Railroad, and get off at the West Philadelphia Station. Take elevated going west, get off at 40th. Street, and take car 30 to 52nd. and Haverford Ave.

Deputies will report at the Rittenhouse Hall from 6 P. M., Wednesday to noon of the following Monday.

Archdeacon Garrett desires to express his appreciation for the offerings and promises he is receiving towards the Synod Entertainment Fund. This is a big job for a little parish, and your assistance counts mightily.

A magnificent altar and shrine of the Blessed Virgin Mary was blessed on Sunday, July 7th., at Corpus Christi Church, being the gift of certain members of the parish in honor of their departed parents.

## (ON TO PHILADELPHIA)

## AMENDMENTS TO CONSTITUTION AND CANONS.

(Printed for General Information)

### Amendment 1 to Constitution.

The Constitutional Name of this Church, to wit, "African Orthodox" shall invariably be employed on all legal and official documents and in all business transactions, but for description, information or expediency, the designation "Orthodox Episcopal" may be used.

### Amendment to Canon VII., to be Designated

#### Section 6.

6. Pending the establishment of Dioceses and Jurisdictions, and at such other times as it shall be deemed necessary, the General Synod, at the request of the Primate, shall have power to elect Auxiliary Bishops, who shall in all cases serve as assistants to, and under the direction of the Primate, in whatever field of service he may from time to time designate. No election of any Priest as Auxiliary Bishop shall be considered completed until the Primate has given his written approval. In the event of his refusal to approve, he shall state in writing his reasons therefor, and the General Synod may then proceed to elect another Priest as Auxiliary Bishop.

### Amendments to Canon IX., to be designated

#### Section 8 and Section 9.

8. Any Priest or Deacon holding Orders from the Eastern Orthodox Churches may, on application for admission into the ministry of the African Orthodox Church, be received by a Bishop thereof, such Priest or Deacon having presented his Letters of Ordination and other credentials and documents satisfactory to the Bishop.

9. Every Bishop, having received into the ministry of this Church a Priest or Deacon as provided for in this Canon shall immediately send full data thereof to the Secretary of General Synod for record, and for report to the ensuing session of General Synod.

### Amendment to Canon XI V., to be Designated

#### Section 10.

10. All property, real and personal, purchased, donated, or acquired in any manner by a congregation shall be vested in the Vestry of said congregation as Trustees for the African Orthodox Church, and no real property shall be purchased, sold, donated accepted or exchanged, without the consent

and approval of the Bishop having jurisdiction, and every such transaction shall be immediately reported by said Bishop to the Secretary of the General Synod who shall transmit a copy thereof to the Primate. (These amendments were made by the third General Synod, Sept. 1923).

## THE "AFRICAN ORTHODOX CHURCHMAN"

This is the title of the Church Magazine of our South African Province, the Archbishop, Daniel William Alexander, D. D., being the Editor. In the April number he gives a brief historical sketch of His Eminence George Alexander McGuire whom he describes as Patriarch and organizer of "The African Orthodox Church of the World." Further, he recounts how this Founder "struggled through great difficulties, hardships, abuse and contempt, having had to sacrifice much", but "finds himself to-day steering a great ship which is destined to bring about the redemption of all catholic-minded African people the world over". His Grace writes for his people in South Africa most eloquently of the Patriarch:-

"During our stay in America whither we went for our Consecration, ample opportunity was given us to study this remarkable man of God. As a preacher, he is second to none and has preached in many white churches in America in which no other Negro has preached. Of tall and commanding figure, a winning personality, a linguist, scholar and orator, we have in him a man whom the Black Race needs be proud of. What Luther did for Europe, John Wesley for Methodism and Richard Allen for African Methodism, George Alexander McGuire has done for Africans who have been taught to worship before the altar. We have in this great character a man of vision, plan, and self-sacrifice. On Tuesday March 26, 1929 His Eminence celebrated his 63rd birthday having been born in Antigua, British West Indies. We, as Primate of the Province of South Africa, congratulate the Patriarch and wish him "many happy returns of the day" and desire to express our thankfulness to Almighty God for having brought us in contact with this Servant of His." The article closes with the sketch of George Alexander McGuire printed in "Who's Who in America." Surely, to have such a tribute as this from our African bretheren at home is sufficient reward for our struggles. "A rose to the living is more than sumptuous wreaths to the dead".



His Lordship Arthur Stanley preached at the Consecration of His Grace Daniel William of South Africa and the sermon is printed in the "African Orthodox Churchman" for April, reproduced from the "Negro Churchman" of Oct. 1927.

Under the caption "The Spiritual Wakening of the African" Archbishop D. W. Alexander mentions that from Rhodesia in British Bechuanaland will shortly come two students to enter the Seminary of S. Augustine of Hippo, in Beaconsfield, Griqualand West. These with Mr. D. Baatjes, already enrolled, "have seen the breaking of a new day in the ecclesiastical horizon, and as these men go forth commissioned they will have another conception of God and their duty to their fellowmen. They will know what was the impetus that stirred George Alexander McGuire to organize the A. O. C. and name it AFRICAN. They will also imbibe some of the enthusiasm which made Daniel William Alexander to suffer and sacrifice for his bloodkin and eventually to visit America and receive Apostolic Ordination at the hands of the Organizer and get more inspiration at his feet to impart it to those who follow on". We sincerely trust that these students will fulfil the wish of their Dean and Archbishop here quoted.

His Grace Daniel William considers Mr. S. S. Mukasa Sparta's plea for the Patriarchal See to be placed in Africa as "very good in theory, but very bad in practice" He believes it to be "premature" and that "we still have a long way to go even before we can plan to get our Patriarch to VISIT us".

Nkosi Zikelela Africa (God bless Africa).

## (ON TO PHILADELPHIA)

### "SISTER PHOEBE"

(See Picture on Page 3 of Cover).

On Sunday June 23, at 11 a. m., Mrs. Rebecca Benjamin was solemnly set apart with the laying-on-of-hands, by His Grace the Archbishop, in the Church of the Good Shepherd, to be a Deaconess. Rev. Sister Theresa presented the Candidate, and the Archbishop pontificated, and preached from S. Paul's words to the Romans (chap. 16.1) "I commend unto you Phoebe our sister who is a servant (deaconess) of the church that is at Cenchrea." After outlined the work of a deaconess and emphasizing the Church's use of godly women in the ministry of help to the sick, needy, bereaved and fallen, he addressed and charged the new deaconess as follows:

Reverend Sister, you have been duly set apart today by the imposition of my hands as a Deaconess in the Church of God, and to your baptismal name Rebecca, I have prefixed the name of the deaconess commended by S. Paul,—so that you are to be henceforth known in the Church as "Sister Phoebe". As I have pointed out in my sermon, a deaconess is a servant of God and God's Church, that is, of the people of God. "Service" has been your motto during all the years of your membership in this congregation. You have served this Altar during this long period and never have you missed a single service. You have expended untold sums of money in the accessories for use at the Altar and it has been your joy to keep the brass and linens clean. I cannot enumerate your deeds of service and sacrifice,—loving, willing sacrifice for God's Church for I do not know them all. Some of your fellow-members styled you "foolish for your expensitude of time, money and labor, but you regarded it as a real joy and it was well-pleasing to God. And you shall continue, as a deaconess, to be a servant of God and His Church. You did not seek this office, not did I plan it for you. God called you to "Come up, higher" because of your former service, in season and out of season. And as S. Paul commended Phoebe the deaconess of Cenchrea to the Church in Rome, so today I commend you, Sister Phoebe, not only to the congregation of the Good Shepherd among whom you serve, but to all the Clergy and congregations of the A. O. C. And may the God of peace who hath called you to this high office make you perfect in every good work to do His will, working in you that which is well-pleasing in his sight, through Jesus Christ, to Whom be glory for ever and ever. Amen."

## (ON TO PHILADELPHIA)

### TRIBUTE PAID THE LATE ARCH-DEACON FARQUHAR

In our June and July issues we made reference to the "passing" of the Ven. Charles W. Farquhar, M. A., knowing how keen was the interest which thousands on this side the Atlantic took in him and his work in French West Africa, and how general was the esteem and respect in which he was held by men and women of all Christian bodies. From Antigua, a Moravian clergyman, one of our subscribers, writes: "We who knew Arch-deacon Farquhar lament his death. We had hoped to see him return to his native land, but the Master wanted him for higher service." The readers of this Magazine will

peruse with satisfaction the following extracts of a letter recently received from the Senior Missionary of the Pongas Mission by Archbishop McGuire:

"I am writing you of the passing to higher service of your old friend, the Archdeacon of the Pongas, at the request of his widow Mrs. Farquhar, who wished me to let you know of this sad event, and to us who loved him, a sore bereavement. He often spoke of you to me. I was connected with him since I was ten years old, but at the time when he was "called home" I was absent for a change on the Gold Coast. It was on February 21st last, that having received the Viaticum from the only Soso Priest the Mission has produced, he breathed his last. Rev. J. Baker, a Jamaican, our colleague, arrived before the end and assisted at the obsequies, having travelled overland from Kambi our only station in English territory. The Lieutenant-Governor of French Guinea, a firm friend of the deceased, sent his A. D. C. to represent him at the funeral in All Saints' Church, Conakry, and a great multitude of Europeans,—officials and others, of Africans within and without his flock attended testifying to the universal respect and esteem in which he was held for throughout, he "wore the white flower of a blameless life". What his loss will mean to the Mission is hardly calculable. He stood out so conspicuously from the ordinary run of men. He has fulfilled his faithful work and is departed to the Master he served so well and we are sure his prayers will increase in power for those to whom he strove valiantly to present the spirit and the moral lineaments of the Christ. God rest his great-hearted soul and let light perpetual shine upon him. It will be long before we look upon his like again. To me the thought of his friendship will always be an inspiration."

None of the children of the Archdeacon could be present at the funeral. The only son is a clergyman in Trinidad, B. W. I., two daughters, Mrs. Conton and Miss Farquhar, are in France preparing for diplomas as French School teachers, and another, Mrs. Amy Stuart, resides in Freetown, Sierra Leone. The last named however went up to Conakry for a week to comfort her distressed mother who herself had been suffering from a cardiac ailment at the time of the Archdeacon's death but is now much better. Mrs. Farquhar, beloved in Antigua, as the former Miss Lettie Donohue, and equally beloved with her husband in West Africa, has decided, we understand, not to return to the West Indies, but to reside in future with Mrs. Stuart in Sierra Leone. We, and

all her friends in the West, sympathize with her in this period of loneliness, but rejoice with her that God has been pleased to accept her willing sacrifice of the best she had had.

As to the work, while Moses has been called higher up, Joshua, in the person of Rev. de J. McEwen, our gracious correspondent, will lead forward the Lord's host. May the mantle of Elijah fall upon Elisha! We quote from "Notes on the Pongas Mission" published in London, the following:  
Rev. De Jean McEwen.

In spite of the great shortage of priests on the Rio Pongo, the Home Committee feels very strongly the importance of bringing the Rev. De Jean McEwen back from Africa as soon as possible. Not only is he in serious need of a real holiday after twenty-six years continuous service, but he personally can effect what letters, cannot, namely, put the new London officials in vital touch with the problems and possibilities of the mission field. Together new schemes can be evolved for smoother working, and many burdens will be made lighter. Mr. McEwen would then proceed to the West Indies, visiting if possible each diocese, and laying before the Mission Boards all the latest information from Africa and London. On his return to London he would report to the Home Committee the views of the West Indies. This seems the quickest and surest way of enabling the three sides of the Mission to co-operate and go forward to take advantage of the great possibilities before them.

#### (ON TO PHILADELPHIA)

#### WEDDING BELLS ST. MATTHEWS CHURCH, CHICAGO

Wedding bells did ring out on Saturday June 29 when Mr. Constantine A. Morgan and Miss Mary H. Randolph were solemnly joined together in Holy Matrimony. The marriage was performed at 4 P. M. in St. Matthews African Orthodox Church; the Ven. R. A. Valentine officiated.

The bride and groom knelt at the altar during the singing of the hymn.

"O Perfect Love, all human thought transcending

Lowly we kneel in prayer before Thy Throne;

That theirs may be the love which knows no ending

Whom Thou for evermore dost join in one."

After the ceremony the bridal party was entertained in the Rectory by Mrs. Valentine and the Archdeacon.

Miss Randolph was reared in Plainfield, N. J., where she was graduated from the high school with honors; later she received a diploma from a commercial training school in Cheyney, Penn. After graduating from the Training School for teachers in Baltimore, Mr., she taught in the elementary schools for many years. During the World's War she served as stenographer in the U. S. Employment Bureau. At present Miss Randolph is employed as Assistant Principal of Colman School in this city.

Mr. Morgan is a native of Jamaica, B. W. I., and a naturalized citizen of the United States. His degree of L. L. B. was conferred by the Law School of Howard University, Washington, D. C. He is a member of Omega Psi Phi Fraternity. At present he is associated with the real estate firm of Balch and Balch in this city.

When Mr. Morgan heard that the African Orthodox Church was to begin work in Chicago, he decided to cross the bar. When the first service was held in St. Matthew's he was among the few who signed the register, and he was served us ever since as Senior Church Warden. Mr. and Mrs. Morgan are spending the summer at their cottage, "Eureka Lodge," Lake Ivanhoe, Wis.

We pray that God will protect them and grant them a happy and a useful life.

R. A. V.

(ON TO PHILADELPHIA)

## S. PAUL'S CHURCH, NEW HAVEN

For the last eighteen months St. Paul's has had an uphill climb. We have lost through change of residence more than one-half of the members with which we began our work; nor have we been able to successfully fill their places.

Nevertheless, we are not left destitute, for while we may not have workers as well equipped in some respects as they were, we still have some earnest, energetic ones who are fast qualifying themselves to fill the places of those we have lost and who have in various instances surprised us by their splendid achievements. They are still with us; and their efforts, their earnestness and their faithfulness have been a great encouragement to us in our work.

Side by side with these are our officers and vestry men who are doing yeoman service. These men and women are the mainstay of St. Paul's. They are regular at the services, and ready at every call to do what they can. The purchase and payment on our newly-acquired property has been to an appreciable extent due to their assistance.

Those who could not see they way to contribute their ten or fifteen or twenty dollars assisted by giving concerts, socials and by soliciting funds. In this way they have contributed nearly two hundred dollars in the last five or six months to the building fund besides bearing the great work of the current expenses of the Church.

When we take into consideration our small group of workers we have just reason to think that St. Paul's is by no means a liability to the African Orthodox Church and that there is great hope for her in the future.

Joseph N. Dingwall, Vicar

(ON TO PHILADELPHIA)

## NEWS ITEMS

The "Crisis" Magazine recently published the following facts and figures: "There are in The United States at present 84 Colored (Roman) Catholic parishes, 133 parochial schools with 22,000 children. There is one small Seminary, 5 academies, 3 industrial schools and 11 orphan asylums. Over these institutions there are 183 priests of whom all but four are white, and 900 sisters, of whom 300 are colored. The (Roman) Catholic Church is still unable or unwilling to educate Negro priests."

Our readers and subscribers are reminded that there is no September issue of "The Negro Churchman." The October or "Synod" number will be issued as soon after the close of Synod as possible.

Rev. Fr. Clifford Anthony Butler of Philadelphia visited the Church of the Good Shepherd, N. Y. C. on June 30, and took part in Vespers. He embraced the occasion to say a few parting words to the congregation prior to his departure to Nassau.

At the Church of the Good Shepherd, N. Y. C., on Sunday Evening, July 7th, Rev. St. Theresa presented 18 persons to His Grace the Archbishop for Holy Confirmation, four of these receiving the laying-on of hands and the Sacred Chrism, while fourteen received the Sacred Chrism only.

(ON TO PHILADELPHIA)

## S. ANTHONY'S CORNER

S. Anthony's Church: Location 228 West 132nd Street, New York City.

Rector: Rev. Fr. Horace C. Herod, L.Th.  
Motto: "Et perceptum est."



On Wednesday Evening July 10th the regular monthly meeting of the Vestry was held at the home of Mr. and Mrs. Boyd 222 W. 128th Street when some very important business was transacted including the election of a Lay Deputy to the coming General Synod, also final arrangements for our bus outing. Thanks to Mr. and Mrs. Boyd for their kind hospitality.

Sunday June 16 was a "red letter" day for us. The fifth anniversary of the founding of this congregation was celebrated on that day. We thank His Eminence the Patriarch for pontificating at Mass and preaching the anniversary sermon. At this service three persons gave their names to be enrolled as members of the church,—Miss Agnes Challengier of 222 W. 128th St., Miss L. Mitchell of 347 Jefferson Ave., Brooklyn, and Mr. Kenneth Hunte of same address. The day's celebration was a success due chiefly to the efforts of our rector. We offer our sincere thanks to all who were present and contributed to the program of the anniversary concert or in any other way helped to make the function successful, especially the sister churches of the Good Shepherd and S. Joseph, Rev. Canon Miller of S. Simon's Brooklyn, and Rev. H. I. Thomas of Beulah Wesleyan Methodist Church in which the afternoon exercises were held.

In connection with the anniversary we gladly make reference to Mrs. Harriet M. Louard widow of the late Rev. Benjamin Louard, founder of S. Anthony's Church. She and her children are still faithful and active members and there can be no doubt that her heart did burn within her at the mention of this great work started by her deceased husband, but we trust that she will have consolation in the fact that whoever carries on the work it simply means that the labors of the founder, are being crowned with glory and honor.

On Sunday July 7th Mr. B. Pryne, by God's grace, was able to worship with us and to partake of the Sacrament of the Altar. At Vespers Rev. Canon Shepherd of All Saints Church visited S. Anthony and preached a very inspiring sermon from the text, "Nevertheless at Thy word I will let down the net," Luke 5:5. At this service Mrs. Lewis signified her intention of becoming a member, and gave much promise of being a useful and interested worker.

We offer a special word of praise to the children of our small church school for their anniversary contribution of \$4.20 and also to the adult members for their donations.

The total offering for the day was \$144.12.

We appeal to our own members, to all true-hearted Orthodox Africans, and to our friends and sympathizers to support a building fund of the African Orthodox Church wherever and whenever possible and so help to rid us of this "bete noir" of having to rent or borrow a building for specially religious occasions.

We beg to remind our members, friends and readers of this Magazine of the Bus Outing to Coney Island to be given by the Recreation Committee of the Chapel on Thursday Evening August 8th. Buses leave from corner of 132nd Street and Seventh Avenue at 8 o'clock. One Dollar is the fare for the round trip.

Charles Evans, Reporter.

### (ON TO PHILADELPHIA)

#### FLOWERS

By A. E. Shields

"My flowers" I said, as I plucked them  
In my garden one day in June;  
The sun was brightly shining,  
All Nature seemed in tune.

\* \* \*

"My flower" the Master uttered,  
And plucked the rose of my heart  
To adorn His Heavenly Kingdom,—  
Oh! it was so hard to part.

\* \* \*

"I will keep it here unwithered"  
He whispered in tenderest love;  
"And thou, too, art my flower  
Loaned from the Garden above."

\* \* \*

Now I'm breathing forth His fragrance  
Now  
As I tell of His Love Divine;  
In my garden I am picking flowers  
And I say not mine, but Thine.

\* \* \*

(Many members and friends of the A. O. C. have enquired from time to time concerning our evangelical poetess Mrs. A. E. Shields whose husband, the late Robert Shields, entered Life Eternal in 1927. We are glad to print one of her latest poems, into the spirit of which we can all lovingly enter. EDITOR N. C.)



**REV. SISTER PHOEBE**

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**The Province of South Africa**

His Grace Daniel William Alexander, D.D., Archbishop and Primate,  
6 Broadway, Beaconsfield, Griqualand West, South Africa.

Very Rev. J. S. Likhing, L.Th., Subdean Pro-Cathedral of S. Augustine  
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The Ven. M. E. Moncho, S. James' Church, Waldeck's Point, B.W.

The Ven. D. F. Brown, S. Monica's Church, Johannesburg, Transvaal.

The Rev. Fr. I. R. Motaung, S. Paul's Church, Potchefstroom, Transvaal.

The Rev. Fr. J. R. Damane, S. Bartholomew's, Alexander Township, Tvl.

The Rev. Fr. D. Morgan, S. Augustine's, Sophia Town, Transvaal.

The Rev. Fr. James Monare, S. Peter's Church, Good Hope, B.W.

The Rev. Thomas Godlo, S. Thomas' Church, Heidelberg, Transvaal.

The Rev. Erskine Duba, S. James the Less, Valkrantz, Transvaal.

## CLERGY LIST, -1929

His Grace **George Alexander McGuire, D.D., M.D., D.C.**

Archbishop of The Province of America

Patriarch of the African Orthodox Church

Office—486 St. Nicholas Ave., New York City

His Lordship **William Ernest Robertson, D.D.**, Bishop of the Southern Jurisdiction, 355 N.W. 14th Terrace, Miami, Florida.

His Lordship **Arthur Stanley Trotman, D.D.**, Auxiliary Bishop and Vicar Apostolic in Cuba.

The Ven. **D. Egbert Philips, B.D.**, 29 Hankard St., Sydney, Nova Scotia

The Ven. **R. Daley Sibblis**, Cayo Mambi, Oriente, Cuba.

The Ven. **Oscar W. Hollinsed**, 620 Columbus Ave., Boston, Mass.

The Ven. **Robert A. Valentine**, 4400 South Parkway, Chicago, Ill.

The Ven. **Robert A. Jackson, B.D.**, 814 Spruce St., Camden, N.J.

The Ven. **F. A. Garrett, M. A.**, 617 N. 56th Street, Phila., Pa.

The Ven. **Fr. R. S. Hoagland**, 420 N. Senate Ave. Indianapolis, Ind.

The Very Rev. **Edmund Robert Bennett, D.D.**, 5737 Race St., Phila., Pa.

The Rev. Canon **William R. Miller**, 453 Putnam Ave. Brooklyn, N.Y.

The Rev. Canon **Cyril O. Sheppard**, New York City.

The Rev. Canon **George M. G. James, B.Th., M.A.**, Charlotte, N.C.

The Rev. **Fr. Horace C. Herod, L.Th.**, 347 Jefferson Ave., Brooklyn, N. Y.

The Rev. **Fr. Gladstone St. Clair Nurse**, 707 St. Nicholas Ave., New York City.

The Rev. **Fr. James O. Greenidge**, 119 Kendall St., Boston, Mass.

The Rev. **Fr. Henry H. Batten**, Cambridge, Mass.

The Rev. **Fr. William O. Perry**, 1985 N. W. 4th Ave., Miami, Florida.

The Rev. **Fr. Charles Ignatius Smith**, 2215 Wharton St., Phila., Pa.

The Rev. **Fr. Fred A. Toote, M.A.**, New York City.

The Rev. **Fr. Ralph Hawkins**, New York City.

The Rev. **Fr. E. T. Henry**, Boston, Mass.

The Rev. **Fr. R. G. Robinson**, 1250 N. Fraser Street, Phila., Pa.

The Rev. **Fr. Clifton Anthony Butler**, Phila., Pa.

The Rev. **John C. Simons**, New York City.

The Rev. **Joseph N. Dingwall**, 134 Lee St., West Haven, Conn.

The Rev. **David E. Ewart**, Florida, Camaguey, Cuba.

The Rev. **William De Claybrook, D.D.**, 1121 Crete St. Houston, Texas.

The Rev. **William S. Jones**, Bluefields, Nicaragua, C. A.

The Rev. Sister **Mary Agnes**, 256 W. 135th St., New York City.

The Rev. Sister **Angelina Theresa**, New York City.

The Rev. Sister **Phoebe Rebecca**, New York City

The Rev. **John R. Swift**, 1 Herman Street, Boston, Mass.

The Rev. **Oliver Welch**, 167 Jefferson Ave., Brooklyn, N. Y.

The Rev. **William J. Cummings**, New York City.

The Rev. **Bernard A. Mason**, New York City.

The Rev. **Raveley Murrain**, New York City.

The Rev. **Sylvester Henry**, New York City.

*(Continued at foot of preceding page)*



# The Negro Churchman



Archbishop GEORGE ALEXANDER MCGUIRE

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NEW YORK CITY

OCTOBER, 1929

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VOL. VII No. 8

TEN CENTS

## FINANCIAL LEGISLATION GENERAL SYNOD 1928

Amended Sept. 1929

1. All Congregations consisting of 50 Members, or less, shall contribute, as from September 1928, the sum of Five Dollars monthly as Patriarch's Pence, and all Congregations of over 50 members shall contribute in addition Ten Cents monthly for each such additional member.

2. All Clergymen, except the chief Pastor of a Congregation shall contribute, as from September 1928, the sum of One Dollar monthly as Patriarch's Pence.

3. Each Congregation shall contribute as from September 1928, from Three to Five Dollars monthly for the upkeep of the Central Administration Office.

4. Each Congregation shall contribute the definite sum levied upon it for the coming year to the Church extension work in Cuba. Your quota may be known by consulting Bishop Wm. Ernest.

5. Failure to comply with any or all of the above legislation will automatically deprive clergy and congregations concerned of a vote, seat and entertainment at the next General Synod without further notice.

By Order of General Synod,

George Alexander McGuire, President.

Wm. R. Miller, Secretary.

Simon Hilliman, Chancellor.

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In Tenebris Lumen

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### PROCEEDINGS OF NINTH GENERAL SYNOD

The Ninth General Synod of the African Orthodox Church convened on Wednesday Sept. 4, 1929 in Philadelphia at the invitation of the Clergy and People of the Church of Corpus Christi. The sessions, services and social features were held in Rittenhouse Hall, a spacious and well-located edifice. At 8.30 P. M. Solemn Vespers were sung by the Ven. F. A. Garrett, M. A., of Philadelphia assisted by the Ven. R. A. Valentine of Chicago and Rev. Fr. R. G. Robinson, the former being Lector. At the close of Vespers His Grace George Alexander McGuire, D. D., M. D., D. C., Primate, declared General Synod officially open for all business that might rightfully and canonically come before it.

Mayor Mackey of the City of Philadelphia, being unable to be present, sent his Assistant Secretary William L. Thatcher to extend to the Synod his official welcome to the City of Brotherly Love, the Response being made by His Lordship William Ernest Robertson, D. D., Bishop of the Southern Jurisdiction. The Ven. R. A. Jackson, B. D., on behalf of the Clergy of Philadelphia and vicinity, delivered an address of welcome, to which Response was made by Rev. Canon William R. Miller of Brooklyn. During the taking of the Synod Offering a Solo was rendered by Mrs. Trotman, organist of Corpus Christi. The Primate then delivered his Annual Address printed elsewhere in this issue.

On Thursday, 8.30 A. M. His Grace pontificated at Low Mass, the clerical and lay deputies making a corporate communion. Present at roll-call during the sessions were the Archbishop, the Bishop of the Southern Jurisdiction, Archdeacon Hollinsed, Archdeacon Garrett, Archdeacon Valentine, Arch-

deacon Jackson, Dean Bennett; Canon Miller, Rev. Fr. Herod, Rev. Fr. Nurse, Rev. Fr. Greenidge, Rev. Fr. C. Smith, Rev. Fr. E. T. Henry, Rev. Fr. Robinson, Rev. Fr. Bayne, Rev. John Simons, Rev. Fr. Dingwall, Rev. Sr. Theresa, Rev. John Swift, Rev. Benjamin Queeley, Archdeacon Sibblis arrived from Cuba just as the final session closed. The lay deputies were nine in number, seven from Greater New York and two from Philadelphia. The Rev. Fr. John G. Bayne of Brooklyn, with his new congregation of S. Ambrose, was received on six months' probation he having requested re-admission to the ministry of the African Orthodox Church. Other new congregations received into full organic union with General Synod were S. Basil, Philadelphia; All Saints, Boston; S. Simon of Cyrene, West Palm Beach, Florida; S. John's Bagunos, Cuba; S. Felicitas, Nassau, Bahamas. Visiting clergy were Rev. Canon Smith (Old Catholic), Rev. James D. Harewood and Rev. Victor Holly (Protestant Episcopal), Rev. Dr. Atkins (Baptist) and Bishop John Selkridge (United Christian), all of whom were presented to Synod and made brief addresses in response.

The Primate then read his Journal which revealed twelve months of energetic service except for a period of severe illness. His Lordship William Ernest, D. D., read his Episcopal Report, and that of His Lordship Arthur Stanley, D. D., was read in his unavoidable absence from General Synod by the Secretary, Rev. Canon Miller.

Reports of Archdeacons were then made by Ven. O. W. Hollinsed of Boston, Ven. R. A. Valentine of Chicago, Ven. R. A. Jackson of New Jersey, Ven. F. A. Garrett of Philadelphia. The Reports of Ven. D. E. Philips of Nova Scotia, and Ven. R. Daley Sibblis of Cuba



## 2 THE NEGRO CHURCHMAN

were read by the Secretary. (On the last day of the Synod the Report of the Ven. R. S. Hoagland of Indianapolis was received and filed). Supplementary reports were then made by other clerical and lay deputies. The Secretary read a Report sent from South Africa to His Eminence the Patriarch by His Grace Daniel William Alexander, D.D., Archbishop of our African Province giving details of the amalgamation of the African United Church with the African Orthodox Church, which Report appears elsewhere in these columns.

The Primate's request for three Auxiliary Bishops was considered at the Thursday Evening Session and after full discussion unanimous action was taken to grant same. Then followed a long discussion concerning the plan to provide for confirmations in Cuba and Canada by the appointment of two Monsignori who should be given the Episcopal Vestments and the Sacred Chrism with Dispensation to confirm. Some liked the term "Monsignor" and some opposed it. Some were willing to permit the use of Episcopal Vestments and some were not. Some approved confirmation by such archpriests, as in other Orthodox groups, and some opposed this practice among our group. Differences of opinion were expressed in courteous language and much good humor, and at midnight adjournment was taken without a final decision being reached.

On Friday Morning, following Mass with Intention for the Election of Bishops, the Rt. Rev. William Ernest pontificating, and additional special prayers being offered by His Grace the Archbishop, balloting began with the following happy results: The Ven. Frederick Alexander Garrett, M.A., was elected by a majority first ballot as Auxiliary Bishop of the Philadelphia District; the Ven. Robert Arthur Valentine was elected by unanimous first ballot as Auxiliary Bishop of the Chicago District; and the Very Rev. Edmund Robert Bennett, D.D., as Auxiliary Bishop of the New York District. The election having received the written approval of the Primate as required by Canon, each of the Bishops-elect made an address of acceptance pledging loyalty to the Church and hearty co-operation with the Primate. The question of "Monsignori" was then called for and by motion all discussion in connection was ordered stricken from the minutes. The clergy were reminded of the custom permitting those prepared for confirmation to receive Holy Communion un-

til such time as an Episcopal visit could be made to the congregation. This was particularly appropriate where and when baptized persons have been anointed with the Sacred Chrism as our Rite prescribes.

The Rev. Canon Miller, a graduate of the Endich Theological Seminary, opened the discussion on "Theological Schools and Education" and the Primate added some interesting points urging all Priests to continue their studies after ordination, seeking the maximum education attainable rather than the prescribed minimum.

The Report on Patriarch's Pence showed an increase over the preceding year. The financial legislation of the Synod of 1928 was ordered continued both in effect and in penalty for violation. The first section was amended to read:—

"All congregations consisting of 50 members, or less, shall contribute as from Sept. 1928, the sum of Five Dollars monthly as Patriarch's Pence, and all congregations of over 50 members shall contribute in addition ten cents monthly for each such additional member."

The Church Extension Fund was then reported by Bishop William Ernest its Chairman. For sufficient reasons the work in Nicaragua was ordered discontinued. The Cuban field was placed in the Southern Jurisdiction as it was prior to the General Synod of 1928. A sum of \$600.00 was asked for in aid of the overseas work of this Jurisdiction and said sum was duly apportioned among congregations. Individuals subscribed additional sums. The Clergy pledged continued support to "The Negro Churchman", and in consideration of such support it was decided that those who take 25 copies or more monthly shall pay 8 cents per copy if same is remitted in 30 days, but if not the usual price of 10 cents per copy shall be paid. The hope was expressed that the "Churchman" be published in sufficient time to reach the various congregations on the first Sunday in each month.

A Committee consisting of Bishop-elect Bennett, Bishop-elect Garrett, Rev. Fr. Smith, Rev. Fr. Robinson, Rev. Fr. Nurse, Rev. Canon Sheppard and Rev. Canon Miller was appointed to prepare and publish the Revised Divine Liturgy of the A.O.C., beginning with the Mass itself which will appear about Easter 1930 and at a nominal cost. The changes will not be many.

The "Knights of Alexander" was dissolv-

ed and declared defunct and the "Brotherhood of S. Simon" endorsed as the official male organization of the A.O.C. Bishop elect Bennett presented to General Synod the Constitution and By-laws of the Brotherhood which is intended to be a religious, fraternal, secret, beneficial Society. The Ritual will soon be ready and branches are to be established in every parish. The work of establishing and organizing the Brotherhood and its branches during this Synod year has been placed in the hands of a Commission consisting of Bishop-elect Bennett, Rev. Fr. Nurse, Rev. Canon Miller, Rev. Fr. Simons, Mr. Theodore Bacchus, Mr. Arnold Sobers, and Mr. Simon Hilliman. The Woman's Auxiliary is to be continued as such until the next Synod, its funds to be divided equally and distributed to Church Extension, Patriarch's Pence, and General Synod. Bishop-elect Bennett, Bishop-elect Garrett, and Rev. Sr. Theresa will prepare and present to next Synod a Constitution and By-laws for a female religious, fraternal, secret, beneficial organization to be known as the "Sisterhood of S. Veronica."

The Saturday session began with Low Mass, Rev. Fr. Robinson being celebrant. The Discussion on the Mass as the chief service of every Sunday revealed the fact that in nearly all our congregations the Catholic Rule is observed as the norm. The question of Discipline was fully discussed, and it was to be noted that the Clergy were willing to conform with all penalties imposed for violations of legislation of General Synod. In order to obtain their seats in Synod Clergy and Lay Deputies had to comply with the demands made for Patriarch's Pence and Church Extension.

The provision set forth in Canon 14, Section 6 for an assessment of 25 cents per communicant member upon each congregation, to aid in the entertainment of General Synod, was ordered to be of obligation as from this year, the minimum sum to be paid by a congregation being Five Dollars.

Invitations to hold the General Synod of 1930 in Brooklyn and Chicago respectively were received. Following the discussion as to choice, Bishop-elect Valentine withdrew the invitation to Chicago, and Synod unanimously accepted the invitation of Mr. Arnold Sobers and Rev. Canon Miller of S. Simon the Cyrenian Chapel in Brooklyn, N. Y. C.

Saturday afternoon was given to the Clergy and Deputies for outing and recreation here and there in the parks and suburbs of Philadelphia. At 8.30 P.M. the Conclave

met behind closed doors, there being present His Grace the Archbishop, His Lordship William Ernest, Bishops-elect Garrett, Valentine and Bennett, and by invitation Archdeacons Hollinsed and Jackson. Certain important questions connected with the episcopate were considered and dealt with affecting both the African and American Provinces, and approximate dates were suggested for the consecration of the newly-elected bishops, each within his own episcopal district.

On Sunday Low Mass was celebrated by Rev. Fr. Smith of Philadelphia. At Solemn High Mass in the Presence of the Archbishops, the Bishop of the Southern Jurisdiction being also mitred and seated in the Sanctuary, the Celebrant was the Auxiliary Bishop-elect of Philadelphia the Ven. F. A. Garrett, the Sacred Ministers being the Ven. R. A. Jackson (Deacon) and the Rev. R. G. Robinson (Subdeacon). The Sermon (ad clerum) was delivered by the Archbishop from the texts (Revised Version) "I bear branded on my body the marks of Jesus", Gal. 6.17, and "Suffer hardship with me as a good soldier of Christ Jesus", 2 Tim. 2.3. For a full hour His Grace held the close attention of the Clergy and congregation, and only the timekeeper was conscious of the 62 minutes that had expired. Bishop-elect Garrett the Celebrant stated that he was prepared to continue listening for another hour "Eloquent and convincing" was the description ordered to be recorded in the minutes, and the Clergy declared themselves ready to buckle on their armor and fight the good fight as never before. So mote it be!

The Public Mass Meeting Sunday afternoon was conducted while a terrific thunderstorm raged. But the tremendous peals without were answered within by stentorian voices singing "O Happy Band of Pilgrims", "We are Soldiers of Christ", and other stirring battle-hymns of the Church. The Guest Soloist was Mrs. R. A. Jackson of Camden, who rendered most effectively "Consider and Hear Me". The speeches, all excellent, were made by younger members of the clergy including Rev. Fr. Nurse, Rev. Fr. Robinson, Rev. Fr. Miller, Rev. Fr. Herod, and the Deaconess Rev. Sr. Theresa, Canon Miller and Fr. Herod raised the sum of Thirty Dollars at this meeting for the Synod Fund.

The Officiant at Solemn Vespers was Bishop-elect Bennett, assisted by Rev. Canon Miller and Rev. Fr. Nurse. His Lordship Bishop William Ernest preached a

most edifying and inspiring sermon from Ephes. 5.8, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of the light". The preacher was highly practical and his pictures and illustrations were numerous and appropriate.

The Final Session began Monday, Sept. 9, with Low Mass celebrated by Bishop-elect Valentine. The Rev. Fr. Herod, Registrar, presented his Report of Statistics. Being incomplete, due to failure of some of the Clergy to make their returns, it was accepted as "progress" and ordered to be completed and filed at headquarters within the next fortnight. Certain details as to statistics were ordered inserted into the new forms to be prepared, and Bishop-elect Bennett was appointed to supervise the Department of Statistics as well as the Department of Propaganda.

Bishop-elect Garrett opened the Discussion on a "Cathedral Foundation" to be located in New York City and persuaded all present that this was a necessity for the carrying on of the business of the Church. He recommended that the first unit of such Foundation consist of the Archiepiscopal Residence, with the central offices of the Church, guest rooms for clergy in transit, and a Cathedral Chapel for the use of the Archbishop and such congregation or congregations in New York as may unite into a Cathedral congregation. The next unit would be the Cathedral itself. Mr. Simon Hilliman then moved that a Campaign of Education be carried on in the several parishes of the Church at once, and that all clergy and lay deputies become active in the campaign. The motion, duly seconded, was unanimously carried, and Bishop William Ernest, Bishops-elect Garrett, Valentine, and Bennett, and Archdeacon Hollinsed were appointed sectional leaders to carry on, with such assistance as they might procure a thorough educational campaign in both the Northern and Southern Jurisdiction. When the education work has become sufficiently effective, the raising of funds for the Cathedral Foundation should follow. At our Tenth General Synod in Brooklyn every congregation will be required to present a handsome Thank offering of \$25, \$50, \$75, or \$100 towards this Fund. The Church of the Good Shepherd, New York City through its Rector, gave notice that it will present \$300 of the expected total Thank-offering of \$1000. Following this, the Synod of 1930 expects to launch an extensive Campaign Fund. Great enthusiasm was manifested in this program.

The Treasurer of General Synod, Mr. Theodore Bacchus, submitted his report of Funds received, and the Synod ordered the disbursement of same in special items and grants.

The General Officers were then elected for the ensuing year: President, the Archbishop (ex-officio); Vice President, Bishop-elect F. A. Garrett; Secretary, the Rev. Canon Miller; Associate Secretary, the Rev. Fr. G. S. Nurse; Chancellor, the Hon. Simon Hilliman; Treasurer, the Hon. Theodore Bacchus; Registrar and Statistician, the Rev. Fr. H. C. Herod. These General Officers, with all other Bishops, form the Consistory.

Resolutions of Thanks were then given (1) to the Primate for his efficient and strenuous services as Presiding Officer, (2) to the Secretary and Treasurer for duties satisfactorily performed, (3) to the Rector, Staff, Congregation, Organist, Choir, and Hospitality Committee of Corpus Christi Church for the excellent entertainment received, (4) to Rev. James DaCosta Harwood and the Vestry of St. John the Divine P. E. Church for home hospitality and financial aid generously given.

The "Te Deum Laudamus" was then recited; His Grace George Alexander offered suitable prayers and gave his pontifical Blessing; and at 2.30 P.M. the 9th General Synod adjourned sine die and passed into history with its predecessors. DEO GRATIAS

#### PRIMATE'S ADDRESS

(Abbreviated).

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

My Lord, Reverend Clergy, Lay Deputies and Others assembled in our Ninth General Synod, Grace, Mercy, Peace and Benediction from God the Father and Our Lord Jesus Christ

On July 1, 1929 it pleased a wise Providence to call to his eternal rest, his faithful servant Joseph Rene Vilatte, first Old Catholic Archbishop in the New World, through whose favor and generosity we of the Holy African Orthodox Church became possessors of a Ministry of Apostolic Order and Succession, when on Sept. 28, 1921 he consecrated our first Bishop in the City of Chicago. When Ignatius Peter III, Patriarch of Antioch, by patriarchal bull issued in 1891 allowed the consecration of Archbishop Vilatte which occurred



on May 24, 1892, for Churches of the Orthodox Faith in America, no one could have foreseen that God had specially prepared in this Prelate the human agency by which, some thirty years later, Negro Churchmen were to receive a valid Episcopate. So far as we know the consecration of Archbishop McGuire, Primate of the African Orthodox Church, was the last performed by Archbishop Vilatte, and in less than two years after that act he returned to his native France to spend his final eventide. When Bishop William Ernest of our Southern Jurisdiction heard of the departure of this man of God he wrote: "We have much for which to revere his memory, and to thank God for in him. He was an Apostle sent for our benefit, it seems to me. Of all his acts, up to his end, the giving of the Episcopate to the Negro seems the most outstanding with regard development and public recognition. And almost immediately after this act he passed into comparative, and finally, into total silence."

It is herewith ordered that every Priest of the Holy African Orthodox Church make a monthly Reminder by name, of this Bishop and Confessor, at Mass on the first Sunday of each successive month. It is herewith further ordered that July First in each successive year, with its Octave, be observed as a Festival of this Church in joyful Thanksgiving for the labors of this Apostle through when we are placed in perpetual possession of our glorious heritage. (A pause of five minutes was here made during which special devotions were conducted by the Primate in memoriam.)

Since that eventful day in Sept. 1921,—eventful in the ecclesiastical history of the Negro People of the World,—the African Orthodox Church, under the "Stars and Stripes" has extended into the States of Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Illinois, Indiana and Florida. Under the "Union Jack" she is doing commendable work in Canada, Bahamas, South and East Africa. In the Latin American Republics of Nicaragua and Cuba she has been successful, especially in Cuba. In South Africa a "Separatist" Church, known as the African United Church, organized by former members of the Church of England, has become amalgamated with our African Orthodox Church. Thus we are sending forth our ramifications to the various centers of Negro habitation.

Among the important items of business

which we must consider during this General Synod are (1) the increase of the episcopate by the election of three bishops, (2) providing for more frequent confirmations in Cuba and Canada, (3) perfecting our system of statistics, (4) raising our educational standards of ministerial education, (5) encouraging the payment of Patriarch's Pence, (6) providing aid for our overseas work especially in Cuba, (7) supporting "The Negro Churchman", (8) providing for a second and revised edition of "The Divine Liturgy", (9) revising our Constitution and Canons, (10) harnessing the Men and Women of this Church into two Societies to render the best service possible, (11) insisting upon Mass as the chief service of every Sunday, (12) enforcing of discipline upon negligent clergy, (13) enforcing the assessment for entertainment of General Synod, and (14) promoting the Instruction of our youth in Church Schools and Confirmation Classes.

During the first weeks of this calendar year I became ill for the first time in my life, but through the intercessions of the Faithful my days have been lengthened. It is quite manifest to me however, since my recovery, that I no longer have the vitality and powers of endurance of former years. I have already completed over forty years of a very active ministry, most of which has been spent in pioneer work for the Protestant Episcopal Church, and, similarly, for the last ten years, in laying the foundations of our own African Orthodox Church. This type of work has taken its toll and I must now draw upon the services of others, promoting them to episcopal rank and placing upon their shoulders some of the responsibilities and burdens which I now carry. This division of labor will be of immense benefit to the Church at large. I have faith in the loyalty, and devotion to the "cause", of my co-workers. There are those who have borne with me from the first hour "the burden and heat of the day". There are those who have entered the vineyard at the "eleventh hour", but we shall not discriminate since the Lord of the Vineyard does not.

I therefore urge that you eradicate all feelings of narrowness and selfishness, sectionalism and nationality, realizing that we are building a World Organization,—a Church for our Race wherever found on the face of the globe. The African Orthodox Church consists of an American and an African Province each with its Primate and Archbishop. Our Province is divided

into two Jurisdictions, a Northern and a Southern. The Northern Jurisdiction, over which I preside, calls for episcopal assistance. I propose to subdivide it into four (4) Episcopal districts to be designated (a) the Chicago District, (b) the Philadelphia District, (c) the New York District, and (d) the Boston District. For the first three I ask that this General Synod elect three Auxiliary Bishops each of whom shall reside in his District, provision being otherwise made for the Boston District. You are all familiar with the Canon which provides for the election of Auxiliary Bishops: "who shall in all cases serve as assistants to, and under the direction of the Primate, in whatever field of service he may from time to time designate". We shall expect Auxiliary Bishops (1) to supervise the Clergy and Congregations in their respective Districts, (2) to organize new Congregations, (3) to conduct confirmations, (4) to license lay-readers, (5) to hold ordinations on written instructions from the Primate, (6) to conduct convocation and clericus meetings, (7) to see that all Synod requirements and assessments are met by Clergy and Congregations, (8) to keep the Archbishop fully and constantly informed of all developments and PROPOSED changes, and (9) to submit the names of all intending Postulants and Candidates for Holy Orders to said Archbishop for his approval. The Archbishop alone shall accept said Postulants or Candidates and he alone shall take order for promotion to any Holy or Sacred Office in the Northern Jurisdiction, although the actual ordination may be done by the Auxiliary Bishop at the Archbishop's request.

The Chicago District will consist for the time being of Illinois, Indiana, and States adjacent; the Philadelphia District, of Pennsylvania and Lower New Jersey; the New York District, of New York, Connecticut and Upper New Jersey; the Boston District, of Massachusetts and States adjacent. No Auxiliary Bishop will function in the District of another except by request of the Auxiliary Bishop or Archbishop, and since the Archbishop is the Ecclesiastical Authority of the Jurisdiction he may function in any District thereof as occasion requires. I think that I have sufficiently clarified this matter and that you will decide to elect three godly and well qualified priests to share the bishopric with others of us.

Floreat Ecclesia Africana Orthodoxa!

The African Orthodox Church has both a Mission and a Vision. Same day she will come into her heritage as the natural home of Catholic-minded Negroes everywhere. Greater successes are before her, and we must continue to make sacrifices for her. We plant and water, so that future generations may reap the Harvest. In loving obedience to the mandate "Go work today in my Vineyard", we consecrate our whole body, soul and spirit to the extension of this Church, OUR Church, planted among us for our sons and daughters. Upon the Rock of Ages the African Orthodox Church is founded and neither the machinations of wicked men without or within, nor the powers of darkness emanating from the gates of Hell shall prevail against Her. Glorious things of thee are spoken, Zion, City of our God; He whose word cannot be broken Formed thee for His own abode On the Rock of Ages founded What can shake thy sure repose? With Salvation's walls surrounded, Thou may'st smile at all thy foes

God the Spirit dwells within thee,—  
His Society Divine;  
His the Living Word thou keepest,  
His thy Apostolic line  
Ancient prayer and song liturgic,  
Creeds that change not to the end;  
As His gifts we have received them,  
As His charge we will defend.

And now, unto the King Eternal, Immortal and Invisible, the only Wise God, Father, Son and Holy Spirit, be all honor and glory for ever and ever. Amen.



#### THE "AFRICAN UNITED CHURCH" AFFILIATES WITH THE AFRICAN ORTHODOX

In 1912, the Rev. Joel Davids, the first native ordained in the Anglican Church in Transvaal by the then Bishop Carter of that Diocese, now Archbishop of Cape Town, withdrew from that body to organize the African United Church which though independent, uses the Book of Common Prayer. Mr. Davids is now about 75 years, and as a result of his struggles has a following of about a thousand members with four other clergymen and about twenty five readers. There are at present four church buildings, while services are held also in houses

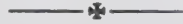
At a meeting of the Annual Conference of the African United Church held Feb 19,

1929 in the Church of S. Athanasius, Sophia Town, Johannesburg, Transvaal, it was agreed by a majority of the Clergy and Laity present that a Committee be appointed to interview the Most. Rev. D. W. Alexander D.D., Archbishop of the African Orthodox Church, looking toward the amalgamation, under the Primacy of His Grace, of both Churches. Pursuant to this provision Archbishop Alexander was invited to meet the Deputation, and this was done in S. Athanasius Church, May 24, 1929. The Rev. Joel Davids acted as chairman there being present Rev. G. Nkomane, Rev. S. Sejoie, Rev. David Shivai and Mr. M. Thema of the African United Church, and His Grace the Primate of the African Orthodox Church, Dr. D. W. Alexander. Following suitable prayers and the Whitsunday Collect, the Veni Creator Spiritus was recited. The Chairman explained the purpose of the meeting, and among the several points of agreement reached as the basis of affiliation are the following:

- 1 For the time being the African United Church retains its name, but the Most Rev. D. W. Alexander of the African Orthodox Church shall be its Archbishop, and shall represent the African United Church in all things relating to the various Departments of the Government of South Africa.
- 2 The Constitution and Canons of the African Orthodox Church shall be made those of the African United Church.
3. The African United Church accepts the Articles of Faith held by the African Orthodox Church
- 4 The African United Church may use the Book of Common Prayer until such time as it desires to use the Divine Liturgy of the African Orthodox Church.
- 5 All ordinations in the African United Church are to be conducted by Archbishop Alexander of the A. O. C. and all Candidates for Holy Orders must attend the Seminary of S. Augustine in Beaconsfield, G. W.
- 6 Rev. Joel David, organizer of the African United Church to be ordained to the Priesthood of the A. O. C. with the title of Rt. Rev. Monsignor and Degree of Licentiate in Theology, after which he is to be installed as Vicar-Apostolic of the Transvaal.
7. All Synods of the African United Church are to be convened by Archbishop Alexander, but the Vicar Apostolic has authority to conduct convocations in the Transvaal

All the Clergy of the African United Church have since been re-ordained by Archbishop Alexander who has visited and received all the congregations in British Bechuanaland and Transvaal. The Archbishop also visited a certain place in the Transvaal, a stronghold of the Church of England, where for over 30 years no other religious body has been able to gain a footing, received into the African Orthodox Church fully 50 persons and organized the first congregation there not of Anglican affiliation.

His Grace the Archbishop of South Africa officially reported these transactions to His Eminence George Alexander McGuire, Patriarch of the African Orthodox Church, and the latter has sent his approval, felicitations, and Apostolic benediction. The Archbishop of South Africa has shown good statesmanship in handling a delicate situation.



## S. ANTHONY'S CORNER

S. Anthony's Church: Location 228 West 132nd Street, New York City.  
Rector: Rev. Fr. Horace C. Herod, L.Th.

Motto: "Et perceptum est"

The divine services have been regularly kept during the past two months. On Sunday July 14 Mrs. Scotland was added to the membership, and Master Lewis was presented as a probable addition to our acolytes.

Sunday July 21 was a historic day for S. Anthony. Two of her sons were admitted to Holy Orders in the One Holy Catholic Church with all the dignity of ceremonial, Mr. Benjamin Henry Queeley being ordained Subdeacon and Mr. Edwin Ernest Thomas being ordained Deacon. Mr. Queeley's ordination follows five years of faithful lay service in S. Anthony, and Mr. Thomas' ordination has been the result of his dedication of himself to the ministry since becoming a member of our congregation. On the same day a very successful concert was given sponsored by Messrs. Clae and Powell. The attendance was good and the sum of Forty Dollars was realized. On Monday July 22 the Church School held its annual outing. Through the good work of Mrs. Whyte, organist, and Mrs. Lonard, twenty eight pupils were taken to Bear Mountain where they thoroughly enjoyed themselves. Thanks to both ladies.

Our Bus Outing to Coney Island on August 8 was well attended and proved a success, as was reported at the regular Vestry



Meeting held at the home of Mr. and Mrs. Powell, to whom our thanks are due for their hospitable accommodation. We also thank those who assisted in the Bus Outing, and the following persons who contributed various items to the Concert:— Mrs. Bernard, Mr. and Mrs. Clae, Mr. Morris Graham, Mr. J. Knight, Miss Lewis, Miss Jones, Mr. A. Edmead, Miss M. Wattley, Miss Downs of S. Joseph's A. O. C., Miss Matthew's, Mr. Lee, Mr. Hillman, and S. Joseph's Choir.

### REQUIEM MASS

On Sunday August 25th at 7.30 A. M. requiem mass was said for the soul of Clarissa Phoenix, our departed friend and co-worker. A large number of friends were present; many coming from far. Two large vases of white flowers were placed on the Altar by her sister Miss Grace K. Phoenix. A year ago, in Oberlin, Ohio, the departed breathed her last in the home of her mother.

Funds were sent to enable her priest Archdeacon Valentine to go to Oberlin for the interment. And so for the first time the African Orthodox Church was carried into the State of Ohio.

### CONVERSION OF A WHITE 'SAVAGE'

In 1908 Archbishop McGuire resigned as P. E. Archdeacon in Arkansas because he differed with his Bishop (Wm. M. Brown) on his attitude towards the Colored Race as outlined in his book "The Crucial Race Question." After 21 years Bishop Brown confesses that they are SAVAGES who draw race distinctions, and states "I was a SAVAGE myself while I was Bishop of Arkansas". In a letter to the New York World on "The De Priest Incident" he explains how he was converted from the savagery of race prejudice. We rejoice with our old friend,— "at eventide there shall be light" And we reprint his letter in the hope that it may lead to the redemption of other white "savages" in America and elsewhere! To the Editor of the World:

Perhaps you would be able and willing to find room for comment from another Bishop upon the De Priest incident. Having been Bishop of Arkansas for years and having shared the utterly un-Christian views of the distressed aristocrats who are now attacking Mrs. Hoover, I do not feel like denouncing them; Nevertheless, the outbursts should be analysed for what they really are, not a mere missing of the point in respect to the meaning of the White House luncheon but an illustration of the dire ignorance and cruelty of America's white terror.

It is all very well to point out that no issue of social equality between the races was involved in Mrs. Hoover's action, but if such an issue were involved the protest would not be more defensible. If we were to grant that the First Lady of the land may officially as

a political act entertain at a group luncheon the wives of all Illinois Congressmen regardless of their race, but that she may not officially as a social act invite an individual Negro woman to a luncheon, the situation, as far as America is concerned, would be quite as bad as it is to-day.

If the Christian Churches had been in the slightest degree interested in the teachings of Jesus as they are set down in the New Testament their members could not possibly make such race distinctions and encourage one race stupidly trying to keep another race in subjection not because of any harm which the subject race had done to it but simply to maintain an economic advantage and satisfy its own sense of race superiority. The church, instead, accepted this savagery as being in every way compatible with Christian culture, if not indeed an important aspect of it.

Now I do not blame a savage for being a savage. I wish merely to point out that they are savages as to the drawing of race distinctions. I was a savage myself while I was Bishop of Arkansas. I believed any one who did not have the same pigment in his blood that we white folks had should be regarded as inferior to us, condemned for life to do our work and denied the cultural and social opportunities to which we, by virtue of those sacred white pigments, were logically entitled.

It took Karl Marx an atheist, to bring me into a knowledge of Christ. The church pandered to my prejudices even to such a baseless prejudice as the belief that there was something inherently superior in the color of any skin. Marx showed me that the great struggle for human liberty which the greatest of all dramas, the story of Jesus, symbolizes made it necessary for me to abandon my race prejudices.

Until these savage prejudices are allayed there is little hope for human advancement. Although I do not share President Hoover's political views I think that every one who wants to see America redeemed from savagery may well congratulate him and Mrs. Hoover for doing as they did. There was nothing noble about their action. It was simply sane, and sanity is America's greatest need.

Perhaps, as many of their defenders have suggested, the Hoovers have no interest in the principles of human equality. I hope this is not true; but anyhow, it is evident that they are not obsessed as most white politicians are with a desire to pander to all the traditions of savagery.

They might, if they had wished, have given Mrs. De Priest a gratuitous insult by inviting all the other wives of Illinois Congressmen and excepting her. But there was no sane reason why they should.

WILLIAM M. BROWN.

Galion, O., June 26.



**Bishop GARRETT of Philadelphia**

- The Ven. J. S. Likhing, L. Th., 3 Brunton Street, Beaconsfield, G. W.
- The Rev. Fr. D. P. Morgan, P. O. Newclare, Johannesburg, Transvaal.
- The Rev. Fr. I. R. Matoung, P. O. Box 120, Potchefstroom, Transvaal.
- The Rev. Fr. Thomas Godlo, P. O. Bergvlie, Alexandra Township, Johannesburg, Transvaal.
- The Rev. Fr. G. Nkomane, Johannesburg, Transvaal.
- The Rev. Fr. David Shwai, 112 Gold Street, Sophia Town, Johannesburg, Transvaal.
- The Rev. Fr. Samuel Sejoie, P. O. De Deur, Transvaal.
- The Rev. Fr. Phoolo, British Bechuanaland, South Africa.
- The Rev. Henry Shontsi, Balfour, Transvaal.
- The Rev. Erskine Duba, Bank Station, Transvaal.
- The Rev. Anderea Batulabude, Bombo, Uganda, East Africa.

### CLERGY LIST. AMERICAN PROVINCE

- The Most Rev. George Alexander McGuire, D.D., M.D., D.C., 486 St. Nicholas Ave., New York City.
- The Right Rev. William Ernest Robertson, D.D., 355 N. W. 14th Terrace, Miami, Fla.
- The Right Rev. Arthur Stanley Trotman, D.D., 69 W. 138th St., New York City.
- The Right Rev. Frederick Alexander Garrett, M.A., 617 N. 56th St., Phila., Pa.
- The Right Rev. Edmund Robert Bennett, D.D., 1462 Fulton St., Brooklyn, N. Y.
- The Right Rev. Robert Arthur Valentine, 4400 South Parkway, Chic., Ill.
- The Ven. Oscar W. Hollinsed, 620 Columbus Ave., Boston, Mass.
- The Ven. D. Egbert Philips, B.D., 29 Hankard St., Sydney, Nova Scotia, Con.
- The Ven. R. Daley Sibblis, Apartado 67, Antilla, Cuba.
- The Ven. Royal S. Hoagland, 732 Indiana Ave., Indianapolis, Ind.
- The Ven. Robert A. Jackson, B.D., 814 Spruce St., Camden, N. J.
- The Rev. Canon William R. Miller, 453 Putnam Ave., Brooklyn, N.Y.
- The Rev. Canon Cyril O. Sheppard, 228 E. 98th Street, N. Y. C.
- The Rev. Canon G. M. G. James, B. Th. M. A., Charlotte, N. C.
- The Rev. Fr. Horace H. Herod, L. Th., 347 Jefferson Ave., Bklyn. N.Y.
- The Rev. Fr. Wilfred S. Kirnon, 248 W. 130th St., New York City.
- The Rev. Fr. G. St. Clair Nurse, 707 St. Nicholas Ave., N. Y. C.
- The Rev. Fr. James O. Greenidge, 134 Sterling Street, Boston, Mass.
- The Rev. Fr. Henry H. Batten, Cambridge, Mass.
- The Rev. Fr. William O. Perry, 1985 N. W. 4th Ave., Miami, Fla.
- The Rev. Fr. Charles Ignatius Smith, 2215 Wharton St., Phila., Pa.
- The Rev. Fr. Frederick A. Toote, M.A., 90 Edgecombe Ave., N.Y.C.
- The Rev. Fr. Ralph W. Hawkins, 188 E. 101st Street, N.Y.C.
- The Rev. Fr. Ethan T. Henry, 21 Ball Street, Boston, Mass.
- The Rev. Fr. John G. Bayne, 543 Franklin Ave., Brooklyn, N.Y.
- The Rev. Fr. R. G. Robinson, 1250 N. Fraser St., Phila., Pa.
- The Rev. Fr. C. J. Anthony, Box 343, Nassau, Bahamas, B. W. I.
- The Rev. Fr. Joseph N. Dingwall, 134 Lee Street, West Haven, Conn.
- The Rev. John C. Simons, 7 W. 129th Street, N. Y. C.
- The Rev. David E. Ewart, Florida, Camaguey, Cuba.
- The Rev. Oliver Welch, 167 Jefferson Ave., Brooklyn, N.Y.
- The Rev. Edwin Ernest Thomas, 283 W. 150th Street, N.Y.C.
- The Rev. Hubert T. Alcantara, 1090 Pacific St., Brooklyn, N.Y.
- The Rev. John R. Swift, 1 Herman Street, Boston, Mass.
- The Rev. Benjamin Queely, 304 W. 152nd Street, N.Y.C.
- The Rev. Sr. Mary Agnes (Morris) 256 W. 135th Street, N.Y.C.
- The Rev. Sr. Angelina Theresa (Brooks), New York City.
- The Rev. Sr. Phoebe Rebecca (Benjamin), New York City.
- The Rev. William S. Jones, Bluefields, Nicaragua.

### CLERGY LIST. PROVINCE OF SOUTH AFRICA

- The Most Rev. Daniel William Alexander, D. D., 3 Brunton Street, Beaconsfield, G. W.
- The Rt. Rev. Mgr. Joel Davids, L. Th., 112 Gold Street, Sophia Town, Johannesburg, Transvaal.

*(Continued at foot of preceding page)*



# The Negro Churchman



The Late Archbishop VILATTE, Born Jan. 24, 1854; died July 1, 1929

NEW YORK CITY NOVEMBER, 1929

VOL. VII NO. 9

TEN CENTS

**FINANCIAL LEGISLATION GENERAL  
SYNOD 1928**

**Amended Sept. 1929**

1. All Congregations consisting of 50 Members, or less, shall contribute, as from September 1928, the sum of Five Dollars monthly as Patriarch's Pence, and all Congregations of over 50 members shall contribute in addition Ten Cents monthly for each such additional member.

2. All Clergymen, except the chief Pastor of a Congregation shall contribute, as from September 1928, the sum of One Dollar monthly as Patriarch's Pence.

3. Each Congregation shall contribute as from September 1928, from Three to Five Dollars monthly for the upkeep of the Central Administration Office.

4. Each Congregation shall contribute the definite sum levied upon it for the coming year to the Church extension work in Cuba. Your quota may be known by consulting Bishop Wm. Ernest.

5. Failure to comply with any or all of the above legislation will automatically deprive clergy and congregations concerned of a vote, seat and entertainment at the next General Synod without further notice.

By Order of General Synod,  
George Alexander McGuire, President.  
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# The Negro Churchman

In Tenebris Lumen

Published monthly, except SEPTEMBER, by the Consistory in the  
interest of the African Orthodox Church

Archbishop ALEXANDER, Editor and Business Manager

Bishop GARRETT, Contributing Editor



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### AFRICA MOURNS VILATTE

His Eminence Alexander, M.D., D.D., D.C.  
Your Eminence:

It is with profound regret that we read in the August number of "The Negro Churchman" of the demise of His Eminence Mar Timotheus I, Archbishop Vilatte.

We herewith forward to your Eminence our deep sympathy and regret, being aware of the debt we owe to the deceased Prelate through whom we have inherited the Historic Succession so long denied men of African descent.

We pray Your Eminence to convey to the proper source this minute expressing our great sorrow and our prayer that God's Mercy may rest upon his soul. This minute was passed unanimously at our recent Synod all present standing in silence, and ordered transmitted to His Eminence the Patriarch in America, by His Grace the Primate of South Africa.

Your son in God,

Daniel William, D.D.

Primate South African Province

### BISHOP GARRETT CONSECRATED

On Tuesday, Sept. 24th, 1929, the Festival of B. V. M. de Mercede, at 11 A. M., the Priest Frederick Alexander Garrett, M. A. was consecrated in St. Matthew's Church, 57th Street below Vine, Philadelphia. His Grace the Most Reverend George Alexander McGuire, D.D., D.C., Archbishop and Primate, was the Consecrator. His Lordship the Rt. Rev. William Ernest Robertson, D.D., Bishop of the Southern Jurisdiction of the African Orthodox Church was Senior Assistant, and His Lordship the Rt. Rev. William

F. Tyarks, Bishop of the American Catholic Orthodox Church was Junior Assistant, both of whom joined in the "Accipe Spiritum Sanctum" and the Imposition of Hands.

Following the presentation of the Bishop-Elect, the Certificates of Election and of the Primate's Confirmation of Election were read by Rev. Canon William R. Miller of Brooklyn, the Testimonial of character by Rev. Fr. Charles Ignatius Smith of Philadelphia, and the Patriarchal Mandate of Consecration by Ven. Robert A. Jackson of New Jersey. The Bishop-Elect then took the Oath of Obedience to the Patriarch Alexander and his successors.

The Examination completed and the duties of a Bishop outlined, the service proceeded with the Litany of the Saints and the Prostration of the Bishop Elect the Imposition of Hands, the Anointing of Head and Hands during the singing of the "Veni Creator Spiritus and the Investiture with Crozier and Ring.

The new Bishop then joined with the Consecrator in offering the Holy Sacrifice, and following his Communion was invested with Mitre and Gloves, after which he was enthroned by the Consecrator and Senior Assistant Bishop. During the singing of "Te Deum Laudamus" he proceeded down the aisle, with Crozier in hand, blessing the people, and returning to the High Altar pronounced the final blessing. From the Epistle side he then approached the Consecrator who stood at the Gospel side with his Assistants, bending the knee three times, saying at each genuflection, "ad multos annos", after which he received the Kiss of Peace from each of the three Bishops taking part in the Consecration. The sermon on the occasion was preached by His Lordship William Ernest, from the Text, "Make full proof of thy ministry." Besides the Clergy



named, the Rev. Fr. Richard G. Robinson of Philadelphia acted as Chaplain to the new Bishop, and Rt. Rev. Mgr. Sherwood of the A. C. O. Church acted as Chaplain to Bishop Tyarks. The service was dignified and impressive. The Mass was sung by the Choir of Corpus Christi Church, Philadelphia, Miss Elizabeth Bennett presiding at the pipe organ.

His Lordship Frederick Alexander has entered upon his duties as Auxiliary Bishop of Philadelphia and will render the Church and his Archbishop loyal and efficient service in his District. After the service the four Bishops repaired to Yeadon the beautiful suburb in which the Auxiliary Bishop resides, where they enjoyed an excellent luncheon as guests of Mrs. F. A. Garrett.

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### BISHOP BENNETT CONSECRATED

On the Twentieth Sunday after Trinity, Oct. 13, 1929, at 11 A. M., the Primate Edmund Robert Bennett, D. D., was consecrated in Boyle's Memorial Church, Gates Ave. and Irving Place, Brooklyn. His Grace the Most Rev. George Alexander McGuire, D.D., M.D., D.C., Archbishop and Primate, was the Consecrator. His Lordship William Ernest Robertson, D. D. was Senior Assistant, and His Lordship Frederick Alexander Garrett, M. A., Junior Assistant. Joining with these in the "*Accipe Spiritum Sanctum*" and the Imposition of Hands were His Lordship Arthur Stanley Trotman and His Lordship William F. Tyarks. Following the Presentation of the Bishop-Elect the Certificate of Election was read by Rev. Fr. G. S. Nurse. The Certificate of Confirmation by Rev. Fr. R. G. Robinson. The Testimonial of Character by Rev. Fr. H. C. Herod and the Patriarchal Mandate of Consecration by Rev. Canon C. O. Sheppard. The order of details was the same as described in the preceding account. His Lordship William Ernest preached the sermon from the Text "In all things showing thyself a pattern of good works." The Rev. Canon William R. Miller presided at the pipe organ and the Choir of S. Simon the Cyrenian, Brooklyn, with other assistance, rendered Semper's Mass in G and, as Offertory Anthem, Gounod's Consecration Services this was by far the nod's "Send Out Thy Light". Of all our best attended and the most solemn and impressive. A large number of clergy of our

Church, The American Catholic Orthodox, Methodist and others, were present, some joining in the procession. At the close of the Service refreshments were served in the parish hall, and later in the afternoon the Rev. and Mrs. Oliver Welch entertained the Bishops and a select party at a sumptuous dinner in their home at 167 Jefferson Ave. Brooklyn.

His Lordship Edmund Robert has entered upon his duties as Auxiliary Bishop of New York and will give the Church and the Archbishop the best that there is in him. Special mention must be made of the willing assistance given by Fr. Herod, Fr. Miller, Fr. Bayne, Rev. Oliver Welch, Rev. Hubert Alcantara and their congregations.

"In unity there is strength".

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### ORDER OF THE CROWN OF THORNS

The "*Ordre Chevaleresque et Religieux de la Couronne d'Epines*" (Knightly and Religious Order of the Crown of Thorns), with a history extending back some 700 years, was introduced in America in 1892 by authority of Ignatius Peter III of Antioch appointed Mar Timotheus as Grand Master of the Order both for the Orient and Occident. The aims of the Order are (1) To defend the Deity of Jesus Christ and to adore Him in His Holy Passion. (2) To reward those who have distinguished themselves in the service of Jesus Christ, of Humanity and of the Order, and those whose lives are exemplified by Charity.

In March 1923 Archbishop McGuire became a Prince of the Order having been admitted by the Grand Master Mar Timotheus; and accorded the Title "Doctor Christianissimus" and the Decoration of the Order which is a Cross of Jerusalem in white enamel surrounded by a Crown of Thorns in gold. In the center of the Cross is the monogram of Christ in gold applique on a shield of blue enamel. The Decoration is suspended from a ribbon of watered red with narrow white edges.

Ladies are received into the Order with the Title of "Lady of Honor and Devotion", and in June 1923 "Lady" Ada McGuire was admitted by Mar Timotheus himself and decorated with Le Grand Prix Humanitaire of the Crown of Thorns for special relief of the poor, widow and orphan, and for the encouragement of virtue.

REVEREND MR. BLACKSHEAR DEFENDS COLOR LINE IN P. E. CHURCH

By the Rt. Rev. F. A. Garrett, M. A., Auxiliary Bishop of Philadelphia

The cause of African Orthodoxy has been greatly helped by recent utterances of certain high ecclesiastical dignities of the P. E. Church. A long time ago somebody said "A word to the wise is sufficient!" Now, the Reverend Mr. Blackshear, of the P. E. Church of St. Matthew, in Brooklyn, comes along and contributes his view on **why Negroes should not worship in white Churches**. In order that we might not misrepresent this Christian gentleman, we quote verbatim:

"The following are the reasons for that policy:

"1. I feel it my duty to maintain the integrity of my Parish.

"2. I wish to advance the kingdom of God among the Negro race, and I hold that is best accomplished by his own agencies. For this purpose the church maintains Negro churches. Therefore, when I accept a Negro as a member of my parish I consider I am not co-operating with what I believe is the policy of the Protestant Episcopal Church. But when an appeal for funds for their work is made, it is made not upon the basis that, located at such and such a place, but on the grounds that it is for the benefit of the Negro. Every well informed churchman is cognizant that in Japan and China and Brazil the church aims at raising up a native ministry and establishing a native episcopate and all know that we have had and now have Negro bishops and priests especially for work among the Negroes. If this does not constitute a policy, then the word has lost its connotation. I wish to encourage the establishment and growth of these churches among the Negroes, that they, too, may have the gospel preached unto them.

"More Sympathy in Own Church"

"3 The Negro ministers in charge of these parishes are men of culture, refinement and education, therefore the Negro can obtain from them in these respects as much as a white clergyman can give them, plus that added degree of sympathy and understanding which is natural to expect among people of the same race.

"4. I am one of those who yet believes that patriotism and loyalty to one's country is a virtue and not a perversion. I believe

that the same virtue ought to be manifested toward one's family and one's own race.

I, therefore, long to see the Negro develop a race pride. Such a commendable loyalty, I believe, is the road of progress and advancement for them in all avenues of life. My theory (and it is not a novelty) for the solution of our race problem is a parallel civilization for all races, especially so in a nation where two races so distinct as are the Negro and the white man, live side by side in such large numbers, such a parallel civilization seems to be the very law of nature.

"5. Every man has a perfect right to his own opinion as to what is the solution to our race problems, but when one conscientiously seek to better a condition or solve a problem, he must face facts. Now the fact is, no matter what your theory or mine may be, that that a Negro member of a white congregation has not the full scope for development of his parochial life that is offered to him in a congregation composed of his own race. Therefore I feel it my duty to do all in my power to encourage his alliance with Negro bodies.

"Could Lead Their Own Race"

"6. As a rule it is also true that the very Negroes who prefer to attend a white church are the type that could and probably would become leaders in a Negro congregation, thus aiding and developing their own powers of leadership."

The want of space forbids lengthy comment. The article itself is self-explanatory. It is not simply that Negroes are not wanted in the white churches. This fact the Rev. Mr. Blackshear cheerfully admits, when he says: "I feel it my duty to maintain the integrity of my parish." The integrity of his parish could not possibly be maintained with Negroes continually seeking admission into its membership. It is perfectly right and proper, and the Christian thing to do, for Negroes to seek membership in the Kingdom of Heaven, but they must go **VIA NEGRO CONGREGATIONS!**

Nor have we one word of harsh criticism against this eloquent, outspoken champion of white supremacy. He, at least, is not afraid to state openly what practically every white minister of the Protestant Episcopal Church, and every black one too, knows is the expressed policy of that particular religious organization. Reverend Blackshear wants to advance the Kingdom of God among the Negro race, but this is to be accomplished through the instrumentality of Negro leadership, and that is why the Episcopal Church

maintains Negro congregations. At least so thinks Mr. Blackshear; and, needless to say the Editors of the Negro Churchman fully agree with his arguments.

Negroes are not wanted in white congregations in any Church; and no white church is going to allow black folks to aspire to leadership, in ecclesiastical matters, unless they go where they belong and seek that leadership among their own people. And the question is still asked: "WHY THE AFRICAN ORTHODOX CHURCH?" A word to the wise is sufficient!

### RESIGNATION

By Rt. Rev. E. Robert Bennett, D. D., Auxiliary Bishop of New York

I would not haste to know  
What to-morrow has in store;  
I dare not chase the glow  
Which the future light gives o'er.  
To-morrow may not be  
The fulfilment of to-day;  
Nor I the future see  
As the past which went its way.

I should not fret nor care  
If the sun shines, or the cloud  
Hangs dark and gloomy, Spare  
The lightning or thunder loud.  
Soft rains oft cool the heat  
Of burning sun. 'Tis silver  
Lining, clear, shining, neat,  
Behind the storm clouds, glitter.

I dare not doubt nor dread  
Tasks of the present hour;  
Though weak my faith, 'tis fed  
By hope and made to flower.  
To do my best in toil,  
Strength to gather as I must,  
This all I seek. Nor foil,  
Nor hinder. I am but dust.

I cannot list to call  
Of sweet, tempting Siren's voice;  
I dare not give my all  
When bidden to make choice.  
'Twixt good and ill I pause  
While pondering o'er the cost,  
The price one pays. Because  
Where virtue wanes, good is lost.

Withal, I say not yet  
Soul and spirit rest content;  
There still remains to get  
That for which my body's spent.  
A slave to duty true,  
Aye, thus I flee temptation;  
Reward me as I'm due  
For patient resignation.

### THE NEGRO AND RELIGION

By Ven. R. A. Jackson B. D., of New Jersey

Religion is the phase of the Negro's existence which is dearest to him. He is by nature a religious, emotional being. Trace him from his tribal home in the jungles of Africa to his present "Mecca" of wealth and intelligence in Harlem, New York City, and you will note his loyalty to his religion and his God. Most Negroes are of Methodist or Baptist affiliation, but with their advanced academic training, they are connecting themselves with other religious bodies which demand an exercise of intelligence and not simply of the emotions.

Among the latter however, there is a self-satisfied, self-sufficient, almost dominant group who, in spite of over two hundred years of dependence upon the white man's generosity, have not yet awakened to the fact that they cannot remain forever "The white man's burden" but must become self-reliant and self-supporting. When we pause to observe the great African Methodist Church founded by the immortal Richard Allen, which has become the most powerful religious body among Negroes, with its beautiful edifices and its influential body of ministers, we find a ready weapon to refute the charge of certain pessimistic white and colored people that the time is not yet ripe for Negro leadership since Negroes are not capable of self-government.

It is to be regretted that this lack of race-pride and self-reliance is manifested chiefly by Negroes who are members and adherents of the Protestant Episcopal Church in the United States of America. A few men of this communion born in the isles of the sea, but receiving their training in local schools and colleges, after years of service under trying ordeals, found themselves forced out by race prejudice. They did not create a schism by splitting the church, but simply established for themselves and other Catholic-minded Negroes a religious home under racial direction and leadership.



Thus it was that George Alexander McGuire D.D., M.D., a scholar, statesman and fearless leader left the ministry of the Protestant Episcopal Church, and, by Divine guidance and assistance, procured the Episcopate of the one Holy Catholic and Apostolic Church with valid and regular Orders. As a result the African Orthodox Church, just eight years in existence, has a membership in both hemispheres of over 5,000, and a Clergy list of over 50. Without external financial support this movement must be considered marvellous since ceremonial worship grows slowly among Negroes, especially in the United States. Under the sane leadership of Archbishop McGuire a splendid work has been accomplished, and some day the Negro constituency of the P. E. Church will arouse themselves from their lethargy to join us in this Church of our Race in which they will be free from the inequalities and prejudices which now oppress them.

There are some godly Bishops, Clergymen and laymen in the P. E. Church for whom the Archbishop, Bishops, Clergy and Laity of the African Orthodox Church entertain much respect because of their evident sincerity of purpose, but we have nothing but disdain and contempt for such as Rev. Wm. Blackshear of Brooklyn who humiliated his Negro members and embarrassed the whole P. E. Church, by announcing that Negroes were no longer acceptable in his congregation and must keep out. This action of Blackshear serves to draw the ecclesiastical color line more closely in cultured New York than it is drawn in the most benighted sections of the Southland. That the Bishops, Clergy and Laity of the Episcopal Church can tolerate and condone such action in this enlightened age is to be lamented.



## THE CENTRAL AND EXTENSION FUND

A Paper Read to Synod by Rev. J. N. Dingwall—Abbreviated.

The report of the Patriarch shows that our Church is growing. The number of our churches has increased and so has the number of its clergy and the number of its members. May it not be well for us, therefore, before we attain much larger proportions to seriously consider some system whereby we shall utilize to the fullest extent every element thus contributing to its magnitude? The effi-

cency, responsiveness and amenability of every unit, as well as of the whole, should be our aim.

Yoy no doubt have noticed, as I have, with very painful concern, the laborious, and yet unsuccessful effort which is being made by our churches to acquire suitable buildings in which to worship. The statement is true, I dare say, of the oldest in New York to the youngest in Philadelphia. Ranging between, through eight years of our existence, many a church has been making frantic effort to raise funds for this purpose, and I am doubtful whether one has been able to acquire or erect a building which has been entirely satisfactory to itself, and to which its sister churches can point with pleasure and pride.

In a great number of instances funds have been raised. Perhaps some of these funds are still safely tucked away in some bank, awaiting another inspiration of its members to make a rally to increase that amount. Others, less fortunate, have seen their funds encroached upon, misappropriated, and perhaps entirely dissipated: so that today they are materially as far away from their goal as when they first conceived the idea of raising a building fund. Were this all, the condition would no be so sad; but the effect of such wasted effort, repeated in some instances more than once, has brought discouragement; and where the effort has extended over a protracted period, a demoralizing and almost hopeless condition has resulted. If such a condition is allowed to continue, what is true of individual churches may reasonably be expected to ultimately develop in the Church as a whole.

It would be a sad day for the African Orthodox Church should it fall into such a state.

To my mind, at this time, the most potent factor in the advancement, the spread, and the firm establishment of our Church is a substantial and well administered Central and Extension Fund. A fund that is always available in time of urgent need.

It is very true that Christians will get together for worship at any place, repressing by their spiritual zeal and fervor whatever adverse comment, indifference, or even ridicule which the world may cast at them. But the recruits to our churches come chiefly from that very element; and you must admit that our opportunity to reach them has been greatly lessened by not having edifices sufficiently attractive to induce them. Gain in

visitors leads to gain in adherents, and gain in adherents leads to gain in membership, and notwithstanding what Christianity stands for in itself, notwithstanding the popularity and efficiency of the minister in charge, or the activity of his congregation. I still assert that your building has an enormous lot to do with accretion in church attendance and ultimately in church membership. We cannot evangelize the world, if we do not bring them into our churches and under the influence of our ministry.

The argument, then, is strong from an evangelistic standpoint for this Central Fund; and if we add to this the stability, the prominence, and the power which such a fund creates, it is not difficult to imagine the resultant enthusiasm and pride with which its members will hold our Church, and the respectful regard in which it will stand before the world. Is all this worthy of our combined effort? If it is, then let us go to it with a will.

To have a Central Building and Extension Fund we want one Central Treasury for all the building funds of every church within the Province; and by that we mean the immediate pooling of all building funds of whatever nature now in the treasury of every individual church. We want at once in this synod to draw up a strong, convincing appeal, having as a background this total amount of the Building Fund thus reported, together with a brief account of the history of the Church, and then inaugurate an extensive general campaign for funds.

Then we should follow up this monster campaign by an annual appeal from Synod during the succeeding six years by means of letters, collectors, and other agencies; and during interim between Synods, each church should make at least one special effort of its own initiative to collect for the fund.

Now, all this may be coarse food and hard to digest; but as with the luncheon hour approaching, the secretive glands will release their digestive fluids to assist towards the final assimilation of our noon-day meal, so do we hope the suggestions to be made regarding the administration of this Fund will assist us in absorbing what is good and eliminating what is useless in these recommendations.

In the first place, we recommend that this fund be administered by Synod, with perhaps a Committee to assist in attending to details.

Each church contributing to the Fund would be entitled to a grant equal at least

to the amount it has contributed; and the only modification being that whereas at present it applies to a bank of deposit for its funds, it would hereafter apply to Synod or its appointed Committee.

The great advantage of the Central Fund, however, should exist in the possibility to augment such grants by loans for the purpose of completing contracts made for the purchase or erection of church buildings.

The purposes for which the Fund is to be applied should primarily be for church-building; but as we progress in this field, it is not inconceivable that it should extend its assistance to all branches of our endeavor; and the time should not be far distant when it shall also take care of the missionary field, and augment the stipend of our underpaid bishops and clergy.

We are seeking to improve the condition of every unit of our organization and to advance in all directions with the greatest possible speed. Local activity is necessary to local existence, but central church loyalty and central church pride will be found to be the very life of our Church's existence. Every step which tends to make that more secure should be made with alacrity. We believe that the creation of a Central and Building Fund is a long step towards this end, for in it we see the final establishment of The African Orthodox Church in solidarity, power, and prominence—the pride of its members and an object of respect in the world.



## FIRST ANNUAL CONVOCATION SOUTHERN JURISDICTION

The first Annual Convocation of the Southern Jurisdiction of The African Orthodox Church was opened on Wednesday July 3, 1929.

At 7. 30 A. M. Low Mass was celebrated by His Lordship William Ernest. The business session was called to order at 9. 45 A. M. His Lordship William Ernest Robinson presiding.

The following officers were elected:— Mrs. Bloneva Munroe, Sec'y. Mr. Emanuel King, Asst. Sec'y., Miss Emerald Wing, Treasurer.

The following Committees were appointed: Financial Committee, Credentials Committee and Committee on Resolutions.

During this session Bishop E. A. Roberts of St. Mary's Wesleyan Church visited the Convocation. He was invited to address

the Convocation and gave a very encouraging speech.

Reports from the Churches in the Southern Jurisdiction were read and received.

At 8 P. M. the opening service, which should have taken place on Tuesday evening, was held. This change was brought about by the thunder storm and rain which took place from 7 P. M. to about 9 P. M. on the 2nd July, so that no service could have been held.

The preacher for the evening was our beloved Fr. W. O. Perry. He delivered a wonderful message to a splendid gathering from the text "Son of man, stand upon thy feet, and I will speak unto thee," Ezekiel II, 1.

Following the sermon His Lordship delivered his address which should have been delivered the evening before. We regard it a masterpiece. The entire Southern Jurisdiction is proud of our Bishop. Our love and appreciation for him cannot be put into words for we feel that he surely is a man of God.

The sessions on Thursday were very interesting and some useful work was accomplished. A mass meeting was held in the evening and was largely attended. Representatives from the following Churches were in attendance, viz.: St. Mary's Wes. Methodist, St. James Baptist, and St. Mark's Baptist Church.

The special speakers for the evening were Dr. A. P. Holly who in his usual very pleasing manner thrilled the audience with timely thoughts and his appeal to give more acknowledgement to God in all things, and Dr. J. Harvey Smith who spoke with an earnest that was felt on the great need of more co-operation in everything.

There was no business to be done on Friday but in the evening the children gave a lovely programme which was well attended.

The Knights of Alexander gave the final programme on Sunday afternoon. The music was rendered by the Choir of the Seventh Day Adventist Church. The chief speaker of the afternoon was Mr. S. G. Dames. His subject was taking the "IM" out of IMPOSIBLE and make it a better word, POSSIBLE. Mr. Dames did justice to the subject, and we regret for lack of space that the address could not be given in full. We hope, however that he may have an opportunity

to give it somewhere when more will be present to derive the benefits from it as we have.

The closing of the Convocation took place on Sunday evening with Vespers, Sermon, Benediction of The Blessed Sacrament. The usual votes of thanks being given, the Bishop declared the Convocation closed till the next meeting which is fixed for the Wednesday following the second Sunday in May 1930.

Among the business of the Convocation the following resolutions were adopted:-

(1) That a Missionary Board be formed of all the Churches in the Jurisdiction to raise means to help the missions in the Jurisdiction that is, Churches which are unable to take care of themselves. Members to form this Board are to be appointed by the Bishop of the Jurisdiction.

(2) That a drive lasting for at least FOUR WEEKS be put on by each Church for the purpose of increasing the number, in each Church School, of pupils and teachers.

(3) That each Church divide its membership, where necessary, into groups. Each group must have a captain who will collect at least the sum of 25 cents weekly towards the support of the Clergy.

(4) That Communicant Members of the Churches of the Jurisdiction that contribute the sum of fifty cents are privileged to register as life-members of the Convocation so long as they retain their membership in the A. O. Church.

Emerald Wing— Reporter



## S. ANTHONY'S CORNER

Divine services were regularly held through the month. On Thursday evening, Sept. 12th., at the home of Mrs. M. Louard, 140 W. 144th Street, the Vestry and Choir jointly feted Mrs. M. Whyte the organist on the occasion of her birthday anniversary. She was the recipient of gifts and congratulations. Among those present were Mr. A. Whyte her husband, and Mrs. M. Gay her mother,

On Sunday Sept. 15 a grand and successful concert was given at this Chapel in its aid by Miss C. Cromwell of 121 W. 138th Street.



Our Congregation was called together on Sept. 29th to listen to the Report of Mr. S. Hillman our Lay Deputy to the recent General Synod. He gave a good account of his stewardship, and decided the important transactions of the Synod in a very lucid manner. It was our good fortune to have with us at this service His Lordship E. R. Bennett, at that time Bishop-Elect, who complimented and elaborated upon Mr. Hillman's report.

Miss Cromwell is to be congratulated on the results of her concert and we thank the following persons who contributed to the program:-

Mrs. E. Moore, Miss Stella McPherson, Dorothy Phillips, E. Young, M. Bartholomew, Masters Boxill and Perry and Messrs. Walrond, Garraway and knight (Piano selections); Mrs. Goodridge, Mrs. I. Belgrave, Mrs. Claire and Mr. B. Dunbar (Vocal Solos), Master McPherson (Violin Selection), Mesdames Belgrave and Ford (Duet); Mrs Hart and others (dialogue).

The members of our congregation extend their thanks to Mrs. Herod, wife of our Rector, for the very hospitable and elegant manner in which they were entertained at their Brooklyn residence 347 Jefferson after the Consecration Service of Bishop Bennett which many of our members and friends had travelled to Brooklyn to witness.

Charles Evans —Reporter.

### OUR KING REMEMBERED.

By Jamaicans in the U. S. A. The Bond of Empire

New York.—Sunday, July 7 being Thanksgiving Day throughout the British Empire His Grace G. Alexander McGuire, Bishop of the African Orthodox Church, Province of America, offered a most wonderful prayer to Almighty God for His Majesty's recovery.

The Bishop was once a British subject, by birth; and the majority of his congregation still are. The British National Anthem was sung with the whole-heartedness of childhood days.

Though we may reside in foreign lands, we still remember our King.

(The Jamaica Times)



### "NO MORE (ROMAN) CATHOLIC PRIESTS"!

("Afro-American," Baltimore, Sept. 14.1929)

Whenever our white people are pushed leaders for Negroes, they utter the ancient into the corner on the question of Negro libel that Negroes prefer white leaders.

Usually this is the last defense of the indefensible. We have heard it in politics, in business, and in the army, and even in the church.

But with the example of 50,000 Negro churches with pulpits occupied by black men of every denomination, Rev. John T. Gillard, white Josephite, a spokesman for the Catholic church speaking at the meeting of the Federated Colored Catholics here last week discouraged the idea of more Negro priests.

Silly was his first reason; i.e., that Negro priests cannot mix socially with the whites in the South. Then realizing how ridiculous it is to talk of social distinctions and at the same time force white priests upon colored people, he added lamely:

"I doubt whether colored congregations would be willing to obey priests of their own group. The services of some of the race priests already appointed have not been so satisfactory."

That's a foul blow below the belt, an ugly, malicious libel that merited the rebuke of the body which, without a dissenting voice, passed a resolution demanding more Negro priests.

Dr. Thomas W. Turner, great catholic leader, uttered a sentence direct, devastating and worthy of remembrance. Said he simply:

"We know ourselves better than any one else can."

We suggest that Father Gillard, in seeking forgiveness for his sins, think that sentence over.

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The Rev. Fr. D. P. Morgan, P. O. Newclare, Johannesburg, Transvaal.  
The Rev. Fr. I. R. Matoung, P. O. Box 120, Potchefstroom, Transvaal.  
The Rev. Fr. Thomas Godlo, P. O. Bergvlie, Alexandra Township, Johannesburg, Transvaal.  
The Rev. Fr. G. Nkomane, Johannesburg, Transvaal.  
The Rev. Fr. David Shwai, 112 Gold Street, Sophia Town, Johannesburg, Transvaal.  
The Rev. Fr. Samuel Sejo. P. O. De Deur, Transvaal.  
The Rev. Fr. Phoolo, British Bechuanaland, South Africa.  
The Rev. Henry Shontsi, Balfour, Transvaal.  
The Rev. Erskine Duba, Bank Station, Transvaal.  
The Rev. Anderea Batulabude, Bombo, Uganda, East Africa.

### CLERGY LIST. AMERICAN PROVINCE

- The Most Rev. George Alexander McGuire, D.D., M.D., D.C., 486 St. Nicholas Ave., New York City.
- The Right Rev. William Ernest Robertson, D.D., 355 N. W. 14th Terrace, Miami, Fla.
- The Right Rev. Arthur Stanley Trotman, D.D., 69 W. 138th St., New York City.
- The Right Rev. Frederick Alexander Garrett, M.A., 617 N. 56th St., Phila., Pa.
- The Right Rev. Edmund Robert Bennett, D.D., 1462 Fulton St., Brooklyn, N. Y.
- The Right Rev. Robert Arthur Valentine, 4400 South Parkway, Chic., Ill.
- The Ven. Oscar W. Hollinsed, 620 Columbus Ave., Boston, Mass.
- The Ven. D. Egbert Philips, B.D., 29 Hankard St., Sydney, Nova Scotia, Con.
- The Ven. R. Daley Sibblis, Apartado 67, Antilla, Cuba
- The Ven. Royal S. Hoagland, 732 Indiana Ave., Indianapolis, Ind.
- The Ven. Robert A. Jackson, B.D., 823 Kaighns Ave., Camden, N. J.
- The Rev. Canon William R. Miller, 453 Putnam Ave., Brooklyn, N. Y.
- The Rev. Canon Cyril O. Sheppard, 228 E. 98th Street, N. Y. C.
- The Rev. Canon G. M. G. James, B. Th. M. A., Charlotte, N. C.
- The Rev. Fr. Horace H. Herod, L. Th., 347 Jefferson Ave., Bklyn. N. Y.
- The Rev. Fr. Wilfred S. Kirnon, 248 W. 130th St., New York City.
- The Rev. Fr. G. St. Clair Nurse, 707 St. Nicholas Ave., N. Y. C.
- The Rev. Fr. James O. Greenidge, 134 Sterling Street, Boston, Mass.
- The Rev. Fr. Henry H. Batten, Cambridge, Mass.
- The Rev. Fr. William O. Perry, 1985 N. W. 4th Ave., Miami, Fla.
- The Rev. Fr. Charles Ignatius Smith, 2215 Wharton St., Phila., Pa.
- The Rev. Fr. Frederick A. Toote, M.A., 90 Edgecombe Ave., N. Y. C.
- The Rev. Fr. Ralph W. Hawkins, 188 E. 101st Street, N. Y. C.
- The Rev. Fr. Ethan T. Henry, 21 Ball Street, Boston, Mass.
- The Rev. Fr. John G. Bayne, 543 Franklin Ave., Brooklyn, N. Y.
- The Rev. Fr. R. G. Robinson, 1250 N. Fraser St., Phila., Pa.
- The Rev. Fr. C. J. Anthony, Box 343, Nassau, Bahamas. B. W. I.
- The Rev. Fr. Joseph N. Dingwall, 134 Lee Street, West Haven, Conn.
- The Rev. John C. Simons, 7 W. 129th Street, N. Y. C.
- The Rev. David E. Ewart, Florida, Camaguey, Cuba.
- The Rev. Oliver Welch, 167 Jefferson Ave., Brooklyn, N. Y.
- The Rev. Edwin Ernest Thomas, 283 W. 150th Street, N. Y. C.
- The Rev. Hubert T. Alcantara, 1090 Pacific St., Brooklyn, N. Y.
- The Rev. John R. Swift, 1 Herman Street, Boston, Mass.
- The Rev. Benjamin Queely, 304 W. 152nd Street, N. Y. C.
- The Rev. Sr. Mary Agnes (Morris) 256 W. 135th Street, N. Y. C.
- The Rev. Sr. Angelina Theresa (Brooks), New York City.
- The Rev. Sr. Phoebe Rebecca (Benjamin), New York City.
- The Rev. William S. Jones, Bluefields, Nicaragua

### CLERGY LIST. PROVINCE OF SOUTH AFRICA

- The Most Rev. Daniel William Alexander, D. D., 3 Brunton Street, Beaconsfield, G. W.
- The Rt. Rev. Mgr. Joel Davids, L. Th., 112 Gold Street, Sophia Town, Johannesburg, Transvaal.

*(Continued at foot of preceding page)*



# The Negro Churchman +

## Christmas Day

On the Birth-day of the Lord,  
Angels joy with glad accord,  
And they sing in sweetest tone,  
Glory be to God alone.

God is born of Maiden fair,  
Mary doth the Saviour bear,  
Mary ever pure.

Born today is Christ the Child,  
Born of Mary undefiled,  
Born the King and Lord we own,  
Glory be to God alone.

God is born of Maiden fair,  
Mary doth the Saviour bear,  
Mary ever pure.

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VOL. VII No. 10

TEN CENTS

1930

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# The Negro Churchman

In Tenebris Lumen

Published monthly, except SEPTEMBER, by the Consistory in the  
interest of the African Orthodox Church

Archbishop ALEXANDER, Editor and Business Manager

Bishop GARRETT, Contributing Editor



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VOL. VII No. 10 NEW YORK, DECEMBER 1929 TEN CENTS

### 'EMMANUEL SHALL COME TO THEE'

Emmanuel.— GOD WITH US! God's presence is recognized everywhere in Nature, in the foundations and pillars of the earth, in every flower and plant, in every wave of the sea, in every star of the firmament. GOD is with us in the manifestations of His Providence, sustaining, energising and directing us in all our ways. He is not a Being confined to a Throne somewhere in Imminence, approachable to men only by the way of prayer, but GOD WITH US in Jesus Christ, His Divine Son. This is the thought which the Advent and Nativity Seasons would impress upon our minds,— the thought of Deity becoming Incarnate and dwelling among men.

Seven hundred years before "The Word was made Flesh" a prophet caught a new vision and exclaimed, "Behold, a Virgin shall conceive, and bear a Son, and shall call His name Emmanuel." His contemporaries doubted his mentality no less than his veracity, but in the fullness of time fixed in the councils of eternity, "God sent forth His Son, made of a woman." The Spirit of the Omnipotent overshadowed a Virgin whose name was Mary; she conceived, and in the appointed time, delivered a Son who to the human race has become Emmanuel, God with us.

"Rejoice, rejoice, Emmanuel  
Shall come to thee, O Israel."

Those who observed that Son of Blessed Mary Ever Virgin, who learnt from Him and understood Him, recognized in Him the Eternal God and willingly gave assent to His claim, "he that hath seen Me hath seen the Father." In this Son of God and Son of Mary appeared the GOD-MAN for whom humanity had waited four thousand years.

And for nearly two thousand years redeemed humanity has celebrated at this Blessed Season the Nativity of this Virgin-born Son of God,— EMMANUEL!

The Incarnation was the revelation of Deity to men. In Jesus, the Babe of Bethlehem, we see "Deum de Deo, lumen de lumine, Deum verum de Deo vero." Particularly so shall we recognize Him at the approaching CHRIST-MAS when we shall approach the Altar to receive Him to dwell within us as our Emmanuel, and then go forth taking Him to be "God with Us" in our joys and in our sorrows, our ambitions and our aspirations. Let this be our dominant thought for Advent and Christmas,— "Emmanuel shall, come to thee, O Israel."

### "SPECIAL PROVISION MADE FOR NEGROES"

That is what we are well aware of when we travel on the railroad trains and the steamships in certain sections of the United States of America. "Special provision" has been made for us in hotels and theatres and even restaurants. Waiting rooms "FOR COLORED" are numerous in Dixie-land, and no pretence is made about it, no apology is offered. Neither the railroad directors, nor the hotel and theatrical managers would insult our intelligence by insisting that "too much stress cannot be laid upon the statement that separate provision is made for Negroes BECAUSE the management wants their patronage." We would resent bitterly such hypocrisy. And yet that is the sophistry which the Editor of the "Living Church," spokesman of the Protestant Episcopal Church, exhibits in his article "Excluding Negroes" in his issue of Oct. 5th, 1929. He tells the world that the Epis-



## A FRUITLESS EFFORT

copal "Church wants Negroes in her fellowship and has made ELABORATE PLANS for pastoring them in churches ESPECIALLY for them". He asserts that "the SEGREGATION of races thus involved is done for the mutual COMFORT and well-being of both! And then he adds dogmatically,— "that that can ONLY be done by providing SEPARATE places for them, is BEYOND QUESTION."

Colored Episcopalians have been accustomed to receive their quinine in sugar-coated pills, but the time has come when the crude drug is being prescribed for them. They have been patted on the back while subjected to diets of "Jim-Crow," but now comes the WOUND instead of the "pat". And wounded in the house of their FRIENDS! Read the following from the article in question:—

"Where the Church has built churches and provided services and pastors especially for the Negro race it is presumed that members of that race will be better pastored by affiliating with such churches. The segregation of races thus involved is done for the mutual comfort and well-being of both. The Church wants Negroes in her fellowship and has made rather elaborate plans for pastoring them adequately. That that can only be done by providing separate places for them is beyond question. They would not have adequate care in any other way, and to neglect to make such provision, through any academic consideration, would have the effect of driving Negroes from the Church whether so intended or not. Too much stress cannot be laid upon the statement that separate provision is made for Negroes because the Church wants them in her communion. Certainly in communities where no separate provision is made for Negroes they are welcome in the churches of the community and it is rare indeed that a Negro is made to feel that he is unwelcome in any such church. But we know of no instance in the United States where Negroes, in any quantity, can receive the pastoral care to which they are entitled except through churches and by means of pastors provided especially for them."

The Editor of the "Negro Churchman" agrees in toto with the last sentence, except that it does not go far enough. Negroes in the United States, the West Indies, Central America and Africa, need more than "churches" and "pastors" provided especially for them. They MUST provide and have provided for themselves, a CHURCH with BISHOPS of their own.

Before Rev. Harry Ellsworth Rahming, Negro Episcopalian clergyman of Colorado, saw the light of day his seniors in the ministry of the P. E. Church were appealing to the General Convention for "Racial Missionary Districts and Negro Leadership." The appeal fell on deaf ears, nevertheless instead of giving the "bread" which the Negro children cried for, "mother" gave them a "stone". Of course, such diet proved impossible of mastication, digestion, and assimilation. In fact, the "black baby" of the "white mother" is worse off with that foreign body causing it perpetual gastric discomfort. The "suffragan bishop" plan has been a dead failure. Some of the older "leaders" have become completely discouraged and have surrendered. Some of the younger like Rev. H. E. Rahming, with the vigor and hopefulness of youth, are storming the fort once again. WE recognised the fruitlessness of the effort years ago and became the pioneer apostle of the African Orthodox Church. "Lord, open the young man's eyes that he may see." We quote Fr. Rahming in the "Living Church" of Sept. 28th, 1929:—

The chief problem is to devise some ways and means by which intelligent Negro leaders may be used in the service of the Church, not only for the ultimate evangelization of their own group, but also for the welfare and well-being of the whole Church. Under our present policy, the doors are definitely closed against the utilization of Negro leadership, particularly that nourished within our own fold. The result of this policy is that for the faithful Negro clergy there is no hope of diocesan recognition on the score of ability; while lay leadership is often ignored even in diocesan projects where aid is required from the Negro congregation. This leads to the development of parochialism on the part of the Negro communicant in the north, and an intense lethargy, so far as they are concerned, to diocesan and national Church projects; yet, in spite of this, the average Negro communicant in the north is jealous of his canonical and constitutional rights in the diocese, and resents any policy that would deprive him of them. In the northern diocese there is no real barrier to the utilization of Negro leadership, save unfounded fear on the part of those who have the power to use or ignore it. In every diocese there are appointive positions which might be used for the giving of Negro clergy

a recognition for work well done, while no one could hardly object to the placing of an intelligent Negro layman on a diocesan committee, dealing with a diocesan project, and expecting the co-operation and support of the whole diocese.

In the south conditions are quite different. There social and racial attitudes, for which the Church is in no way responsible, have led to the denial of the canonical and constitutional rights of the Negro communicant in most dioceses. Yet, it is no more than fair to say that the Church in this section has through Negro convocations attempted to make some use of the Negro leadership which it has had at its disposal. Yet it is evident that, so far as the southern dioceses are concerned, the result has not been satisfactory; probably not any more so than the suffragan bishop plan.

Anyone studying the history of the south's attempt to deal with this most intricate problem can come to but one conclusion: that it has tried to solve the problem fairly and squarely; that it has tried a plan acceptable to the whole Church which has proven quite unsatisfactory; and that even now it suggests three plans, knowing that only one, the RACIAL missionary district, will solve the problem within its own borders.

And so, in conclusion, we are driven back to the place from which we started. First, that so far as the South is concerned the only real solution to its problem and the only situation in which intelligent Negro leadership can ever be utilized in a satisfactory manner is the RACIAL missionary district. The present system of suffragans as used is evidently irregular, if not unconstitutional and illegal; the plan of suffragans to the presiding bishop, in practice, if not in theory, leads logically to a RACIAL missionary district composed of all the Negro work in the United States, if the Negro suffragans are to be more than consecrated field secretaries. Therefore, our only evident solution is the creation of RACIAL missionary districts in the south, and the devising of fair and unprejudiced attitudes looking forward to the utilization of intelligent Negro leadership, both lay and clerical, in those northern dioceses, where racial antipathy and bias, rather than constitutional and canonical barrier, now present the formidable barrier.

## SETTING UP FOR THEMSELVES

Another body of Negro Christians has decided to go into the business of ecclesiastical housekeeping for themselves. These Sabbatarians, commonly known as "Seventh Day Adventists," have always claimed that there was no racial discrimination among Roman Catholics or "Seventh Day" Christians. They KNOW BETTER NOW. Christianity stands helpless in the presence of the WHITE man's ingrained race prejudice. Catholic, Anglican, Protestant,—ALL are alike. The following news item from the "Amsterdam News" is illuminating:-

Charging racial discrimination in the schools, hospitals, and missions of the Seventh Day Adventist Church in America, the members of the first Harlem Church, 144 West 131st Street, at a meeting in the Church Saturday night, voted to sever all connections with the governing bodies of the church, which are all composed of white men.

The meeting was attended by 900 members of the church who protested against the attempted ousting of the pastor, the Rev. J. K. Humphries, by the ruling bodies. This ruling against the minister who has served the church for the past twenty-seven years, according to the members, is the result of the Rev. Mr. Humphries' efforts to raise funds for a sanitarium for Negroes without consulting the Greater New York Conference, white, the national ruling body of the denomination.

The president of the conference, Louis T. Dickson, white, was threatened with ejection from the meeting by the incensed members of the congregation when he failed to answer satisfactorily the questions proposed as well as their demands that the deed of the church be turned over to the Harlem church, the Rev. Mr. Humphries calmed his defenders and restored the meeting to order.

## PROMISING MATERIAL

One of our young Readers in the Caribbean who has been instrumental in gathering a congregation for the A. O. C. is about to begin his preparation for Holy Orders. He writes thus:-

"My desire to enter the Sacred Ministry is in fulfilment of a vow I made to God in

a little village in France twelve years ago, my Heavenly Father having promised me before I left my island home that He would bring me safely back. I have had a somewhat chequered career, but from childhood my chief desire has been to serve God in the Ministry of Holy Church. Unfortunately I have not yet obtained this desire since my white parish-priests have not given me any encouragement, one of them actually telling me that "the ministry is not the Negro's line of work." However, now at the age of thirty years, and having had some experience of life, it has pleased God to count me fit for His service, for which great work I am now qualifying myself."

And from Central East Africa, our Reader, Reuben S. S. Mukasa Sparta of Uganda writes:-

"While your Eminence has not heard from me for quite a while I am one hundred per cent loyal to the African Orthodox Church. I am thankful to the Omnipotent for His goodness through which I have secured certain suitable locations for establishing our churches, although my great difficulty is to find other workers. However I stand firm in the knowledge that God will not permit His work to perish. Pray for me, Your Eminence, that my faith fail not. The African Orthodox Church is absolutely prosperous in every way. I have consulted the chief political officers both in the British Protectorate Government and the Native Government, and they have given the A. O. C. their full approval. The Native King in particular gave it his ready consent and hearty sanction. We pray Your Eminence to send your Special Benediction upon our work."

#### NOTES FROM THE PRIMATE'S JOURNAL

The Primate visited the Congregations in Boston and Cambridge on Oct. 20th, 1929. At 11 A. M. he pontificated and preached in All Saints' Church, Boston. At 4 P. M. he administered the Sacrament of Holy Confirmation to nine persons in S. Michael's Church, Boston, some of these candidates being from S. James' Church, Boston. At 8 P. M. he preached in St Lukes' Church, Cambridge. On the way to Cambridge, His Grace, accompanied by the Ven. O. W. Hollinsed, the Rev. Fr. J. O. Greenidge and Rev. Fr. H. H. Batten, and Mr. J. Ford, Lavreader met with a serious accident in a collision when Mr. Ford, who was driving, apparently lost control of the car. Although

the Primate was badly bruised and severely hurt, after regaining consciousness he proceeded to Cambridge with Fr. Greenidge who escaped injury, and both officiated at S. Luke's. The other three were taken to a hospital to be treated for wounds and other injuries. Archdeacon Hollinsed and Mr. Ford have recovered sufficiently to resume their duties, but Rev Fr. H. H. Batten, Rector of St. Lukes who suffered fractures of the vertebrae of the neck, still lies, at date of writing (Nov. 23), on his back in the hospital with weights at his head and plaster casts around his neck. The prayers of the faithful are earnestly solicited for his perfect recovery.

The Rev. Fr. Martin De Vere Stuart who was ordained Priest on Easter Day 1927 in Christ Church, Brooklyn, by the then Auxiliary Bishop of Long Island, and who withdrew in November of the same year to conduct an independent congregation in Brooklyn, has, after two years, applied in writing to His Grace George Alexander, for restoration to the Clergy List of the African Orthodox Church. After two conferences with Rev. Fr. Stuart, the Primate duly restored him and granted him a faculty to organize a new congregation of the A. O. C. in Brooklyn.

His Lordship Arthur Stanley has gone to Massachusetts on personal business. During his stay in the Boston Episcopal District he has been given authority by the Archbishop to serve as his vicar and to assist particularly in S. Luke's, Cambridge, and in All Saints, Boston. The work in Massachusetts needs assistance in many ways.

#### A TIMELY LETTER From an Eastern Orthodox Priest.

Oct. 29th, 1929

Right Reverend Robert Arthur Valentine  
Bishop-Elect for Chicago, African Orthodox Church,

4,400 South Parkway, Chicago, Ill.

Right Reverend and dear brother-in-Christ:-

Permit me to thank you for your recent order for a copy of the March, 1927 Orthodox Catholic Review. I am most happy to send it to you with an extra copy.

With my compliments and sincere congratulations upon your forthcoming Consecration, I wish to present you the set of the



Review as far as published. At the same time, if I may do so without offence or seeming impertinence, I would say just a word along with my hearty congratulations. That word is, Loyalty. Probably for longer than the period of your official connection with him, I have been associated in friendship with your distinguished and devout Arch Pastor and Leader, Bishop McGuire. Not only in his own movement for the future of the Church and Faith of his racial brothers but also in every one of the Old Catholic movements and in each of the National Eastern Orthodox Churches (with which my own official connection has always been as a Priest), I have seen loyalty disappear upon the Consecration of apparently faithful workers to the Episcopate. I have seen the results of this lack of loyalty and faithfulness on the part of newly-Consecrated Bishops. And so in extending congratulations upon the election of one chosen to be a Bishop Assistant to the leader of a Church, I feel impelled to urge upon him not only a continued but an increased loyalty to the leadership and work of his chief.

I have had occasion, unfortunately, to write and to evaluate concerning the work and the leaders of all the non-Roman movements and Churches of the Catholic Faith either Eastern or Western in the United States. It is no flattery and no personal friendship that compels me to record on every occasion that of all the offshoots of the Old Catholic Groups in America Bishop Hodur of the Polish National Catholic and Bishop McGuire of the African Orthodox are the only promising, intelligent, and consistent, real leaders of work with real purpose and real present and future as Churches. Both have suffered the disruption and danger to their work caused by the personal ambitions and disloyalties of individuals who should have been faithful supports. I trust and pray that this most recent and greatest enlargement of Episcopal authority and leadership in the African Orthodox Church determined upon by your last Convention will work in unity and loyalty with sincere faithfulness to the leadership of Bishop McGuire who I must count the Moses of his race and the Paul of Negro Catholic development.

Asking that you will pardon this lengthy letter and accept it as written and intended, I am, with sincere friendship for your Church and work and all its faithful leaders,

Faithfully yours in Christ,  
(Rev.) Boris R. Burden

## A FINE REPLY

From our Bishop-Elect

Nov, 11th, 1929

The Reverend Boris R. Burden  
345 State Street  
Brooklyn, N. Y.

Reverend and dear Father,

Your kind letter of the 29th ult. came as a surprise; and yet I am glad that you took the trouble to write me (though unknown to you) in the way you did. It is very interesting; its contents are duly noted. Many thanks for the set of Review which is my good fortune to receive from you and which I prize. Mr. ... called my attention to the article on the "Related Groups in America" as contained in the March number (1927). It puzzled me and I wanted to know more about the Author. You will understand how glad I am in receiving from you the Constitution of your Church. With that as a background, I was able to read and better appreciate the contents of the March number, which I have read from cover to cover. The other books will be read soon, and all will be kept by me for reference. Permit me to say that the articles are of a high grade, and the truth is clearly brought to view. The copies are valuable to me. I can and will make good use of them—I am sorry you had to discontinue the publication.

Your remarks pertaining to our beloved Primate are highly appreciated, inasmuch as they are unsolicited. It thrills me to know that one with your knowledge speaks so highly of him. I am thanking you for the advice on "loyalty." It is quite in order and will do me good. At present I am holding on nicely, God helping me. May I be kept ever loyal to our leader and faithful to the trust, is my earnest prayer. You have urged upon me an "increased" loyalty. I give my promise, and I ask your prayers. Unworthy as I am, I desire to fit myself in God's Plan: for that reason I have accepted the high office conferred upon me. Consecration is not immediate, but will come in God's good time.

Thanking you again for your interest,

I am, Fraternally yours,

Robert A. Valentine

### CHURCH OF THE GOOD SHEPHERD, NEW YORK CITY.

On Thursday Oct. 17th the Soul of the late Clara Boyer Ferguson entered into Paradise, and on Monday the 21st the Burial Office was said over her remains in the Chapel of the Good Shepherd in which she had held membership since its organization. She served in many of the societies of the Church but particularly on the Altar Committee. On Nov. 17th at the Month's Reminder of her departure, two pairs of large candlesticks with a crucifix of corresponding size, made to order by Bohne, Bros., were presented at 7:30 A. M. by her husband, Mr. William H. Ferguson. These were blessed by His Grace the Archbishop who, immediately after, celebrated Low Mass at which about seventeen persons received, including the near relatives and closed friends of the departed. Each of the five articles bears the inscription,— "In memory of Clara Ferguson. Died Oct. 17th, 1929."

On Sunday, Nov. 10th, 1929 the Church of the Good Shepherd celebrated its tenth anniversary having been started on Nov. 9th 1919. His Lordship Edmund Robert, Auxiliary Bishop of New York, pontificated at High Mass and Rev. F. A. Toote, M. A., preached from the word "Ebenezer." At 4 P. M. in Beulah Church a public meeting was held, at which the Archbishop presided. Three other Bishops, the Clergy and congregations of our Greater New York Churches, and their choirs, assisted. A goodly number of friends were in attendance and several artists, not of our congregations contributed of their talents. At 8 P. M. His Lordship William Ernest of the Southern Jurisdiction pontificated at Vespers, His Lordship Edmund Robert preaching from the Parable of the Sower. On Thursday Nov. 14th, the Anniversary closed with a Social Evening in Imperial Elks' Auditorium under the auspices of the Helping Hand Circle.

On Sunday Nov. 24th, 1929 the Church of the Good Shepherd held its Annual Harvest Thanksgiving Festival. His Grace George Alexander pontificated and preached. Immediately before the sermon His Lordship William Ernest read the Thanksgiving Proclamation issued by His Excellency Herbert Hoover, President of the United States. At 4 P. M., with Mr. J. Callender directing, and Lady McGuire accompanying, the choir, aug-

mented by other talent, rendered the magnificent Cantata "A Joyful Thanksgiving" by Caleb Simper, which was listened to by a large and appreciative audience.

### S. ANTHONY'S CORNER

Church: 228 W. 132nd St. N. Y. C.

Rector: Rev Horace C. Herod, L.th.

Motto: "Et perceptum est."

We are glad to learn that Mrs. Irene Belgrave of 6 West 118th Street is recovering from her illness due to an accident at her home. On Sunday Oct 20th our mission received high favor from His Lordship Edmund Robert Bennett who pontificated and preached a stirring sermon at High Mass, this being the first congregation to be ministered to by him since his consecration to the Episcopate on the previous Sunday. As Auxiliary Bishop of New York he was presented with an address of welcome from the Clergy, Officers and members of S. Anthony who congratulated him on his elevation and appointment. On the evening of the same day the Rt. Rev. William Ernest Robertson, D. D., Lord Bishop of the Southern Jurisdiction, preached a very interesting sermon and appealed for assistance on behalf of the hurricane sufferers in the Bahamas which islands are in his jurisdiction. This day was also celebrated as the fourth anniversary of Rev. Fr. Herod as Rector of S. Anthony.

Mrs. C. Powell of 235 West 130th Street held a splendid social at her home on Oct. 19th in aid of the Organ Fund, but we regret to state that she was not given the support expected from our membership, especially considering the cause for which it was arranged, and which should receive the co-operation of all concerned. Miss C. Cromwell reported and handed over \$24.00 as the proceeds of her concert, and this was a most commendable result when it is considered that she sponsored and conducted the affair entirely alone.

Charles Evans, Reporter.

## ST. MATTHEW'S CHURCH, CHICAGO

The fifth anniversary of St. Matthew's Church was celebrated on Sunday, Oct. 20th with much success under inclement skies. For weeks past and up to the Saturday preceding, the weather was as favorable as could be desired; but by Sunday morning there was a noticeable drop in the temperature accompanied by rain. Of a truth it was just the kind of weather to test churchgoers, for at 7 A. M. when Low Mass was said, only nine communicants availed themselves of the glorious opportunity to partake of the Holy Eucharist and to join in the opening service commemorating the planting of the Afr. Orthodox Church in the Middle West five years ago. The test having been made and the result carefully noted, the scene was changed, for by 11 o'clock the weather was again favorable and a large congregation was in attendance at Choral Mass. Everything seemed at its best; the music of the Mass was beautifully rendered by the choir, Mr. Alfred Osborne at the organ. The service was full of inspiration, and an appropriate sermon was delivered by the Bishop-Elect from the words "Stand still and consider the works of the Lord."

Special mention must be made of Mrs. Malcolm Vernon, who ably assisted the choir; and also of Mrs. Colbert Sobrian, the soloist at 11 A. M., whose message was so well given in song.

In the evening at 8 o'clock a large congregation was again in attendance to listen to a selected program rendered after vespers had been sung. Assistant State Attorney Eugene Marshall was master of Ceremonies; as usual his pointed remarks were full of good humor and food for correct thinking. The Brotherhood was represented by Mr. A. L. Hall, its energetic President, and by Mr. O. W. Morrison, its able Secretary. Their messages were appropriate and delivered in good style. Mr. A. E. Osborne introduced the principal speaker of the evening, Dr. George Prince, physician, linguist, and leader in civic affairs. The speaker heartily congratulated the progress made, and eloquently encouraged the work. The soloist at this occasion was Miss Hortense Love, student at Northwestern University School of Music. Her two numbers were beautifully rendered and well received by an audience which seemed to long for more.

And so the fifth anniversary of St. Matthew's Church passed into history as the

best. The rector and his co-workers are to be congratulated.

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## IN THE BAHAMAS

The congregation of S. Felicitas, Nassau, is steadily improving. Through the generosity of our Senior Warden, Mr. F. E. Albury, we had planned to start building operations early in November, but the recent hurricane, which raged for three days, gave us a temporary setback. We are by no means discouraged; rather are we thankful to Almighty God for preserving the Hall in which we now worship, for owing to the large number of churches destroyed, a great demand has been made upon fraternal halls, and there are comparatively few. The Women's Auxiliary gave a Sacred Concert in the early part of September which was a huge success. Among the speakers was Dr. G. S. Worrell who spoke in glowing terms of the Patriarch, and mentioned that they had studied medicine together, although he is much younger than the Patriarch. Special mention must be made of Mr. R. Barratt and his orchestra who made this concert "second to none." A beautiful Missal Stand of native mahogany was made and presented by Mr. Clarence White, and a Lectern is now being made by another young member.

J. M. Johnson, Catechist.

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## CHRISTIAN SEGREGATION

In a recent article, Rev. Dr. James B. Adams, pastor of Concord Baptist Church in Brooklyn, discusses "The Deeper Meaning of Christian (!) Segregation." We make some quotations:

We find first and paramount that the whole scheme of industrial, commercial, political and social operations is consummated in the church. As operative in America the history of the church points to our acceptance of an inferior and subjective position for religion to that of social feeling and standard. That is, if religion is the highest expression of the best in the whole life of a people, then there has never been a time in the United States when the best things were the greatest, and the best has never been expressive beyond a position of subservience as regards the Negro. Here we can see that the social political and industrial orders have perfected



their daily attitudes in the church. Why, then, should Negroes be welcomed into the congregation of the righteous when the congregation is made up in part of people who in industry, trade and commerce, politics have placed every possible barrier in front of the Negroes? Who wants to meet a man at the communion table to whom he has turned a deaf ear when he pleaded for advancement and cried for justice? In this light no church groups are free from segregation except some few small bodies yet unrecognized among the great denominations of the country.

This, of course, leads us to an immediate valuation of Negroes in churches. The history of distinctively Negro churches bears a better record for Negro development and achievement than those Negro group members of the local white church or accepted segregated parts of the general white church. That is in the field of religion Negroes have been able to make a greater contribution in their own churches than they have in white churches. If Negroes could have developed best in white churches then the whole of us should have joined the Episcopalian and Congregational churches, for these were the moulders of church sentiment and American thought in the early history of the country. But the truth is the Negroes themselves have gone into other churches for some deeper reasons than equality of expression. On the large scale there are very few Negroes in these two churches.

Why have Negroes joined largely Negro or segregated churches? First he wants his rights in position and he wants unlimited opportunity for development. Neither of these can long endure in white churches where he is outnumbered and where his lack of finance checks his advance. Thus he joins the Negro church, and frequently develops that leadership which helps him put in other walks of life.

Finally, what have we as results of the segregated church? We have un-Christian churches claiming Christ. We have with the present operation of American prejudice the finest opportunity to teach white and colored people the real Christ of Nazareth. We have an opportunity to develop our own ministry to an unlimited degree. We have a great mass of people who believe in the Negro church and the Negro ministry and who believe with the handicaps we have our churches make a better showing than the white churches."

### GRATIAS

By Bishop E. R. Bennett.

#### THANK GOD FOR HEALTH!

'Tis thus men speak  
Who long have felt  
Pangs of the weak.  
They who have long lain prone,  
With pain and disease spent;  
Restor'd, can in exultant tone  
Rejoice in relief sent:-  
Thank God for health.

#### PRAISE GOD FOR LIFE!

But few breathe this  
So great the strife  
They find no bliss.  
Those lips which speak no praise,  
But fast in dumbness rest;  
'Tis such no paeons raise,  
Who know not what is best:-  
Praise God for life.

#### BLESS GOD FOR FRIEND!

From grateful hearts  
In thankful friend  
This pray'r oft starts.  
No one can live alone,  
No matter whom he be;  
A thousand times 'tis shown  
The good such friend can see:-  
Bless God for friend.

#### THANK GOD FOR LOVE!

For health, life, friend,  
Gifts from above  
Must love attend.  
They who are loveless-live ,  
But life to such seems death;  
Thanks, praise and blessing give  
True men with each drawn breath:-  
Thank God for love.



## FINANCIAL LEGISLATION GENERAL SYNOD 1928

Amended Sept. 1929

1. All Congregations consisting of 50 Members, or less, shall contribute, as from September 1928, the sum of Five Dollars monthly as Patriarch's Pence, and all Congregations of over 50 members shall contribute in addition Ten Cents monthly for each such additional member.

2. All Clergymen, except the chief Pastor of a Congregation shall contribute, as from September 1928, the sum of One Dollar monthly as Patriarch's Pence.

3. Each Congregation shall contribute as from September 1928, from Three to Five Dollars monthly for the upkeep of the Central Administration Office.

4. Each Congregation shall contribute the definite sum levied upon it for the coming year to the Church extension work in Cuba. Your quota may be known by consulting Bishop Wm. Ernest.

5. Failure to comply with any or all of the above legislation will automatically deprive clergy and congregations concerned of a vote, seat and entertainment at the next General Synod without further notice.

By Order of General Synod,

George Alexander McGuire, President.

Wm. R. Miller, Secretary.

Simon Hilliman, Chancellor.

---

### CLERGY LIST. PROVINCE OF SOUTH AFRICA

The Most Rev. Daniel William Alexander, D. D., 3 Brunton Street, Beaconsfield, G. W.

The Rt. Rev. Mgr. Joel Davids, L. Th., 112 Gold Street, Sophia Town, Johannesburg, Transvaal.

The Ven. J. S. Likhing, L. Th., 3 Brunton Street, Beaconsfield, G. W.

The Rev. Fr. D. P. Morgan, P. O. Newclare, Johannesburg, Transvaal.

The Rev. Fr. I. R. Matoung, P. O. Box 120, Potchefstroom, Transvaal.

The Rev. Fr. Thomas Godlo, P. O. Bergvlie, Alexandra Township, Johannesburg, Transvaal.

The Rev. Fr. G. Nkomane, Johannesburg, Transvaal.

The Rev. Fr. David Shwai, 112 Gold Street, Sophia Town, Johannesburg, Transvaal.

The Rev. Fr. Samuel Sejoe, P. O. De Deur, Transvaal.

The Rev. Fr. Phoolo, British Bechuanaland, South Africa.

The Rev. Henry Shontsi, Balfour, Transvaal.

The Rev. Erskine Duba, Bank Station, Transvaal

The Rev. Anderea Batulabude, Bombo, Uganda, East Africa.

## CLERGY LIST. AMERICAN PROVINCE

- The Most Rev. George Alexander McGuire, D.D., M.D., D.C., 486 St. Nicholas Ave., New York City.
- The Right Rev. William Ernest Robertson, D.D., 355 N. W. 14th Terrace, Miami, Fla.
- The Right Rev. Arthur Stanley Trotman, D.D., 69 W. 138th St., New York City.
- The Right Rev. Frederick Alexander Garrett, M.A., 617 N. 56th St., Phila., Pa.
- The Right Rev. Edmund Robert Bennett, D.D., 1462 Fulton St., Brooklyn, N. Y.
- The Right Rev. Robert Arthur Valentine, 4400 South Parkway, Chic., Ill.
- The Ven. Oscar W. Hollinsed, 620 Columbus Ave., Boston, Mass.
- The Ven. D. Egbert Philips, B.D., 29 Hankard St., Sydney, Nova Scotia, Can.
- The Ven. R. Daley Sibblis, Apartado 67, Antilla, Cuba.
- The Ven. Royal S. Hoagland, Fort Wayne, Indiana
- The Ven. Robert A. Jackson, B.D., 823 Kaighns Ave., Camden, N. J.
- The Ven. William O. Perry, 1985 N. W. 4th Ave., Miami, Fla.
- The Rev. Canon William R. Miller, 453 Putnam Ave., Brooklyn, N.Y.
- The Rev. Canon Cyril O. Sheppard, 59 E. 104th Street
- The Rev. Canon G. M. G. James, B. Th. M. A., Charlotte, N. C.
- The Rev. Fr. Horace H. Herod, L. Th., 347 Jefferson Ave., Bklyn. N.Y.
- The Rev. Fr. Wilfred S. Kirnon, 248 W. 130th St., New York City.
- The Rev. Fr. G. St. Clair Nurse, 707 St. Nicholas Ave., N. Y. C.
- The Rev. Fr. James O. Greenidge, 134 Sterling Street, Boston, Mass.
- The Rev. Fr. Henry H. Batten, Cambridge, Mass.
- The Rev. Fr. Charles Ignatius Smith, 2215 Wharton St., Phila., Pa.
- The Rev. Fr. Frederick A. Toote, M.A., 90 Edgecombe Ave., N.Y.C.
- The Rev. Fr. Ralph W. Hawkins, 188 E. 101st Street, N.Y.C.
- The Rev. Fr. John G. Bayne, 543 Franklin Ave., Brooklyn, N.Y.
- The Rev. Fr. R. G. Robinson, 1250 N Fraser St., Phila., Pa.
- The Rev. Fr. C. J. Anthony, Box 343, Nassau, Bahamas, B. W. I
- The Rev. Fr. Joseph N. Dingwall, 134 Lee Street, West Haven, Conn.
- The Rev. Fr. Joseph A. Ford, 47 W. 129th St. N. Y. C.
- The Rev. Fr. Martin De Vere Stuart, Brooklyn, N. Y.
- The Rev. John C. Simons, 7 W. 129th Street, N.Y.C.
- The Rev. David E. Ewart, Florida, Camaguey, Cuba.
- The Rev. Oliver Welch, 167 Jefferson Ave., Brooklyn, N.Y.
- The Rev. Edwin Ernest Thomas, 283 W. 150th Street, N.Y.C.
- The Rev. Hubert T. Alcantara, 1090 Pacific St., Brooklyn, N.Y.
- The Rev. John R. Swift, 1 Herman Street, Boston, Mass.
- The Rev. Benjamin Queely, 304 W. 152nd Street, N.Y.C.
- The Rev. Sr. Mary Agnes (Morris) 256 W. 135th Street, N.Y.C.
- The Rev. Sr. Angelina Theresa (Brooks), New York City.
- The Rev. Sr. Phoebe Rebecca (Benjamin), New York City.
- The Rev. William S. Jones, Bluefields, Nicaragua.

*(Continued at foot of preceding page)*



# The Negro Churchman +

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*Bishop--Elect Valentine of Chicago.  
(Read his New Year Message.)*

NEW YORK CITY JANUARY, 1930

VOL. VII No. 1

TEN CENTS

1930

1930

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# The Negro Churchman

In Tenebris Lumen

Published monthly, except SEPTEMBER, by the Consistory in the  
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Archbishop ALEXANDER, Editor and Business Manager

Bishop GARRETT, Contributing Editor



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## A NEW YEAR'S MESSAGE

As we stand upon the threshold of the New Year, we pause and reflect upon the goodness and loving-kindness of a God who is no respecter of a man's person. We behold His guiding and sustaining power; and we know that He is with us as individuals, as a people, and as a Church which shall not perish. He is helping us to help ourselves. Surely Goodness and Mercy have followed and defended us against the wicked machinations of the Evil One.

And so we are entering the New Year with a desire to express our thankfulness by continued service and increased loyalty to God's Church.

Your courage and faithfulness to stand for Right have been severely tested. Thank God you are still holding on. Steady yourself: "stand upon thy feet" so that, inspired with the spirit of the Christ child, we will go forward to greater success.

And may the blessing of the Holy Trinity abide with you always.

Faithfully yours,

R. A. VALENTINE,  
Bishop-Elect.

## THE NEW YEAR

By Bishop E. R. Bennett

The old year dies and with it dies  
Old acts, old thoughts and memories;  
The New Year lives and with it lives  
New hopes, new opportunities.  
'Twas ever thus since time was born,  
'Twill ever be, till time forlorn  
Has pass'd across the golden sea  
Which mortals name Eternity.

"The King is dead, long live the King!"  
Is said when Royal death bells ring;  
The whistles roar, the deep ton'd bell  
A welcome clangs, a parting knell  
To one who goes ne'er to return,  
To one who comes, a year's sojourn;  
Farewell, the wreath on Old Year's brow  
All hail! New Year, the victor now.

And now New Year, what hast for me?  
From buried self Hope asketh thee;  
Will wealth be mine the sooner now?  
Will wreath of fame bedeck my brow?  
What pride of life wilt thou bestow?  
Or bring'st thou death? I fain would know

As future looms, what comes to me  
From out thine unknown destiny?

## TAKING US TO TASK

1425 McCulloh St. Baltimore, Md.

November 30th, 1929.

My dear Bishop McGuire:

Of course, you know that you have my best wishes, and my sincere wish that Almighty God will bless both you and the entire flock over which you preside.

The purpose of this is simply to correct an incorrect historical statement of fact, in the Negro Churchman, of some months ago.

"Allen chose to segregate his followers into 'an organization free from any connection with the whites, controlled absolutely by themselves,' while Jones chose to segregate his followers into a self-supporting congregation within a Church controlled absolutely by the whites."—The Negro Churchman.

The above is not according to historical fact. When "The Free African Society" voted upon the question whether "the Afri-



can Church" should unite with the Methodist Episcopal Church, both Jones and Allen voted for the Methodists, otherwise, the whole society voted for the Episcopal Church, provided, the conditions which they had laid down were accepted by the Episcopal Church. Being outvoted, Absalom Jones, remained with the organization. Richard Allen withdrew, and with his own money, fitted up "Bethel Church," and placed it under the direction and control of the Elder of the Methodist Episcopal Church, stationed in the city of Philadelphia. For nearly a quarter of a century afterwards he was involved in difficulties, struggles, and lawsuits because of such entangling alliance. It was not until 1818, two years before the death of Absalom Jones that the African Methodist Episcopal Church was organized, Absalom Jones being present when Allen was set apart as the first Bishop of that organization.

The demonstration of capacity by the group of Negroes under the leadership of Absalom Jones, for nearly a quarter of a century, had very much to do in generating the courage whereby Allen and his followers were embolden to undertake for themselves.

The African Orthodox Church will accomplish a much better work if it will attend strictly to its own business, and cease insinuating that Negro priests of the Episcopal Church should abandon the Church of their choice and come to them. The same liberty, and good disposition, which I freely yield to you, you should cheerfully yield to others who do not think as you do.

Faithfully yours,  
George F. Bragg, Jr.

His Grace Archbishop G. A. McGuire, D. D.  
486 St. Nicholas Ave. N. Y. C.

### OUR REJOINER

486 St. Nicholas Ave.  
New York City  
Dec. 6th, 1929

The Rev. George F. Bragg, D. D.  
1425 McCulloh Street  
Baltimore, Md.

My dear Rev. Doctor:

Whatever may have been the contributing causes, or the gradual developments which led to the ultimate organization respectively of the congregation known as St. Thomas' African Episcopal Church of Philadelphia, and the denomina-

tion known as the African Methodist Episcopal Church, the VERDICT of history for much over a century sustains, without shadow of doubt, the claim of "**The Negro Churchman**" made in an editorial of its March 1929 issue, under the caption "Segregation within the Episcopal Church," that both Richard Allen and Absalom Jones were segregationists, with this difference,—Allen chose to segregate his followers into an organization free from any connection with the whites, controlled absolutely by themselves, while Jones chose to segregate his followers into a self-supporting congregation within a Church controlled absolutely by the whites."

The same editorial states ACCURATELY "Richard Allen noticed that Absalom Jones and his followers were minded to erect a church with the purpose of seeking affiliation with another white body—the Protestant Episcopal—and not desiring to drink again of the cup of ENFORCED segregation, he and his followers went their way, and eventually organized the African Methodist Episcopal Church of which he became the first Bishop." You state correctly that Absalom Jones was "present when Allen was set apart as the first Bishop of that organization" but failed to add that he joined with the Negro Elders present to "set apart" Allen by the laying-on of hands.

Inasmuch as you have frequently made reference in print to the African Orthodox Church describing it as "the Whole of a Part" with which you could not associate yourself, preferring to remain "a Part of the Whole,"—that "whole" in your judgement being the Protestant Episcopal Church,—and inasmuch as in the February 1929 issue of the "Church Advocate" you referred under the head of "Segregation" to some half-dozen Negro priests who had identified themselves with an organization free from any connection with the whites, it comes with poor grace that you should admonish the African Orthodox Church to "attend strictly to its own business" and not urge Negro priests of the Episcopal Church to "abandon the Church of their choice."

True to its motto "In tenebris Lumen" the African Orthodox Church will continue to hold up the LIGHT to them that sit IN DARKNESS, even though "EYES HAVE THEY AND SEE NOT."

With best wishes for you personally,  
George Alexander McGuire  
Primate African Church

## THE "AFRICAN ORTHODOX CHURCH"

To the Editor of The Living Church:  
I write simply as a matter of information. It is not harmful to be in possession of the information that may be needed some time in the future.

On the 28th day of September, 1921, in the city of Chicago, George Alexander McGuire was consecrated "a Bishop of the African Orthodox Church" by Joseph Rene Vilatte by Divine Providence, and the favor of the Patriarchal See of St. Peter at Antioch, Archbishop and Metropolitan, Exarch of the American Catholic Church." The above quotations are from Bishop McGuire's Certificate of Consecration. And the body of the document further recites: "At the request of and for the African Orthodox Church, and with the assistance of Our Brother, the Rt. Rev. Carl A. Nybladh, Bishop," etc.

The "African Orthodox Church" was organized in the City of New York by Dr. McGuire. Dr. McGuire was brought up a "Moravian" in the West Indies. About 1895 or '96, while engaged as a Methodist minister in Delaware, he was received into the Church, and confirmed by the late Bishop Coleman, who placed him under the pastoral direction of the Rev. Dr. Henry L. Phillips, at that time rector of the Church of the Crucifixion. Shortly afterward, Bishop Vincent of Southern Ohio received him into his diocese, gave him work and, in due season, ordained him deacon, and also advanced him to the priesthood. It is not of importance to trace his record further. Yet it should be stated that Dr. McGuire, some years ago, was transferred to the Church of England, working for a while in Jamaica. Upon the rise of the "Garvey movement" in New York he hastened to this country, and was made the chaplain general of the same. Breaking with this movement, he organized the Church of which he is the present head.

Balt., Md. (Rev.) George F. Bragg, Jr.

**Editor's Notes.** The above letter appeared in the December 14th, 1929 issue of "The Living Church." We do not admonish Rev. Dr. Bragg to "attend strictly to his own business," for the African Orthodox Church is HIS business, and that of EVERY Negro. In one or two previous issues of "The Living Church," an Episcopalian weekly, inaccurate references were made to the African Orthodox Church. Dr. Bragg seeks to give ac-

curate "information that may be needed some time in the future." On the whole he has succeeded very well in so doing. The following notes however will clarify some points in his letter.

1. Dr. McGuire was born and baptized in the Church of England, and subsequently trained by the Moravians.
2. Coming to the United States he served as a minister of the African Methodist Church during the year 1894 only, and on Jan. 2nd, 1895 was confirmed and received as a Postulant for Holy Orders by the late Bishop Coleman of Delaware.
3. In October 1895 he was transferred by Bishop Coleman to Bishop Vincent of Southern Ohio, who ordained him deacon in 1896 and priest in 1897.
4. In 1913 Dr. McGuire was transferred from the Diocese of Massachusetts to the Anglican Diocese of Antigua, serving there (not in Jamaica) for SIX years.
5. In July 1919, all other members of his family having returned to the United States for over a year, he was given "Letters Testimonial" at his own request by Bishop of Antigua, and joined his family in New York.
6. The "Garvey Movement" began in New York about June 1918, hence, Dr. McGuire was HASTENING for a whole year from its RISE to get to New York. He "hastened" says Dr. Bragg. Was it by aeroplane, or was it not by a slow steamship? Why "hastened," Doctor?
7. Dr. McGuire did "break," not with the "movement," but with Mr. Garvey himself who insisted that he should resign as Head of the Independent Episcopal Churches and Congregations which Dr. McGuire had been organizing for over 18 months, to serve ONLY as Chaplain-General of the "movement." Dr. McGuire declined to do this.

The African Orthodox Church was duly organized in Sept. 1921, but for six months BEFORE Dr. McGuire resigned as Chaplain of the "Garvey movement," the call had been sent to the Independent Episcopal Congregations and Clergy for the Synod of 1921.

## MEMORIAL SERVICE FOR REV. E. GEORGE

On Sunday Evening, Dec. 1, 1929, a Memorial Service to do honor to the late Rev. Emanuel George, Moravian Minister, and

distinguished educator, of Antigua, B. W. I. who had recently entered Life Eternal in his native island after a brief illness, was held in the Church of the Good Shepherd, New York City. Every seat was taken and a number of persons were compelled to stand throughout the Service which was conducted by His Grace George Alexander, a friend of the deceased.

After Vespers, the Memorial Program proper was rendered. Hymn 428 (Ancient and Modern) "The Saints of God" was sung. Archbishop McGuire outlined the purpose of the occasion, and particularly welcomed, as well as sympathized with, Miss Nellie George and Mrs. Eva George Michael, the two living children of Rev. E. George, both residing in New York City. The following telegraphic message sent from Sydney, N. S., by the Ven. D. Egbert Philip, B. D., Archdeacon of the African Orthodox Church in Nova Scotia, Canada, and who was formerly a Moravian Minister ordained at the same service with the late Rev. E. George, was read to the Congregation by His Grace:-

"Regret very much the death of Rev. Emanuel George. A man of much tolerance and strong personality. No wonder his great influence as a teacher. A deliberate speaker with courage of his convictions. Refined, discreet, ready at all times to serve. Knew the meaning of self-sacrifice and was truly great. The footprints left by him can be safely followed."

Rev. George Benjamin, formerly a schoolmaster in the Leeward Islands, testified to the excellent and unrivalled work of Mr. George as a teacher, particularly at Cana School, Sweets Village, Antigua, which for three years he kept at the top of the public schools of the Colony, and his success in training pupil teachers such as Richard Tobitt, now a Methodist minister in Bermuda, and who led for two years all the pupil teachers of the Colony. Rev. Canon Cyril Shepherd spoke of some of the outstanding features of the character of Mr. George, noting particularly his punctuality, and how as a boy his mother used to say to him and the other children, when their clock had stopped, "Get ready for Church, Mr. George is riding past." A solo was rendered by Mrs. Augusta Galloway, a former pupil of the deceased. Dr. Montreville Swift, a friend and fellow-teacher, spoke of many of the accomplishments of Mr. George for the people. Mr. Robert Hodge, a step-nephew, gave personal remin-

iscenses, including lessons which he had learnt from the departed. A solo was rendered by Mrs. Alexandrina Joseph, another pupil. Mr. Walter Francis, another pupil, being unavoidably absent, prepared an excellent paper, which was read with great feeling by his sister Mrs. Bathsheba Wattley, who could not restrain her tears while she read. Mr. R. Marshall, a young admirer of Mr. George, who learnt much from his sermons, contributed his bit. A solo was rendered by Rev. John C. Simons, curate at the Church of the Good Shepherd. Mrs. May Saunders, a former pupil, delivered an original address which pleased a goodly portion of the audience. Dr. Cyril Williams, formerly of Liberta Village, Antigua, made a brief and inspiring address. A solo was rendered by Mr. Clarence Thomas of the Choir of the Church of the Good Shepherd. Miss Nellie George then spoke, expressing her gratitude, and that of her sister, to the Archbishop for arranging this Memorial Service for her father, as in 1926 he had done for her mother. She also thanked the large audience and all who had contributed to the program, and told of her father's influence on their lives and his parting message to them. Hymn 499, "On the Resurrection Morning" was then sung as Recessional.

#### GENERAL SYNOD COMMITTEES

Four months have passed since last Synod, and with the Christmas festivities over, we look forward to the next Synod to be held in the Church of S. Simon the Cyrenian, Brooklyn, N. Y., Sept 1930. Many important committees were appointed at the Synod of Sept. 1929, held in the Church of Corpus Christi in Philadelphia, Pa. If they have not begun their respective duties, they should do so at once. "The King's business requireth haste."

From the "Proceedings of Ninth General Synod" in the Negro Churchman for Oct. 1929 we quote: "A committee consisting of Bishop-elect Bennett, Bishop-elect Garrett, Rev. Fr. Smith, Rev. Fr. Robinson, Rev. Fr. Nurse, Rev. Canon Miller, and Rev. Canon Sheppard was appointed to PREPARE and PUBLISH the Revised -Divine Liturgy of the A. O. C., beginning with the Mass itself, which will appear about EASTER 1930, and at a nominal cost. The changes will not be many." This committee ought to fulfil its obligations. Orders are coming



in for the Divine Liturgy and cannot be filled.

Another quotation. "The work of establishing and organizing the Brotherhood of St. Simon and its branches during the Synod year has been placed in the hands of a Commission consisting of Bishop-elect Bennett, Rev. Fr. Nurse, Rev. Canon Miller, Rev. Fr. Simon, Mr. Theodore Bacchus, Mr. Arnold Sobers and Mr. Simon Hillman. The Negro Churchman has its ears to the ground but has not heard the footsteps of this important Commission, either in their going out or their coming in. From far-away Canal Zone a reader has sent in a request for appointment as organizer of the Brotherhood of St. Simon in Central America!

Quotation: "Bishop-elect Garret and Rev. Sr. Theresa will prepare and present to next Synod a Constitution and By-laws for a female religious, fraternal, secret, beneficial organization to be known as the "Sisterhood of St. Veronica."

Quotation: "Bishops-elect Garret, Valen'ine, and Bennett, and Archdeacon Holin'sed were appointed sectional leaders to carry 'on with such assistance as they procure a thorough educational campaign in both the nothern and southern jurisdictions. When the education work has become sufficiently effective, the raising of funds for the CATHEDRAL FOUNDATION will follow. We feel sure that these important Commissions and Committees will "BE UP AND DOING."

## NEWS ITEMS

We understand that S. Felicitas, Nassau, Bahamas, expects to follow the example of S. Anthony New York City, and arrange for a "Corner" in the Negro Churchman. It is quite evident that some of the Clergy "have lost the love they had" for their pens or possibly "some are sick and some are sad." Nevertheless they could follow the example of Rev. Fr. Herod of St. Anthony, New York City, who has a Reporting Committee which is doing splendid work. Awake, brethren! "Stretch every nerve, and press with vigor on."

The African Orthodox Church Calendar, has given satisfaction everywhere. In the Bahamas, Mr. J. M. Johnson disposed of 50 copies in less than a week, sent in the cash, and renewed the order. Many of our New York handlers of the Calendar have taken a second supply. Quite a number have been sent over the waters. We still

have some in stock for those who may need them. Partial payments solicited as Calendars are sold. The cash sent will aid in meeting the printer's charges.

For sufficient cause the Primate on Dec. 4, 1929 pronounced a sentence of suspension from the Ministry upon Rev. Ethan T. Henry, and removed him from the Rectorship of All Saints African Orthodox Church in Boston. On Dec. 14th Mr. Henry gave written notice of withdrawal from the A. O. C. and from its jurisdiction, giving as his reason the jealousy and unkindly feelings toward him by the Clergy and some of the laity in Boston. His "suspension" however was due to certain irregularities of conduct acknowledged by himself. The Church of All Saints (African Orthodox) is now located at 54 West Lenox St., and is under the direct control of the Primate until Synod.

His Lordship Arthur Stanley, D. D., has removed from New York City where he has resided since Oct. 1927, and has made his permanent residence in Boston. He will be of great service to the Church by this change and will assist in the various congregations as opportunity affords. He will perform from time to time such special duties as the Primate may request of him. While the arrangement made last September will hold, that the Primate will exercise Episcopal supervision in the Boston Episcopal District, Bishop Trotman is now "Auxiliary Bishop-in-residence" in the Boston District. We commend him to the sympathy and co-operation of the churches in Massachusetts.

His Grace the Archbishop has been visiting -congregations in the New York District on Sunday Evenings after morning duties at the Church of the Good Shepherd in New York City. On Sunday Evening, Dec. 15, 1929 he visited St. Paul's Church in New Haven, Conn., and preached. On Sunday Evening, Dec. 22, he visited the Church of S. Simon in Brooklyn, confirmed two, Chrismated about eight others and preached. On all of these occasions he reached his residence about the midnight hour.

Archdeacon Philips of Sydney, N. S. writes:- "This day, Dec. 23, 1929, is one of history-making for the African Orthodox Church and its local branch here. The bell has been duly placed and its sounds can be heard a great distance from the church. It

is about 30 feet above the ground. We have just completed what was indeed a stupendous task. I had to ascend the steeple several times for advice and the atmosphere at that height is nothing desirable, while the ground is covered with ice. Chilly and tired out, yet I am constrained to write. With deep gratitude I say "Deo gratias," although words are insufficient. The steeple complete, the bell suspended, St Philip's Church stands as an edifice to the credit of George Alexander McGuire, founder of the African Orthodox Church, and as a living and lasting monument to Negroes, and Colored Catholics in particular." Hats off everywhere to Archdeacon Philips who went to Sidney a few years ago and since then has built a church edifice worthy of the Race. All honor to a man who can CREATE. A few more men like Philips, who left New York to put things over the top in Canada, would be a blessing to the A. O. C. Bahamas and other fields are calling for workers, but we can scarcely get the clergy to leave New York. Let everybody send a line of encouragement to Archdeacon Philips. Just say to him "WELL DONE."

#### "AU REVOIR" FROM BISHOP WM. ERNEST

(Too late for insertion in Dec'r. issue)

We beg to express, at our departure for the South, our gratitude to the friends in New York and Philadelphia for the many acts of kindness and courtesy towards us during the period of nearly three months. This time has been one of great pleasure, and were it not for these expressions of Christian affection, the months would not have been so rich with pleasant thoughts.

We take this opportunity to publicly thank all persons who have so generously contributed to the hurricane Relief for our brethren in Nassau. We were able to send away a large barrel and a carton of clothing which we feel will be of considerable help. They were shipped to Rev. Fr. C. J. Anthony, our priest. Any further help may be sent us to our address in Miami.

We extend hearty greetings for the approaching season, and pray that the spirit of the Christ will animate all to an active life of Love, Confidence and Co-operation.  
William Ernest.

#### CONVOCATION OF THE NEW YORK DISTRICT.

The first Convocation of the New York District convened in St Joseph's Church, W. 130th Street, Reverend Fr. W. S. Kirnon, Rector; on Wednesday night, December 11, 1929

12 Clergy, 3 Deaconesses and 32 male and

female delegates answered to the roll call, after a short Vesper service, conducted by the Revds. W. S. Kirnon, Rector, and Joseph A. Ford of Saint Mark.

The Convocation sermon was preached by the Revd. Fr. John G. Bayne, Rector of St. Ambrose Church, Brooklyn, from St. Matt. X. 22 "He that endureth to the end,—" The sermon was a stirring appeal to the Clergy especially, for Loyalty, Sacrifice and Endurance and to the Laity for Devotion, Co-operation and support.

The Choir of St. Joseph's Church, Mrs. Allen Organist, sang well and rendered a special anthem of "Welcome" at the offertory. More than 100 persons other than the Clergy were present as interested listeners and participants.

The Auxiliary Bishop presided at the business meeting which followed the service. A welcome address was delivered by the Revd. Canon Shepherd and responded to by the Revd. Canon Miller. A letter from the Primate was read, conveying his greeting and blessing to the Convocation assembled. It expressed also his confidence in the ability and willingness of the Convocation to deliberate and act wisely for the progress of the A. O. C. in the New York District. The communication was received and filed.

Reports of Delegates from all the parishes represented in Convocation were cheering. Progress and a new spirit of determination were expressed by all. The women delegates were especially interested in their reports and expressions.

Credential, Program and Ways and Means Committees were appointed to serve for the next Convocation.

Topics for discussion were presented in very excellent papers by the Revds. Oliver Welch and Theophilus H. Alcantara on "Church Unity and Negro Education." Both papers were practical, Logical, historical and delivered with fervor and enthusiasm. The discussion was general and helpful, Clergy and Delegates entered into the spirit of zeal and fervor which the papers inspired. Many helpful suggestions were offered and practical experiences related. All present and speaking placed themselves on record for more active labor on behalf of the A. O. C.

Several Visitors were introduced.

The Auxiliary Bishop summed up with an earnest charge to all present to return to their parishes and spread the information and inspiration they had received among others. He pleaded for increased individual, Missionary effort.

St. Ambrose's parish, Brooklyn, through its Rector and delegates, invited the Convocation to meet with them in May 1930. The invitation was accepted.

The Rev. Fr. Gladstone Nurse was elected permanent secretary of the Convocation.

Resolutions of thanks to Rector, Vestry, Choir and Entertainment Committee of St. Joseph's parish were passed.

The Doxology was sung, Bishop Bennett gave his blessing and the Convocation passed into history after a social hour enjoyed with refreshments, served by the Ladies of the parish.

T. H. Alcantara, Reporter.

## CHURCH OF THE GOOD SHEPHERD, NEW YORK CITY

The Christmas Festival began with the usual Midnight Mass at which the Archbishop pontificated, the assisting ministers being Rev. Fr. Nurse who served as Deacon, and the Rev. Fr. Toote who served as Sub-deacon and also as preacher, his text being "Behold I bring you glad tidings." The Mass was Foster's in E flat and was well rendered by the Choir under the direction of Lady McGuire, Organist and Choir Director. The attendance at this Service was splendid, and a large number of persons received Holy Communion. "Hail, Festal Day" by Baden-Powell was sung in Procession. The Anthem "O Little Town of Bethlehem" by Louis Dressler was the sequence, and the Offertory Anthem was "Sing O Heavens" by Berthold Tours. At the close of the Mass, the congregation, led by the Choir, spent a happy half-hour singing the following carols:- The First Nowell," "Sleep Holy Babe;" "When Christ was born of Mary free;" "Silent Night, Holy Night;" "See amid the Winter Snow;" "Once in David's Royal City." The service lasted for over two hours, but no one was disposed to forego the pleasure of listening to every item, the last being the Recessional Hymn "Christians, awake Salute the Happy Morn."

On the Sunday after Xmas the Archbishop celebrated and preached at the Missa Cantata. In spite of a miserable combination of bad weather, the attendance was fairly good. At Vespers, the Archbishop being absent in Brooklyn, His Lordship Edmund Robert, Auxiliary Bishop, and Rev. Fr. Nurse officiated, after which the Church School, under the management of Lady McGuire, Rev. Sr. Theresa, and Rev. John C. Simon, presented the finest program which it has ever rendered: as follows:-

Opening chorus, "When Christmas joy-bells ring;" Responsive Scripture reading. Rev. Sr. Theresa and School; Welcome address, Miss May Lewis; Chorus, "Christmas time is here;" Recitation, "If every day was Christmas," Miss Maud Lewis; Hymn, "Once in Royal David's City;" Duet, "Still

will He come," Millicent Bell and Rosetta Elliston; Play, "On the plains," by four shepherds in costume; Solo, "O night of living splendor," Miss Maud Lewis; Recitation, "Christmas for all," by fifteen boys and girls each bearing a letter of the title of the recitation; Chorus, "Away in a Manger;" Recitation, "Then and Now," Miss Millicent Bell; Recitation, "We Three Wise Men of the Orient," by three boys in costume, carrying gold, frankincense and myrrh; Chorus, "Over the Lowly City," rendered by Leonard Elliston and School; Recitation, "Christmas Night," Miss Henrietta Francis; Chorus, "Keep the joy of Christmas;" Recitation, "Christmas Symbols," by six girls, holding wreath, star and bell; Recitation, "Little hearts can Love Him," by the Primary Class; Recitation, "Tis Happy Christmas," Leonard Elliston; Duet, "Silent Night," by Rev. Sister Theresa and Lady McGuire, the children kneeling with clasped hands, and humming the air. Bishop Bennett then questioned the School on the facts of our Savior's birth and complimented those who had prepared the children to such a degree of efficiency. Lady McGuire worked hard for several weeks with these pupils, as she had done with the Adult Choir of the Church and too much praise cannot be given her. She merits all the compliments which she has received.

On Dec. 31st, 1929, Watchnight Service was held beginning at 10:45, the Chapel being crowded long before that hour, and scores being compelled to go elsewhere. The Rev. Fr. Nurse and the Rev. J. C. Simons, with Mr. Clement Gordon, assisted in Vespers and Litany. His Grace the Archbishop preached from the text "Redeem the time." This service closed at 12:15 A. M. After an intermission of twenty minutes the Archbishop celebrated Low Mass of the Feast of the Circumcision at which over fifty persons received Holy Communion. The most impressive moment was at 12:01 when the congregation sang kneeling, "Father let me dedicate all this year to Thee."

### S. ANTHONY'S CORNER

S. Anthony's Church: Location, 228 W. 132nd. St., N. Y. C. Rector: Rev. Fr.

Horace C. Herod, LTh. Motto:  
Et perceptum est."

Harvest Festival was celebrated at S. Anthony's Chapel on Sunday, November 24th. In the morning at 11 o'clock the Right Rev. Edmund Robert Bennett, D. D. Auxiliary Bishop for the district of New York, pontificated at High Mass and preached a very instructive and interesting sermon from the text "Give us this day our daily bread." S. Matt. 6. 11. He pointed out the



debt of gratitude due from mankind to the Lord and Giver of Life. He also drew attention to bread,— the staff of life, showing the physical changes from wheat-grain to bread. He made a spiritual analogy of the process and exhorted Christians to so direct their lives and correct their ways by such spiritual process as to become useful and wholesome parts of the whole.

In the afternoon a successful concert was held when a short but delightful program was presented to a fair gathering, including Bishop Bennett and several visiting Clergy. Our thanks are due to those who contributed to the following program:-- Piano selection, Miss Kennedy; Recitation, Miss E. Louard; Vocal Solo, Mr. Cross; Trio, Miss E. Louard, Masters Wesley and Warren Louard, accompanied on the piano by Master Cyril Louard; Selection, S. Anthony's Choir; Vocal Solo, Professor Nixon; Vocal Solo, Mrs. V. Pohlemus. Felicitous remarks were made by His Lordship and visiting Clergy. We feel especially grateful to Professor Nixon, the Louard family, and the following persons who sent appropriate gifts: Mrs. Ethel Reece, Mrs. Iris Carrica, Miss Zethar Avery, Mrs. H. C. Herod, Mrs. Powell, Mrs. Osbourne, Mrs. Claire, Miss Alfee, Mrs. Boyde, Mrs. Hurst, Miss Scotland, Mrs. Forde, Mrs. C. Holder, Mrs. Irene Belgrave.

On Christmas Day Mass was sung at 5:30 A. M., the Rector, Rev. Fr. H. C. Herod, LTh. being the Celebrant and preacher. The sermon was very interesting, and the attendance fair. In the evening the Church School presented a very delightful musical program, the pupils acquitting themselves most creditably and doing justice to those who had prepared them. The most interesting number was a play entitled "Doing away with Christmas." In this play, Miss Edna Louard acted the star role very well. Following was this program: Chorus, "Scene at the Cradle," "O Come all ye Faithful," Recitation, "Where presents grow," Miss Clarice Moore; Recitation, "Santa's Boy," Ben Louard; Solo and Chorus "Tell again the Wondrous Story," Piano selection, Warren Louard; Recitation, "Our Chimney," Miss Zeta Avery; "Christmas Wishes" by four children; Violin selection, Miss Clarice Moore; Recitation, "Christmas Candles," Miss Enid Foster. After the program presents were distributed to the children from the Christmas Tree. On the Sunday after Christmas, Dec. 29, High Mass was sung at 11:30 A. M. and Vespers at 8:15.

—Contributed by the Committee.

#### ACROSTIC

Dedicated to His Grace George Alexander McGuire

God is the Giver of all good gifts,

Ever was and always will.  
On the ecclesiastical ladder I climb,  
Rallying for the cause of God,  
Gliding towards the realms of glory,  
Earnestly my crown to wear.

Almighty God, who has safely kept me,  
Long may I ever sing Thy praise,  
Even through the darkest hour,  
'Xtend Thy work and give me grace;  
And even when temptations awe me,  
Never let me stray from Thee.  
Devoutly in my meditations  
Ever will I sing Thy praise  
Redeemer of the world.

My life is hid with God,  
Creator of mankind.  
Give me, O God, I pray,  
Understanding more and more.  
I will remember Thee, O God;  
Revive in me Thy work, O Lord,  
Everywhere I go.

—By Rev. Maude Humphrey Lynch Semper

#### THANKSGIVING

By Bishop E. R. Bennett

Because I know the joy of life,  
I bless the Lord and give Him thanks;  
Because I live in peace—not strife.  
I bless the Lord and give Him thanks;  
Because I strive and gain reward,  
I bless the Lord and give Him thanks;  
Because I ease the lot that's hard,  
I bless the Lord and give Him thanks.

I bless the Lord and give Him thanks,  
For health of body I enjoy;  
I bless the Lord and give Him thanks,  
For gifts of talents I employ;  
I bless the Lord and give Him thanks,  
For granting to me all I need,  
I bless the Lord and give Him thanks,  
For giving answer as I plead.

Because I live in land of peace,  
I bless the Lord and give Him thanks;  
Because he maketh wars to cease,  
I bless the Lord and give Him thanks;  
Because no famine smites us sore,  
I bless the Lord and give Him thanks,  
Because of plenty harvest store,  
I bless the Lord and give Him thanks.

I bless the Lord and give Him thanks,  
For faith and courage to endure;  
I bless the Lord and give Him thanks,  
For brotherhood the wide world o'er;  
I bless the Lord and give Him thanks,  
For causing me to think and see,  
I bless the Lord and give Him thanks,  
For all His blessings cast o'er me.

## FINANCIAL LEGISLATION GENERAL SYNOD 1928

Amended Sept. 1929

1. All Congregations consisting of 50 Members, or less, shall contribute, as from September 1928, the sum of Five Dollars monthly as Patriarch's Pence, and all Congregations of over 50 members shall contribute in addition Ten Cents monthly for each such additional member.

2. All Clergymen, except the chief Pastor of a Congregation shall contribute, as from September 1928, the sum of One Dollar monthly as Patriarch's Pence.

3. Each Congregation shall contribute as from September 1928, from Three to Five Dollars monthly for the upkeep of the Central Administration Office.

4. Each Congregation shall contribute the definite sum levied upon it for the coming year to the Church extension work in Cuba. Your quota may be known by consulting Bishop Wm. Ernest.

5. Failure to comply with any or all of the above legislation will automatically deprive clergy and congregations concerned of a vote, seat and entertainment at the next General Synod without further notice.

By Order of General Synod,  
George Alexander McGuire, President.  
Wm. R. Miller, Secretary.  
Simon Hilliman, Chancellor.

---

### CLERGY LIST. PROVINCE OF SOUTH AFRICA

The Most Rev. Daniel William Alexander, D. D., 3 Brunton Street, Beaconsfield, G. W.

The Rt. Rev. Mgr. Joel Davids, L. Th., 112 Gold Street, Sophia Town, Johannesburg, Transvaal.

The Ven. J. S. Likhing, L. Th., 3 Brunton Street, Beaconsfield, G. W.

The Rev. Fr. D. P. Morgan, P. O. Newclare, Johannesburg, Transvaal.

The Rev. Fr. I. R. Matoung, P. O. Box 120, Potchefstroom, Transvaal.

The Rev. Fr. Thomas Godlo, P. O. Bergvlie, Alexandra Township, Johannesburg, Transvaal.

The Rev. Fr. G. Nkomane, Johannesburg, Transvaal.

The Rev. Fr. David Shwai, 112 Gold Street, Sophia Town, Johannesburg, Transvaal.

The Rev. Fr. Samuel Sejee, P. O. De Deur, Transvaal

The Rev. Fr. Phoolo, British Bechuanaland, South Africa.

The Rev. Henry Shontsi, Balfour, Transvaal.

The Rev. Erskine Duba, Bank Station, Transvaal.

The Rev. Anderea Batulabude, Bombo, Uganda, East Africa.

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- The Right Rev. William Ernest Robertson, D.D., 355 N. W. 14th Terrace, Miami, Fla.
- The Right Rev. Arthur Stanley Trotman, D.D., 134 Sterling St., Boston, Mass.
- The Right Rev. Frederick Alexander Garrett, M.A., 617 N. 56th St., Phila., Pa.
- The Right Rev. Edmund Robert Bennett, D.D., 1462 Fulton St., Brooklyn, N. Y.
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- The Ven. Oscar W. Hollinsed, 620 Columbus Ave., Boston, Mass.
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- The Ven. Robert A. Jackson, B.D., 823 Kaighns Ave., Camden, N. J.
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- The Rev. Fr. Frederick A. Toote, M.A., 90 Edgecombe Ave., N. Y. C.
- The Rev. Fr. Ralph W. Hawkins, 188 E. 101st Street, N. Y. C.
- The Rev. Fr. John G. Bayne, 543 Franklin Ave., Brooklyn, N. Y.
- The Rev. Fr. R. G. Robinson, 1250 N. Fraser St., Phila., Pa.
- The Rev. Fr. C. J. Anthony, Box 343, Nassau, Bahamas, B. W. I.
- The Rev. Fr. Joseph N. Dingwall, 134 Lee Street, West Haven, Conn.
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- The Rev. Sr. Angelina Theresa (Brooks), New York City.
- The Rev. Sr. Phoebe Rebecca (Benjamin), New York City
- The Rev. William S. Jones, Bluefields, Nicaragua.

(Continued at foot of preceding page)



# The Negro Churchman

*In Tenebris Lumen*



"Have you an Apostolic Succession?  
Unfold the line of your Bishops."

—Tertullian



1	S. Peter The Apostle (Antioch)...	A.D. 38
2	Evodius .....	40
3	Ignatius, Martyr.....	43
126	Ignatius Peter III.....	1872
127	Paul Athanasius.....	1877
128	Julius Alvarez.....	1889
129	Joseph Rene Vilatte.....	1892
130	George Alexander McGuire.....	1921
131	William Ernest Robertson.....	1923
132	Arthur Stanley Trotman.....	1924
133	Daniel William Alexander.....	1927
134	Frederick Alexander Garrett.....	1929
135	Edmund Robert Bennett .....	1929
136	Robert Arthur Valentine (Elect).....	1930

NEW YORK CITY    FEBRUARY, 1930

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1930

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# The Negro Churchman

In Tenebris Lumen

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Bishop GARRETT, Contributing Editor



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VOL. VIII No. 2 NEW YORK, FEBRUARY 1930 TEN CENTS

### FACTS ARE FACTS

(A reprint from the "Constitution and Canons of the African Orthodox Church" (1921) page 31, entitled "Summary of Proceedings of the First General Synod.")

The First General Synod was opened on Friday Evening, September 2nd, 1921, at 8:30 o'clock, in the Church of the Good Shepherd, New York City, with Evensong which was conducted by the Rev. Dr. McGuire, Rector of the parish, Rev. William E. Robertson, of Sydney, Nova Scotia, and Rev. Father Antony of the Russian Orthodox Cathedral in New York. A large number of ministerial and lay deputies were present from the congregations in the United States, Canada and Cuba. After Evensong, the first session for business was called to order by the Rev. Dr. Geo. Alex. McGuire. Temporary officers were then balloted for with the following result:—Rev. Dr. McGuire was elected President, Rev. James N. Bridgeman Vice-President, and Rev. W. E. Robertson Secretary.

On assuming the chair, the Rev. Dr. McGuire delivered the opening address of the Synod in which he gave a clear and succinct statement of the history of the movement which led to the calling of this First Synod, covering the period from Nov. 9, 1919 to date. He outlined his vision of a branch of the Holy Catholic Church controlled by Colored Churchmen, gathering in people of African descent in all quarters of the globe, yet showing prejudice to no other racial group, nor refusing such in its membership and privileges. Such a Church, should be Episcopal in Government and polity, yet independent and autonomous. He recited how he had organized the first parish in New York City, known as "The Good Shepherd, Independent Episcopal,"

and how under his direction similar congregations had been organized in Brooklyn, N. Y., Pittsburgh, Pa., Sydney, Nova Scotia, in the Republics of Cuba and Santo Domingo, while the seed had been sown elsewhere in Bermuda, the West Indies and Central America. He asserted that the present movement was neither schismatical nor heretical. It was not a break from any existing Church, nor the expression of any new or false doctrine. It was rather the expression of the spirit of racial leadership in ecclesiastical matters, in harmony with the aroused racial consciousness of the Negro people following the recent World's War. He then briefly mentioned the important work to be done by the First Synod, such as the selection of the permanent name of this branch of the Church, the setting forth of the Declaration of its Faith, the enacting of Constitutions and Canons, providing for a Liturgy, Hymnal and Theological Seminary, and last but not least, securing the Historic Episcopate and with it Apostolic Succession.

### THE GOOD WINE LAST

A Sermonette

S. John 2:10. "Thou hast kept the good wine until now."

The world's way is to set forth that which is good at the beginning, then afterwards, that which is worse. Today it waves its palms for you, tomorrow it places a cross on your back. Today it shouts its Hosannas, tomorrow its "Away with him, crucify him." Today it applauds, tomorrow it vilifies. Many of you have been deceived by the world. In your earlier years all things before you seemed full of promise, and life appeared to be one long sweet dream. The world gave you the best it had to offer.

but the experience did not last. The fascinating vision of former years is now gone, and you are sadder, but wiser as you pass down into the deepening shadows of an advancing old age. Like Solomon you enjoyed to the limit all that the world gave in the belief that it was good. You satisfied every desire; you gratified every lust; you were having "a good time." Today, broken in your physical constitution, broken in pocket, broken in ambition, you have left in your cup only the bitter dregs of a tragic disappointment, for the world has now given you "that which is worse,"—true to its unfailing rule to provide "the good wine" at the beginning, then "that which is worse" later.

But God's way is just the reverse. He keeps the best for the last; His gifts become sweeter every day; He reserves the "good wine" until the moment of necessity. Man's extremity is always the moment of God's opportunity. In the wilderness when Israel hungered He rained down upon them heavenly manna; when they thirsted, He brought forth streams of water from the rock for their refreshment. And at the nuptial feast in Cana the shortage of wine afforded Jesus the opportunity to supply a pressing need. God's way is to let you feel the necessity for health, employment, pardon, peace or some other temporal or spiritual good before He grants it. It is intended that you should realize your helplessness and insufficiency, that you should look away from yourselves, up to the everlasting hills from whence cometh your help. And in that moment Almighty God hastens to your assistance. Just when the pressure is becoming unbearable He exercises His divine sympathy and power in your behalf, and a grateful appreciation of the gift He brings, you acknowledge his loving kindness saying "Father, thou hast kept the good wine until now."

Note that at Cana "the good wine" was given in answer to the appeal of the Blessed Virgin Mary. To save the bridegroom from a most awkward dilemma when the supply of wine had given out, she drew near quietly, but lovingly, to the side of her Divine Son Jesus, "God in Man made manifest" and whispered "They have no wine." She knew that her Son was God, Creator and Lord of Nature, and that if she, His Mother, made a request on behalf of humanity, even for a physical need, He would manifest His glory, and grant her request. And He **DID** grant it.

In the face of this record of S. John the Evangelist who cared for the Blessed Virgin Mary during her declining years, how dare any deny, or ridicule, the efficacy of the intercessions of the Mother of God, when we invoke her prayers on our behalf for spiritual or physical needs? The guests at the marriage in Cana of Galilee had a "friend at court." They had enjoyed the bridegroom's supply of wine, but something better was reserved, and when Holy Mary called upon her Son, He supplied a more excellent wine, and the toastmaster himself, having sampled it, declared approvingly to the bridegroom "Thou hast kept the good wine until now." So have we a friend in the Heavenly Court. Glorified, beatified, Our Lady takes higher rank and position than any other created being, and complying with our "ora pro nobis" she intercedes with her Son in our behalf.

During the year that is past many of you have had your cup full of sorrow, full of tears, full of sadness, full of disappointments. But this New Year will bring "the good wine." Tears shall be exchanged for gladness, sorrow for joy, and your grateful lips shall testify "Thou anointest my head with oil: my cup runneth over." It is this thought which inspires you and me to keep at our work for the African Orthodox Church. We have experienced days of ridicule, days of persecution, days of want, days of depression both of body and soul. Right now we are experiencing our greatest need, namely, that of suitable churches and buildings in which to worship the Lord in the beauty of holiness and to shelter those who would come into the fold. But time will bring about unexpected developments. This Church is intended to be a blessing to our Race the world over. Under the guiding hand of an All-wise Providence, and with the intercessions of Our Lady, there is in store for this group richer and better gifts, including the tabernacles and temples in which God shall dwell in our midst.

Let this text bring fresh courage to every Christian hearer. "Behind a frowning Providence, God hides a smiling face." Despite our seasons of affliction and adversity, we have the assurance that "it is better farther on." Soon this life will be over and we shall enter Life Eternal. What are its joys we know not now. Eye hath not seen, ear hath not heard neither hath the heart conceived the things which God hath reserved for them that love Him. But in due time we shall see them. In due time we shall realize them.



"Faith will vanish into sight, Hope be emptied in delight," and in adoring gratitude we shall joyfully exclaim,— "Thou hast kept the good wine until now."

### OUR CORRESPONDENTS

An English gentleman writes us from London: "Your Grace, I am keenly interested in all independent Churches possessing Valid Orders and holding the Orthodox and Catholic Faith. Therefore I should esteem it a favour if you would kindly forward some information as to the work of your body both in U. S. A. and in Africa. To me it is always a source of interest to behold the wonderful growth of autonomous and autocephalous Churches who strive so magnificently to carry the Faith throughout the world. Believe me to be, at all times, Your Grace's obedient servant,"

From Yaguata in the Dominican Republic, a lady of color writes:— My dear Archbishop, By this you will know that I received the Calendars and have disposed of them. The English boys here appreciate them highly and are proud to see the noble men that our Race is producing. I myself am proud to be a member of the African Orthodox Church, and I thank God for the same for it has brought light to many hearts that were in darkness. May the Lord cast the bright beams of His light upon the A. O. C. wherever it may be, and may God bless you and keep you in perfect health to carry on the good work among this Race of ours."

A Negro priest in the Protestant Episcopal Church in the U. S. A. writes to the Editor of the Negro Churchman: "Dear sir, please find enclosed check for One Dollar which will take care of my subscription for The Negro Churchman for 1930. I **ENJOY** reading it. Sincerely".....

Another Negro priest of the P. E. C. in the U. S. A. writes more in detail: "My dear Archbishop, I always look longingly for the Negro Churchman, and I like to spot out and read your articles and compositions, particularly when you employ those telling similes like those in your first News Item on page 5 of the January issue, or when you call sarcasm into service, as in the articles re Dr. Bragg in same issue."

From a layman of the Protestant Episcopal Church: May it please your Grace,— I enjoyed the last (January) Churchman. Please don't pay any attention to **KNOCKERS**. God has set you apart for higher things. It is my sincere and best wish to see the African Orthodox Church become a shining light to the **BRETHREN**. May God bless you with good health to propagate the cause and prolong your days to see the growth and prosperity of the A. O. C. in its endeavors for a larger communion."

### PARAGRAPHS

We need lay members in every congregation to interest themselves in the circulation of "The Negro Churchman" and to volunteer as agents and reporters if no other provision has been made. Ask your rector why this magazine has not been sent to your parish for so long a period. He MAY tell you. Or, write us on the matter.

On the third page of the cover of this magazine you will note certain Financial Legislation by the General Synod. We are pleased to report that for the Patriarch's Fund contributions or donations have been received since Synod adjourned last September from the following:—

S. Joseph's Church, New York, Rev. W. S. Kirnon, Rector; Good Shepherd Church, New York; S. James' Church, Boston, Rev. J. O. Greenidge, Rector; S. Ambrose Church, Brooklyn, Rev. J. G. Bayne, Rector; S. George's Church, New York, Rev. R. W. Hawkins, Rector; S. Philip's Church, Sydney, Nova Scotia, Ven. D. E. Philips, Rector; S. Matthew's Church, Chicago, Bishop-elect R. A. Valentine, Rector; Church of S. Simon the Cyrenian, Brooklyn, Rev. W. R. Miller, Rector; S. Paul's Church, New Haven, Rev. J. N. Dingwall, Rector. In addition, the Rev. R. G. Robinson of Philadelphia and the Rev. E. E. Thomas of New York have paid about half of their Annual Assessment of \$12.00. We await reports from other Clergymen and Churches.

Looking forward to the Tenth Synod, Brooklyn, Sept. 1930.

Mr. J. M. Johnson of S. Felicitas Church, Nassau, Bahamas, reports the arrival of His Lordship William Ernest, D. D., on Jan. 24, for an episcopal visit to the islands, an account of which will be forwarded for the

next issue of "The Negro Churchman." Mr. Johnson is a "hustler." He received 100 Calendars, paid for same; sent for 100 more, and paid for these also, before the end of January. He also handles 75 copies of The Negro Churchman each month, and hopes to make it 100 in the near future.

Bishop-elect Valentine of Chicago is the only person, besides Mr. Johnson, who handles 75 copies of the Churchman, and PAYS regularly too. Rev. J. N. Dingwall has been taking 50 and paying for them. Those who have not reported for three months cannot receive further supplies. We have broken this rule recently and there are some who are indebted for four months. Leniency however, does not pay. We edit and publish this periodical, but we cannot PRINT it. Somebody else does that. Have you a CONSCIENCE?

The Endich Theological Seminary has been conducting Mid-Year Examinations and the Students have done very well indeed. In Church History, Walter Albury was first, Oliver Welch second Kenneth Wiggins third, Edwin Thomas fourth, and James Thomas fifth. In Theology, Albury was first, Wiggins second, J. Thomas third, E. Thomas fourth, and Welch fifth. In Liturgics, Welch was first, Albury second, J. Thomas third, E. Thomas fourth, Wiggins fifth. In Bible Introduction, J. Thomas was first, Welch second, E. Thomas third, Albury fourth, Wiggins fifth. In Homiletics, Albury was first, Wiggins second, J. Thomas third, Welch fourth, E. Thomas fifth. In General History Albury was first, J. Thomas second, Wiggins third, Welch fourth, and E. Thomas fifth. The second term finds these five men zealously resolved to excel their first term results. A sixth student has enrolled in the person of John Samuel Pryce. Mr. J. McBain Johnson of Nassau is registered in the correspondence Department. Rev. Fr. R. W. Hawkins in the 'Post-Graduate' Degree Department; and Mr. John Belzoni (of another religious body) in the English Department. The Dean is pleased with the progress these men are constantly making.

The Archbishop has been annoyed with a lingering cough for nearly three months. During January he was assisted in the services at the Church of the Good Shepherd by Rev. Fr. Nurse, Toote and Miller. THANKS.

## FEAST OF THE PURIFICATION

By Rev. Fr. M. DeVere Stuart.

On February 2nd the Church celebra'ed the Purification of the Blessed Virgin Mary. I said the Church; but I am wondering how many of our members of the Holy African Orthodox branch of it partook in the celebration of this feast of our Lord and Lady, whether in Church, as it should have been if possible, or in a spiritual communion in the home or at work.

The serious import of the festivals of the Church is not generally understood, and, worse still, when understood not always appreciated by many Catholic christians. How many among us are only attracted by the general joyousness and merry making of such occasions as Christmas, Easter and Thanksgiving. Surely, realizing our spiritual imperfections, each Christmas should see the coming of Christ in a fuller measure into our lukewarm hearts. Epiphany, a greater manifestation of his glory and enobling influence in our home and community lives. And are not Advent and Lent the seasons for taking an earnest and careful inventory of our spiritual stock, replenishing our depleted supplies? With Good Friday should we not re-crucify that "Old Man" that, like Banquo's ghost "will not down?" And, "Christ our Passover being sacrificed for us," should we not keep the feast of Easter as the Apostle Paul directs— "Not with the old leaven neither with the leaven of wickedness, but with the unleavened bread of sincerity and truth?" Should not Whitsuntide or Pentecost bring a brighter and steadier glowing of the Holy Spirit in us? Lastly, is not the long Trinity season there for us to exemplify the lessons garnered from the foregoing festivals? If our lives have not been thus enriched then, indeed, we have feasted in vain. And not less should we enter into the spirit of the feasts held in honor of the saints of God, especially those of the Mother of His Incarnate Son. This brings me back to the one in question, the Purification. What a lesson of obedience to the law it teaches! For surely she, who was spotless in every respect— her parturition being as much without defilement as was her conception without stain— was not obliged by the Leviticus which prescribed the purification of mothers and the ransom of the first-born. Connected with her visit to Jerusalem for the Purification is this interesting story. When at some distance

from Bethlehem, Our Lady rested beneath a turpentine-tree to nurse her divine Infant, and this tree, according to the common belief, had from that time a hidden virtue which affected, during sixteen centuries wonderful cures.

A historical sketch of this feast will not, I think, be out of place. It has various names. In the Latin or Western Church it is known as the Purification of the Blessed Virgin Mary, and kept primarily in her honor. The antiphons and responsories, though, remind us of its original conception as a feast of our Lord. We of the African Orthodox Church, although deriving our Episcopate from an Eastern Source, conform to Western usage in the great majority of religious observances and names. The Eastern Orthodox Church calls it "The meeting of our Lord;" i. e. with Simeon and Anna in the temple. They celebrate it in honor of our Lord. The Armenian Church terms it "The coming of the Son of God into the temple." And in the Coptic Church the name for it is "The representation of our Lord in the temple." Lastly it is popularly known as Candlemas Day from the blessing and distribution of candles for the procession, which forms an essential part of the liturgical services for the day, and also for the faithful to take home. Christ, the Light of the world, is thus typified.

This feast has been celebrated in Jerusalem from the very earliest church times. The Pilgrim of Bordeaux, St. Silvia (Egeria or Etheria) gives an interesting account of it in her *Pergrinatio ad loca sancta*, (Journeys to holy places") about 385 A. D. A work that gives vivid descriptions of services other than the Liturgy held in Jerusalem. It was then kept on the 14th of February, forty days after Epiphany was celebrated as the birthday of our Lord. For it was not until the last quarter of the 4th century that December 25th, the Roman festival of the Nativity, was introduced. The celebration at Jerusalem was very impressive. A procession going to the Constantinian basilica of the Resurrection, a homily delivered on Luke 2nd 22 and the offering up of the Holy Sacrifice.

In Antioch it was being kept by 526. And in 542 the Emperor Justinian I decreed its observance throughout the Eastern Empire in thanksgiving for the cessation of the great pestilence that depopulated the city of Constantinople. This decree of Justinian might have given occasion for its intro-

duction into the Roman Church. It appears in the Gelasianum manuscript tradition of the 7th Century, bearing for the first time the title, Purification of the Blessed Virgin Mary. However, the procession attendant on it was not introduced until later on by Pope Sergius, 687-701.

## LOOKING AHEAD IN THE NEW YORK DISTRICT

By Bishop Edmund Robert

A few reminders under the above caption may not be amiss.

Within the three months since our consecration, we have had the good pleasure of being invited to visit, have visited and received hearty welcome and warm assurances of co-operation, from almost all of the Clergy and parishes in the New York District.

Our impression of the men and our people is such, as to leave us with high hopes for the future development of the A. O. C.

We have organized a Clericus among the Clergy which meets bi-monthly. Several meetings were held prior to the first Convocation of the District. The great success of the December Convocation must be credited to the preparatory work accomplished in the Clericus. We are confident that the more sincere and active the response of the brethren in supporting the Clericus, the larger will be the response and activity of our people in the Convocation.

The Convocation System of administration present large possibilities, for the Convocation of the District is in reality a baby Synod.

It is the school house, the testing and proving ground of the General Synod. Here both Clergy and people receive instruction, gain knowledge and have the opportunity of putting into practise new ideas, as well as tried methods which guarantee success.

Many of our good people however, are not aware of the power for advance and progress which lie inherent in the Convocation System of administration. This lack has caused some to fail in taking the Convocation seriously. When it is understood by all that the Convocation is a sovereign body, the sovereign body of the District, with power not only to deliberate, but to legislate for the District, (with the one proviso, that all such legislation conform to the Constitution and



Canons of General Synod), a vast impetus will be given the Laity to co-operate with voice and personal service, in perfecting plans, also in striving for the fulfillment of ALL which promote the welfare and progress of the A. O. C.

We often speak glibly of Unity, Education and Co-operation, without comprehending fully, that these cannot exist unless there is a coming together, a meeting of minds, as well as an airing of personal ideas and views in discussion. For this triumvirate to function and function freely, right ideas must replace wrong. Selfish ideas and views give place to wider and broader visions embracing and envisioning all. The whole must be realized and comprehended in its true perspective as distinct from any part or individual. Knowledge of the HOW? WHY? and WHENCE? of authority, power and discipline be thoroughly understood.

Many other advantages, such as opportunity to give and to receive information, practise the art and science of speech, delivery of sermons and addresses, presentation of topics and essays, participation in instructive and logical debate, exchange of confidences resulting from actual experience, etc. etc. are fruits which develop and ripen from earnest adherence to the Convocation System of administration.

Who doubts that such fruits are worthwhile, if not actually essential to progress?

We are "Looking Ahead." The Lenten season approaches. Time brings on space many other observances important for our development and progress. Permit us to remind the Faithful of a few of these,—

The Spring Convocation convenes in May, in Brooklyn. We are to be the guests of St. Ambrose's parish, the youngest parish in the New York District, the Reverend John G. Bayne, rector. Begin to prepare to attend and take an active part in this meeting NOW.

We recommend the holding of special devotional services at stated intervals.

The preparation and presentation of Confirmation classes. The distribution of Self-denial envelopes for the collection of Missionary funds, a portion of which at least should be used for General Church expansion.

Much thought should be given the approaching General Synod which meets in September. It convenes in Brooklyn, St. Simon's parish, the Reverend Canon William R. Miller, rector and host, but in reality it devolves upon all the parishes and A. O. C. adherents in Brooklyn and the whole New York District to assist in making this Synod

of the General church, a record breaker in every respect.

The coming Tenth Anniversary of the A. O. C. in 1931 should be discussed and preparation for its proper and profitable observance stressed. What an admirable opportunity and time for making the Cathedral Foundation a reality?

Lastly we recommend the holding of a three, five or seven days Special Mission Service, conducted by a special Missioner, during this Lent, wherever practical and possible.

Looking ahead to the time when the Auxiliary Bishop will be making a continuous round of visits, in regular order, touching each parish in the District once in every four months, until then, we offer our services, willingly and cheerfully to all the brethren who may desire them, on any of these occasions.

### S. ANTHONY'S CORNER

Church Location, 228 W. 132nd St., Rector, Rev. Fr. Horace C. Herod, L.th.

MOTTO, "Et perceptum est."

During the past month services have been regularly held. On Tuesday night Dec. 31st 1929 there was a very large attendance at the New Year's Eve service, an inspiring sermon being delivered by the Rector. On Sunday June 5, at 4:30 P. M. a grand concert was held under the auspices of Mrs. M. Claire and Mr. C. Evans. We beg to thank those who were present, and those who contributed to the following program:

Mr. J. Wright, piano selection; Miss Pauline Edwards, Piano selection; Miss Edna Louard, recitation; Mr. F. Claire, Violin selection; Master W. Louard Piano selection; Mrs. Bernard, vocal solo; Miss E. Louard, Masters Warren and Wesley Louard, trio, accompanied on the piano by Master Cyril Louard; Mrs. Bernard, Mrs. Claire, Messrs Salisbury and Claire, quartette.

On Sunday afternoon Jan. 26, a Lyceum was held for the benefit of the Building and Organ Funds under the auspices of members of the Vestry. Among those who took part were the Louard children, Miss Jennie Powell, Mr. Salisbury, Master Lawrence Osborne, and Mr. W. Waldron.

### S. GEORGE'S CHURCH, N. Y. C.

We are delighted to learn that Mrs. L. Gaynes is convalescent, and will soon resume her activities in the parish. On New Year's Eve our Rector, the Rev. Fr. R. W. Hawkins conducted the Watch Night Service, preaching from Ephes. 5. 16, "Redeem-

ing the time." At this service ten new members were received, and at the Mass which followed 51 persons Communicated. Our Rector is really doing a splendid work in East Harlem and has concentrated all his efforts upon making the African Orthodox Church successful in that crowded section of our great city. On Jan. 5 Mr. James Thomas student of the Endich Theological Seminary in preparation for Holy Orders, and a member of S. George's Church, preached a very edifying sermon, Fr. Hawkins being celebrant of the Mass. On Jan 19 a very successful Building Rally was conducted by Mrs. L. Mayers. Mrs Viola James reported \$21:75, Mrs. F. Hawkins, wife of the Rector, \$20:72 Mrs. H. Brown \$12.49; Mrs. L. Mayers \$6.75. We congratulate these ladies on their earnest and devoted work for our Church. Among those who contributed to the program were Mrs. Priscilla Reed, vocal solos; Mr. Edward Burton, Cornet solo; Mr. Edward Thompson, an address on "The Negro." Several clergymen of various denominations were present and listened with interest, but they did not seem to relish all that Mr. Thompson had to say about Negro leadership, some of them being still under ALIEN leadership. S. George's African Orthodox Church will continue to "show the way" to these clergymen and their people on the East Side.

Olive Jude, Reporter.

## BROTHERHOOD OF S. SIMON

ATTENTION BRETHREN! While the ritual for the Brotherhood of S. Simon is in course of preparation, may we advise the brethren of the A. O. C. to gather all men and boys into CLUBS numbering from seven upwards?

These clubs should meet regularly, pay in dues and become a nucleus, ready and awaiting the publication of the ritual for permanent organization.

To have the ritual and organization of the Brotherhood fulfil our expectations, time, care and accuracy are necessary.

This year should be regarded as a period of preparation and education. We are not desirous of having "Haste makes waste" in our establishment of the Brotherhood of St Simon.

Let the Brethren take due notice and govern themselves accordingly, then they will be prepared to respond with financial aid in publishing the ritual of the Order and likewise have their clubs in shape for permanent organization.

Yours for success,

Edmund Robert, Aux. Bp of N. Y.  
Chr. of Committee

## SOUTH AFRICAN CHURCH NEWS

From "The African Orthodox Churchman" we note the following items of business transacted by the Fifth General Synod held in the Pro-Cathedral of S. Augustine of Hippo at Beaconsfield, Cape Province, while we were holding our Ninth Synod:-

1. The members of the various congregations are requested to assist their clergy in raising funds for the maintenance of the Provincial Office and to see that same is sent regularly to headquarters.
2. The parishes and congregations are requested to purchase or secure the necessary priestly vestments, to be used by the clergy, but not to be taken away by them if they are removed to some other care.
3. No priest will receive appointment, or re-appointment, who does not attend Synod, or failing to do so, does not send a reasonable explanation in writing, together with his financial and statistical report.
4. No Candidate for Holy Orders will be ordained until he has taken the prescribed studies in the Provincial Seminary. The course extends over three years, during which the student must be in residence four months in each year, and spend eight months in correspondence work. For his board and lodging when in residence he pays One Pound Ten Shillings per month, and for tuition One Pound per month.
5. Subscriptions shall be taken at least twice annually for the Central and Extension Fund and same sent to the Provincial Trustees.
6. The Constitution is to be translated into Xosa and Sechwana, and each circuit is to collect and send to the Provincial Office Ten pounds, in full, or by investments, to defray the cost of translation and printing.
7. A Widows' and Orphans' Fund has been started, the Rector's wife in each parish, or some one capable, being appointed to collect from each person Sixpence per month, same to be banked in the Permanent Mutual Building Society. Twelve shillings were received at the Synod for this fund and banked as provided for.
8. A Church School is to be opened in every congregation and the Syllabus used at S. Augustine is to be adopted.
9. A standing vote of respect to the memory of the late Reverend Monsignor J. R. Vilatte was passed, and a letter sent to His Eminence the Patriarch George Alexander in New York expressing the sense of great debt to the deceased Archbishop for conferring upon the Negro Race of the world the historic Episcopate.

### THE "COLOR LINE" IN ENGLAND Editorial in the 'West Indian' of Grenada.

The colour line is being rigidly drawn in England, and Asiatics as well as Negroes are affected. India is likely to move in the matter, but the West Indies are not in a position to make any resounding protest. Not even the highbrow West India Committee in England is expected to stand for the West Indies in a question like this.

Great Britain has been defeated. The once impregnable shore has been invaded. The Americans have captured London. Great Britain has not been swept off the seven seas, in a purely naval sense, but she has been routed from her seven heavens of ancient virtues.

The British Empire is a coloured Empire. The United States has a population of one hundred million whites and but twelve million Negroes. The United States is thus able to carry out her "Jim Crow" policy and feel that there is safety in numbers. But can Great Britain afford to antagonise her much coloured Empire? Is the colour bar to be the policy of "the English speaking nations," a getting together of which, as MacDonald and Hoover have been saying, will mean the peace of the world?

An old Negro in America, on seeing a hippopotamus at the Zoo for the first time, shook his head gravely and said: "Naw, sah! Dere is no such animal!"

And many such Negroes there are in Grenada and in the West Indies, who, face to face with facts, say: "There is no such race prejudice!" And they abuse us for calling attention to facts.

The big Race War, so long foretold, seems to be near in neighbouring years.

### LOOK AHEAD!

By E. Robt. Bennett

Look ahead! Stand no longer  
Looking backward, pondering  
O'er the past.  
What's done is done my brother,  
The worst is left behind. Wondering?  
Will fail last?

Look ahead! Visions beckon  
Onward. Victory's pathway  
Leads upwards.  
The past teaches to reckon  
With the future. None betray  
But cowards.

Look ahead! And tempt success  
To rest upon our efforts  
As we strive.

Trust! We cannot fail unless  
Self conquering, rules the ports.  
Keep alive!

Look ahead! There shines the goal  
O! Love, Unity and strength  
We should gain.  
Toil! Till zeal, the fiery coal  
Consumes all the jealous length  
Of envy's chain.

Look ahead! Our Cause is just.  
From True God above is plan  
Foreordain'd.  
Man to man has always, must  
Always trust in fellow-man.  
Thus Faith's retain'd.

Look ahead! Faith to Hope leads.  
But think not to anchor there,  
Journey on!  
Till spot is reach'd, where pleads  
Great LOVE OF GOD without fear  
AND LIFE'S WON.

### NEW YEAR EVERY DAY

(Selected)

Though New Year's Day  
Has passed away,  
And you, maybe,  
Quite frail (like me)

Have made (and mashed) your dearest  
resolution.

Do not despair  
(Nor tear your hair)  
For thousands, too,  
Have failed like you—

For such a sin there's always absolution.

Unpardoned, though,  
(And justly so)  
Is will so weak  
That will not seek

In each new day some source of inspiration—

Some faith revived,  
Some aid contrived  
Some vantage won  
Some kindness done

Some hope relit of Life's regeneration.

If you're not blind  
You'll surely find  
The moral clear  
We aim at here.  
Waste, then, no time  
On this poor rhyme  
But let each day  
Be New Year's Day!



**FINANCIAL LEGISLATION GENERAL  
SYNOD 1928**

Amended Sépt. 1929

1. All Congregations consisting of 50 Members, or less, shall contribute, as from September 1928, the sum of Five Dollars monthly as Patriarch's Pence, and all Congregations of over 50 members shall contribute in addition Ten Cents monthly for each such additional member.

2. All Clergymen, except the chief Pastor of a Congregation shall contribute, as from September 1928, the sum of One Dollar monthly as Patriarch's Pence.

3. Each Congregation shall contribute as from September 1928, from Three to Five Dollars monthly for the upkeep of the Central Administration Office.

4. Each Congregation shall contribute the definite sum levied upon it for the coming year to the Church extension work in Cuba. Your quota may be known by consulting Bishop Wm. Ernest.

5. Failure to comply with any or all of the above legislation will automatically deprive clergy and congregations concerned of a vote, seat and entertainment at the next General Synod without further notice.

By Order of General Synod,  
George Alexander McGuire, President.  
Wm. R. Miller, Secretary.  
Simon Hilliman, Chancellor.

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**CLERGY LIST. PROVINCE OF SOUTH AFRICA**

The Most Rev. Daniel William Alexander, D. D., 3 Brunton Street, Beaconsfield, G. W.

The Rt. Rev. Mgr. Joel Davids, L. Th., 112 Gold Street, Sophia Town, Johannesburg, Transvaal.

The Ven. J. S. Likhing, L. Th., 3 Brunton Street, Beaconsfield, G. W.

The Rev. Fr. D. P. Morgan, P. O. Newclare, Johannesburg, Transvaal.

The Rev. Fr. I. R. Matoung, P. O. Box 120, Potchefstroom, Transvaal.

The Rev. Fr. Thomas Godlo, P. O. Bergvlie, Alexandra Township, Johannesburg, Transvaal.

The Rev. Fr. G. Nkomane, Johannesburg, Transvaal.

The Rev. Fr. David Shwai, 112 Gold Street, Sophia Town, Johannesburg, Transvaal.

The Rev. Fr. Samuel Sejoe, P. O. De Deur, Transvaal.

The Rev. Fr. Phoolo, British Bechuanaland, South Africa.

The Rev. Henry Shontsi, Balfour, Transvaal.

The Rev. Erskine Duba, Bank Station, Transvaal.

The Rev. Anderea Batulabude, Bombo, Uganda, East Africa.

## CLERGY LIST. AMERICAN PROVINCE

- The Most Rev. George Alexander McGuire, D.D., M.D., D.C., 486 St. Nicholas Ave., New York City.
- The Right Rev. William Ernest Robertson, D.D., 355 N. W. 14th Terrace, Miami, Fla.
- The Right Rev. Arthur Stanley Trotman, D.D., 134 Sterling St., Boston, Mass.
- The Right Rev. Frederick Alexander Garrett, M.A., 617 N. 56th St., Phila., Pa.
- The Right Rev. Edmund Robert Bennett, D.D., 1462 Fulton St., Brooklyn, N. Y.
- The Right Rev. Robert Arthur Valentine, 4400 South Parkway, Chic., Ill
- The Ven. Oscar W. Hollinsed, 620 Columbus Ave., Boston, Mass
- The Ven. D. Egbert Philips, B.D., 29 Hankard St., Sydney, Nova Scotia, Can.
- The Ven. R. Daley Sibblis, Apartado 67, Antilla, Cuba.
- The Ven. Royal S. Hoagland, Fort Wayne, Indiana
- The Ven. Robert A. Jackson, B.D., 823 Kaighns Ave., Camden, N. J.
- The Ven. William O. Perry, 1985 N. W. 4th Ave., Miami, Fla.
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- The Rev. Canon Cyril O. Sheppard, 59 E. 104th Street
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- The Rev. Fr. James O. Greenidge, 134 Sterling Street, Boston, Mass
- The Rev. Fr. Henry H. Batten, Cambridge, Mass
- The Rev. Fr. Charles Ignatius Smith, 2215 Wharton St., Phila., Pa
- The Rev. Fr. Frederick A. Toote, M.A., 201 W. 147th St., N Y C
- The Rev. Fr. Ralph W. Hawkins, 188 E. 101st Street, N.Y.C.
- The Rev. Fr. John G. Bayne, 543 Franklin Ave., Brooklyn, N.Y
- The Rev. Fr. R. G. Robinson, 1250 N. Fraser St., Phila., Pa
- The Rev. Fr. C. J. Anthony, Box 343, Nassau, Bahamas, B. W. I
- The Rev. Fr. Joseph N. Dingwall, 134 Lee Street, West Haven, Conn
- The Rev. Fr. Joseph A. Ford, 47 W. 129th St. N Y. C.
- The Rev. Fr. Martin De Vere Stuart, 112 Gates Ave., Brooklyn, N. Y.
- The Rev. John C. Simons, W. 129th Street, N.Y.C.
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- The Rev. Oliver Welch, 167 Jefferson Ave., Brooklyn, N.Y
- The Rev. Edwin Ernest Thomas, 283 W. 150th Street, N.Y.C
- The Rev. Hubert T. Alcantara, 1090 Pacific St., Brooklyn, N.Y.
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- The Rev. Benjamin Queely, 304 W. 152nd Street, N.Y.C.
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- The Rev. Sr. Angelina Theresa (Brooks), New York City.
- The Rev. Sr. Phoebe Rebecca (Benjamin), New York City
- The Rev. William S. Jones, Bluefields, Nicaragua

*(Continued at foot of preceding page)*

# The Negro Churchman

*In Tenebris Lumen*



**DR. HENRY S. HARTLEY**

Commissary of the African Orthodox Church in Trinidad, B. W. I. Grand Commander of The Royal Order of Saint Catherine. Born in Port of Spain, Trinidad, Dec. 18, 1861. D. D., Wilberforce University, June 16, 1891. M. D., Lasal University, June 10, 1906. B. D., Endich Theological Seminary, Sep. 1, 1928. Ordained Priest by the late Archbishop J. R. Vilatte, D. D., D. C., in S. Mary's Church, Dykesville, Wisconsin, June 16, 1898. (Photo above taken at time of ordination)

**NEW YORK CITY**

**MARCH, 1930**

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1930

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# The Negro Churchman

In Tenebris Lumen

Published monthly, except SEPTEMBER, by the Consistory in the  
interest of the African Orthodox Church

Archbishop GEORGE ALEXANDER, Editor and Business Manager

Bishop FREDERICK ALEXANDER, Contributing Editor



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### A LENTEN MESSAGE

"Once more the solemn season calls  
A holy fast to keep;  
And now within the temple walls  
Let priest and people weep.

But vain all outward sign of grief,  
And vain the form of prayer,  
Unless the heart implore relief,  
And penitence be there.

We smite the breast, we weep in vain,  
In vain in ashes mourn,  
Unless with penitential pain  
The smitten soul be torn.

In sorrow true then let us pray  
To ur offended GOD.  
From us to turn His wrath away,  
And stay the uplifted rod.

In the onward march of the ecclesiastical year we have entered the penitential season of Lent. For "forty days and forty nights" our Holy Mother Church calls her children from their customary social entertainments and amusements to humble ourselves before God. Every devout churchman looks forward to Lent ready to obey the call to self-examination, searching out every evil habit and every weakness in order to make full confession to God. Our lamps need to be trimmed and replenished with oil so that they be rekindled.

Let this Lent be a season of real revival. Your spiritual fervor has decreased greatly. You have neglected the worship of God and particularly the Blessed Sacrament of the Body and Blood of Christ. You

have done very little of earnest work for your Master. Worldliness has erected a high wall separation between you and your God. Lent is your opportunity to plead guilty to these charges and to seek pardon, but there is danger that you may confound ceremonial acts for real sorrow and contrition of heart. You may fast, you may abstain from this pleasure of that, and yet be no nearer God on Easter Day than on Ash Wednesday. "Rend your hearts and not your garments." It is your heart with which Lent is concerned rather than with external observances. Examine it daily to find your besetting sin, your chief fault, your greatest weakness, for its roots lie deep within that heart.

Next to self-examination comes the duty of public prayer and worship. You are a poor Churchman if you do not attend both the Sunday and week-day services of the Church more frequently during Lent than at other times. Business and lodge meetings may well be suspended for Lenten services.

Then, there is the duty of self-denial for the purpose of presenting before the Holy Altar a suitable offering on Easter Day. Make daily, systematic self-denial, and lay aside the value thereof so that you may bring the Risen King an offering with which He will be well-pleased. Let this be for you a real Lent. Go forth in the strength of Jehovah to conquer the evil within and without your heart.

"Gird thee for the battle,  
Watch, and pray, and fast."

## NOTES BY THE WAY

The Consecration of the Ven. Robert Arthur Valentine Auxiliary Bishop-Elect, has been definitely fixed for the Fifth (Rogation) Sunday after Easter, May 25, in St. Matthews' Church, Chicago, Illinois. His Grace the Archbishop will be the Consecrator, and His Lordship the Bishop of the Southern Jurisdiction will be the Senior Assistant Bishop. Other details will be announced later. ARE YOU GOING?

On Sexagesima Sunday the Archbishop sought recuperation in Atlantic City, the services of the Church of the Good Shepherd being in charge of Rev. Fr. Nurse. The Rev. Fr. Toote also assisted by preaching the sermon at Mass. While at the seashore the Archbishop was the guest of his brother and wife, Dr. and Mrs. Charles A. McGuire.

The Rev. Fr. James O. Greenidge of St. James' Church, Boston, called at the home of the Archbishop during the latter's absence in Atlantic City. He made a full payment for the 50 calendars which were sent him last November. It is time that the Bishops, Clergy and Laity do likewise.

The Rev. William S. Jones of Bluefields, Nicaragua, has been one of our most consistent helpers in circulating "The Negro Churchman" and most prompt in his remittances. He has also sold 50 calendars in his community and paid in full. The overseas brethren have done nobly in these particulars. Mr. Jones is a cultured Christian gentleman and performs all his duties with a 100 per cent efficiency.

The Church of The Good Shepherd, New York City, has had many financial burdens to carry, and due to the unprecedented lack of employment and to low wages, combined with the high cost of living particularly in house or apartment rents, finds its revenues greatly reduced. Nevertheless, to aid the brethren overseas, it has recently forwarded the sum of twenty-five dollars to Bishop William Ernest, Director of the Church Extension Fund.

A new addition to our "Exchange" list is "The Colored Churchman", published bi-monthly at Little Rock, Ark. in the interest of the "Colored Work" in the Seventh Province of the Protestant Episcopal Church. The Rev. Geo. G. Walker, M. A., is its capable Editor and Manager. His Grace the Archbishop will visit All Saints' Church,

Boston, on the second Sunday in Lent, March 16th, pontificating and preaching at Mass, and confirming the first class prepared in this parish. The work of All Saints was begun on Easter Day 1929. In December last it was reorganized, and on Feb. 1st, 1930 received a Charter of Incorporation from the Commonwealth of Massachusetts as "All Saints African Orthodox Church of Boston". Until a Rector is elected the Archbishop is directing the general affairs of the parish, but the actual work is being done by a competent layreader and a most energetic vestry.

On Sunday evening February 16th the Archbishop visited St. George's Church, Harlem East Side, Rev. Fr. Ralph W. Hawkins rector. After Vespers he christened Miss Olive Jude and Mr. James Gibbons Thomas. Mr. Thomas was then made a Cleric and given the minor orders of porter, reader, exorcist and acolyte.

While this number is being printed Ash Wednesday will have come and gone. At St. Joseph's Church, New York City, the Archbishop was expected to give the first Lenten Address, and to confer Minor Orders upon Mr. Kenneth Wiggins who is recommended by Rev. Fr. Kirnon, rector St. Joseph's Church, and Messrs. Edward T. Henry and Carl Dyer, Warden and Treasurer respectively.

On March 30, the fourth (Mid-Lent) Sunday in Lent, His Grace will ordain Mr. James Thomas and Mr. Kenneth Wiggins Subdeacons in the Church of The Good Shepherd. They are two young men of exceptionally high character and give promise of being valuable members of the clergy. They are both doing good and conscientious work as students in the Endich Theological Seminary.



### BISHOP WINCHESTER OFFERS SPIRITUAL LIBERTY TO NEGROES

By the Rt. Rev. F. A. Garrett, M. A.

Says Bishop Winchester, of Arkansas: "There ought to be a Negro Missionary Bishop for each province; but for the present, the (P. E.) Church might have such a bishop in Philadelphia, with oversight of New York and all the northeastern

dioceses. Another in Richmond, with the supervision over South Atlantic States. Another in Chicago, for the middle west. Then, last, in Little Rock, with the large population of colored people throughout the south-west.

"I believe that this step would bring thousands of the best African brethren into communion with the (P. E.) Church, and would eliminate the **pseudo Episcopal organization drawing them into its fold.**

"Our colored brethren want and need **spiritual liberty**, and the Episcopal Church is the only body, in my judgement, that can bestow this priceless boon."

Yes, Patrick Henry said many years ago: "Give me liberty or give me death!" But the liberty for which Patrick Henry yearned was a liberty without any qualifying adjective. It was liberty in the fullest sense of the word.

But the Negro, according to the good Bishop of Arkansas only wants and needs **spiritual liberty!** and that is all that it will take to draw thousands of the African brethren into the fold, and at the same time eliminate the **pseudo Episcopal organization** which is drawing them away from the (P. E.) Church!

Spiritual liberty is the crying need of the hour, and the P. E. Church alone can bestow this **priceless boon** upon Negroes!

Before the war, there was an old song the colored folks used to sing down South, "Take all the world and give me Jesus!" Bishop Winchester, no doubt, knows this song by heart; knows the innermost thoughts and feelings of this much exploited and persecuted race; thinks we are still singing the same old song of ante-bellum days.

A new day, however, has dawned for the Negro, and the best African brethren, the people who sat in darkness have seen a great light, and come to realize that Almighty God has made of one blood all races of men to dwell on the whole earth! and there are some of us who have sense enough to believe that it is not true that the sons of Ham were forever intended to be hewers of wood and drawers of water for the white man.

**Spiritual liberty!** Ye gods! down home in the cotton fields and on the plantations my

people had that! We could go out at night under the starry canopy of heaven and sing to God to our heart's content, without the slightest fear of harm or molestation from our white masters and mistresses. Yes, spiritual liberty was our portion even in those dark days.

There are thousands of men in prison today, some in the death house, sentenced to die, who have spiritual liberty; and the P. E. Church always was and still is the death house of the hopes and aspirations of the intelligent, self-respecting colored man! For, was not this Church preeminently the Church of slavery?

With only one colored surviving Bishop in America, when the Southern Episcopal Bishops meet in conference to consider the Colored Work, one would suppose that this able and wise leader of his people would be invited to attend these meetings; but is he? Certainly not. Yet, he could give then valuable advice, as Fr. Walker suggests in the Epiphany number of the "Colored Churchman", could assist them in arranging the program, but no! He is a Negro, and because of that fact, he is not permitted to meet with these white men, even when they assemble to discuss the Negro Work. Yet, this is the only Church that can bestow the priceless boon of spiritual liberty on the race!

We confess we do not know what Bishop Winchester means by his spiritual liberty, or just why he has to use a qualifying adjective at all.

Bishop Bennett of the A. O. C. summed the whole matter up, when he asked if Negroes were content to be the "black tail of a white kite." This proposed Missionary Bishop idea seems to us to be something very much like that.

We are not acquainted with the pseudo Episcopal organization which is causing our former white P. E. Shepherds so much anxiety; but whatever it is, and wherever it is, if it is winning and holding those who were formerly Episcopalians, it must have something far more valuable to offer them than Bishop Winchester's pious substitute for freedom and the full exercise of manhood rights. Our suggestion to this saintly man of God would be that **people who live in houses of glass should not throw stones!**



### AN EARNEST PLEA TO THE CLERGY AND LAITY OF THE A. O. C.

Greetings:

I write not as a parent to a child, but as a son to other sons and daughters of the same parents. For it is because we are brethren that I take this liberty of bringing to your kind attention a matter which is of interest to us all, knowing that it will be received in as good spirit as that in which it is presented.

Connected as we are with this branch of the One Holy Catholic Church is sufficient proof of our belief in the righteousness of the cause, and our willingness to share in the obligations which such a connection entails. We have preferred to suffer innumerable hardships, and to bear the irksomeness of waiting now, so that our posterity will enjoy from henceforth, what has been either withheld from us or administered to us as others saw fit. I am writing advisedly, for I know too well that my experiences of hardships and handicaps here are similar to yours. We suffer with the determination to make in the Catholic World unusual and unprecedented history for all Negroes. While we are doing well, we probably can do better, if we but try harder.

More particularly am I referring to our "Negro Churchman" the mouthpiece for news in the interest of the A. O. Church as a whole. That the "Negro Churchman" has rendered and is rendering efficient service for all of us, we dare not deny. That it is an indispensable organ we will not deny. Our brethren in distant lands were brought to know of this Church through the "Negro Churchman," and up to now it is our only avenue in showing to the world what we are doing. Africa, Central America, the Canal Zone, the Bahamas, Cuba, Trinidad and other islands of the West Indies are thus kept in touch with our respective work and the growth of the Church. Since this is true, it follows that the publication must be supported by us who have dared to venture thus far. And so let us urge one another as co-workers, to exert ourselves as we have never done before. Let us do our full share to support the "Negro Churchman", and lighten the burden which for years has fallen heavily upon the willing shoulders of one. Money is power; with a sufficient cash return every month, the

life of the publication will be insured, and there is the possibility that it will increase in size. Permit me to suggest that we place a standing order for a sufficient number every month; and that without returning any, we make early remittance in cash to enable an early publication in the next month. Can we do that? Yes, we can; even though it means harder work. When we shall have met this and other obligations, our meeting at Synod will be very happy.

Yours for the better support of the  
"Negro Churchman",  
R. A. VALENTINE

Chicago, Illinois.



### BROTHERHOOD OF S. SIMON ATTENTION!

The men of the Good Shepherd Parish, New York City have started their CLUB.

The Archbishop and seventeen men were present and signed up, after Mass, on Sunday, February 16th, when the Auxiliary Bishop organized the first Club in the Brotherhood of S. Simon.

A temporary president, secretary and treasurer were appointed on suggestion of those present, in the persons of Messrs. Gorden, Small, Joseph and Ferguson. These gentlemen will function until permanent organization of the Chapter is completed.

The Auxiliary Bishop awaits the call of other Parishes to explain the aim and purpose of the Brotherhood and to organize CLUBS.

For the benefit of all interested, we give the following from the Minutes adopted at the Synod of 1929, held in Philadelphia, Pa.

### BROTHERHOOD OF S. SIMON Preamble.

In the Name of the Father and of the Son and of the Holy Ghost. Amen.

The fact being evident that there exists a pressing need for the Laymen in the African Orthodox Church, to exert themselves and become active in furthering the material and spiritual progress of the African Orthodox Church. Also,—

There being urgent necessity for said Laymen to become informed, familiar and to possess a practical knowledge of the Constitution, Canons, Sacred Rites and Ordinances of the African Orthodox Church.

So that said Laymen, —

(a) Shall increase their support by fervent prayer, liberal alms and actual personal service; —

(b) Shall be capable of rendering efficient service in defense of the Hierarchy and other Ministers; —

(c) Shall render assistance to the sick and needy and contribute to the decent and proper burial of the dead; —

## BE IT ENACTED THAT

1 The MALE members of the African Orthodox Church be and are hereby organized into a Fraternal and Benevolent Society of Mutual Aid.

2 That the said organized Society be governed and ruled in accordance with the Constitution and By-Laws hereinafter inscribed.

3 That any and ALL congregations of the African Orthodox Church, may and shall be entitled to organize a Branch of this Society, which shall be designated as a Chapter and given a Name and Number, upon declaring its intention to obey the Constitution and By-Laws.

## CONSTITUTION AND BY-LAWS

### ARTICLE I. NATURE

1 The NATURE of this Organization is a Secret, Fraternal, Benevolent and Beneficial Society of

(a) Mutual Aid

(b) Spiritual Devotion and

(c) Practical Service

toward the progress and welfare of the African Orthodox Church, Her Ministry, Congregations and Individual Members.

2 (a) This Organization and its Membership shall be bound together by OATH, Mutual LOVE, RESPECT and SERVICE.

(b) Shall function in accord with Rules and Regulations formulated and administered by its Officers and Members.

(c) Shall practise "CROSS BEARING" by the use of Secret Signs, Grips, Passwords and other Rites as are set forth in the several Ranks and Degrees.

(d) Shall retain the same inviolable under penalty of fine or fines, Suspension or Expulsion.

## ARTICLE II. SUPREME CHAPTER

1. There shall be a SUPREME CHAPTER of this Society in control of its affairs, to which annual reports shall be made by all Chapters.

2. The Supreme Chapter shall render its Annual Report at the Annual session of the Synod of the African Orthodox Church, and at such time as the Patriarch may designate and determine.

## ARTICLE III.

### CROSSBEARING CHAPTERS.

1. The Chapters of this Society other than the Supreme Chapter shall be known as Crossbearing Chapters.

2. All Crossbearing Chapters shall be known by Name and Number and shall function in accord with the Constitution and By-Laws of the Organization.

3. All Crossbearing Chapters shall render their quarterly reports to their Local Chapters and annual reports to the Supreme Chapter.

## ARTICLE IV. NAME.

The name of this Society shall be and is, "THE BROTHERHOOD OF S. SIMON."

## ARTICLE V. OBJECT & PURPOSE.

The object and purpose of the Brotherhood of St. Simon shall be and is, —

1. The Support. 2. Maintenance and 3. Defense of the Constitutions, Canons, Rites, Ceremonies, Hierarchy, Ministry and Congregations of the African Orthodox Church.

## ARTICLE VI. MEMBERSHIP.

1. All baptized MALE persons of twelve (12) years and over, who are in good standing as members in any and all congregations of the African Orthodox Church, shall be eligible to membership in the Brotherhood of S. Simon

2. Any Male person of Sixteen (16) years and over, not a member of the African Orthodox Church, but otherwise in possession of a sound character and under tongue of good repute in the community, may apply and if properly vouched for, become eligible for membership in the brotherhood of S. Simon.

3. Seven or more of any such members in a Congregation, may form a local Crossbearing Chapter.

The information given is sufficient for all to understand and get busy with their club formation.

We have completed a good part of the Ritual. The Opening and Closing Ceremonies, The Order and Conduct of Business and the Ritual for the Regular Initiation in the First Three Degrees and Rank of Cross-bearer, are ready for the printers.

Signed,—

Bishop Edmund Robert  
Auziliary, Dist. of N.Y.

### A HYMN

(To be sung at meetings of S. Simon's  
Brd.herhood.)

Must Jesus bear the cross alone  
While men stand idly by?  
Will no one help for sin atone  
As He goes forth to die?

Wilt see Him bear this fearful load  
And fall not once, but thrice?  
While Roman soldiers beat and goad  
Him on to sacrifice?

Lo, Simon, man of Afric blood  
Helps Jesus bear the cross;  
He shares the burden, wins the Love  
Which never turns to dross.

So, Brothers, we like Simon must  
Help Jesus day by day;  
Must count the world and all but dust  
That steals our love away.

For Jesus calls us, still He needs  
Our help, our praise, our love;  
Come, work and serve Him, while He feeds  
With manna from above.

—(Composed by Bishop Edmund Robert).

### A PRAYER

(To be said at meetings of S. Simon's  
Brotherhood.)

Almighty Savior, whose heavy Cross was laid upon the stalwart shoulders of Simon the Cyrenian, a son of Ham, in that sad hour of thine agony and mortal weakness, when the sons of Shem, delivered thee into the hands of the sons of Japheth to be crucified, regard with thy favor this race still struggling beneath the cross of injustice, oppression, and wrong laid upon us by our persecutors. Strengthen us in our determin-

ation to free ourselves from the hands of our enemy; put down the mighty from their seat; and exalt thou the humble and meek, through thy mercies and merits, who livest and reignest with the Father and the Holy Ghost, one God, world without end, Amen.

(Set forth by the Archbishop)

## S. AMBROSE CHURCH, BROOKLYN.

### A Lenten Letter

Dear Members and Christian Friends

The Solemn Season of Lent is here. It reminds us of the great obligations and duties which we shall joyfully and loyally undertake so that we may meekly greet our Risen Lord after all our Pious acts of self-denial from Ash Wednesday until the glorious Easter Morn.

When we contemplate our Lord's Passion we are moved by a deep strong feeling of love, ardor and intense desire to help His cause. Let us be faithful to our trust and obligations. Strive, dear fellow-workers of S. Ambrose Church, to do God's will on earth to the end that you may fully realize your reward in Heaven.

Your affectionate Priest and Friend,  
Feb. 24th, 1930 JOHN G. BAYNE

### S. ANTHONY'S CORNER

Church Location, 228 W. 132nd St. N. Y. C.

Rector: Rev. Fr. Horace C. Herod, L.Th.

Motto: "Et Perceptum est."

Baptism—Agatha, daughter of Mr. and Mrs. Lieuwycentai, 259 W. 126th Street, administered by the Rector. We regret to state that during the month our organist, Mrs. M. Whyte was unavoidably absent from service and finally wrote to the vestry announcing her withdrawal from the position. Much credit is due Master Cyril Louard who stepped into the breach and supplied us with music on the organ, his playing of the Mass being very commendable. It is with a deep sense of regret that we regard the loss of the services of Mrs. Whyte and we must here express our grateful appreciation of her past services. In addition to her duties as organist she has been a very faithful worker in other departments of parochial activity and also a loyal contributor.

At Vespers on Sunday Feb. 16th the Rev. Oliver Welch favored us with a visit and preached a very interesting and edifying

sermon from 1 Cor. 10, 31, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Mr. Welch is a student in the Endich Theological Seminary and a good friend of Rev. Edwin Thomas of our parish who is also a student in Endich.

On Sunday Feb. 23 the organ which was procured during the previous month was blessed by His Lordship Edmund Robert, D. D., Auxiliary Bishop of New York. The Benediction was preceded by a short vesper service and sacred concert. We desire to thank the following contributors to the program:- Miss Jennie Powell, Miss M. Davis, Master C. Louard and Mr. Waldron (Piano selections); Mesdames Isles, Downes and Claire (vocal solos); Mr. Mentore, Miss E. Louard and Miss Osborne (recitations); Mrs. Bernard (organ selection); Master W. Louard and Miss E. Louard (Duet); Mr. Claire (violin solo). A short inspiring address was delivered by Rev. E. S. Collins of the Good Samaritan Church. The members responded loyally to the appeal for a Special Offering. We thank all our friends for their kind contributions, especially Mr. B. Pryme, \$4.00 The British Guiana Benevolent Association, \$2.50 and Mrs. M. Whyte, \$2.00.

We extend our congratulations to Miss May Herod, daughter of our Rec<sup>r</sup>or, and Miss Jennie Powell, daughter of our Junior Warden, for their scholastic achievements, both having graduated from public school at the close of the last term, Miss Herod from P. S. 44 of Brooklyn, and Miss Powell from P. S. 136 of Manhattan. They have both entered High School. Miss Herod attending the Girl's High School in Brooklyn and Miss Powell the Washington Irvin High School of Manhattan.

(EDITOR'S NOTE. We share the regret over the loss of the loyal, conscientious service rendered by Mrs. Maitland Whyte as Organist of S. Anthony's, especially as it was "a work of love" for which she received no financial remuneration. We note however that she is continuing her membership and support. S. Anthony's has a group of consistent workers and givers, but cannot afford to lose any one of them).

## IN THE CARIBBEAN

S. Felicitas Church, Nassau, Bahamas.

Christmas was spent as that festival should

be in a Christian Community. The government has abolished the custom of permitting masqueraders to parade on Christmas morning, ringing cow-bells and so forth. Permission was however granted for a New Year's Day parade, but judging from the number who availed themselves of this privilege there is every reason to conclude that this ancient pagan custom will pass into the ocean of oblivion.

The Midnight High Mass was sung by Rev. Fr. Anthony, Priest-in-charge. The attendance at this service was splendid and would have been still larger but for showers which fell at intervals during the early part of the night. Observing that notwithstanding he rain the dance halls were crowded, the writer recalled these familiar lines,—

"Only the watchers of Bethlehem's manger,  
Only a few at the white Altar Throne;  
Christ cometh still to His own as a stranger,  
Still is refused and despised by His own."

S. Felicitas Church received some very fine Christmas gifts. Mr. Ansel Saunders is responsible for the beautiful Tabernacle which adorns the Altar, also for pews constructed to seat our steadily increasing congregation. Mr. Bert Whitfield presented curtains for the Altar. Mr. Clarence White has just completed the Lectern. It is made of native land wood and will last indefinitely. It must be seen to be fully appreciated. Last but not least is a beautiful lace Antependium presented by Mrs. Mabel Rahming. These gifts give evidence of the spirit of co-operation which exists among our people in Nassau under sincere and capable leadership.

His Lordship Bishop William Ernest arrived in Nassau on January 24 and was the guest of Mr. Lewis and his amiable daughters, a well known and highly respected family in the Western district. We were delighted to learn that he had quite recovered from his recent illness during his Northern visit to Synod. His Lordship pontificated on the following Sunday. At 4 P. M. the Evergreen Club rendered a sacred program, and a silver collection was taken which amounted to Five Pounds Eight Shillings. The Bishop preached at Vespers taking for his text S. John 2: 2, "And both Jesus was called and His disciples to the marriage." For one hour and ten minutes the congregation listened most attentively to his instructive and



inspiring discourse which was followed by the Benediction of the Blessed Sacrament.  
Jan. 30, 1930 J. M. Johnson

(EDITOR'S NOTE. This communication arrived just a few hours late for our February number. His Lordship William Ernest after a month's stay in Nassau returned to Miami on Feb. 26. The Rev. Fr. Anthony officiated in Miami for three weeks during the Bishop's stay among his parishioners in Nassau. We hope that both Bishop and Priest benefited from the exchange.)

### THE LENTEN INVITATION

By Bp. E. Robert Bennett, D. D.

**"Come ye apart and rest with me awhile!"**

Christ's Lenten invitation soothes our ears;  
Prepare to free our souls from sin and guile  
By fasting, alms and pray'r, remove our fears  
"If you my earnest followers would be,—"  
The pleading Savior doth remind us now;  
"Take up your cross! In patience follow me,  
My sorrows share, ere crown may deck your brow."

The busy world has known our arduous zeal,  
Our constant labor met with fair success;  
Perhaps,—content our lot through joy or weal

While mind and body sought their happiness.  
Yet, well must we remember, THOU ART SOUL!"

"Tis vital spirit in our reins abide;  
Gross worldly cares these entities befoul  
Unless,—there's trust secure in Christ our Guide.

Beside the foes we battle from within,  
The filthy lusts which spring from flesh and blood;

We battle 'gainst the Devil and 'gainst sin,  
Evils which press like overwhelming flood.  
In warfare, none may count himself exempt,  
So too, in this life, warring may not cease;  
Beware of him who has the pow'r to tempt!  
Cling close and follow Him, who gives us peace.

But peace is absent wheresoe'er there's strife,

We find it only when the battle's o'er;  
In world and conflict for the needs of life  
We welcome Lenten calm, each year, the more.

In pray'r and Litany of Penitence  
To bend our knees and lift our eyes above;  
While chant and Psalm ascend to place,  
from whence  
All blessings flow, sent by the God of Love.

"Weary and heaven laden," though we be,  
Burden'd with trials, toil and full of care;  
'Tis but to open eyes of Faith and see  
The Hosts Divine, who wait to help and cheer.

The sainted ones, who now rejoice in sight,  
Relied upon the invitation giv'n.  
They cease not thankful praises day nor night,  
While still they intercede for us in Heav'n.

With Blessed Word and Sacrament to aid,  
We do believe and dare not hesitate;  
No Devil, sin nor world can make afraid,  
We own and hail CHRIST, Captain of our fate.

In loyal service,—easely yoke we find,  
In patient trust,—the burden is but test;  
Accept, Oh needy soul! With heart and mind  
"Come unto me and I will give thee rest."

## FINANCIAL LEGISLATION GENERAL SYNOD 1928

Amended Sept. 1929

1. All Congregations consisting of 50 Members, or less, shall contribute, as from September 1928, the sum of Five Dollars monthly as Patriarch's Pence, and all Congregations of over 50 members shall contribute in addition Ten Cents monthly for each such additional member.

2. All Clergymen, except the chief Pastor of a Congregation shall contribute, as from September 1928, the sum of One Dollar monthly as Patriarch's Pence.

3. Each Congregation shall contribute as from September 1928, from Three to Five Dollars monthly for the upkeep of the Central Administration Office.

4. Each Congregation shall contribute the definite sum levied upon it for the coming year to the Church extension work in Cuba. Your quota may be known by consulting Bishop Wm. Ernest.

5. Failure to comply with any or all of the above legislation will automatically deprive clergy and congregations concerned of a vote, seat and entertainment at the next General Synod without further notice.

By Order of General Synod,  
George Alexander McGuire, President.  
Wm. R. Miller, Secretary.  
Simon Hilliman, Chancellor.

---

### CLERGY LIST. PROVINCE OF SOUTH AFRICA

The Most Rev. Daniel William Alexander, D. D., 3 Brunton Street, Beaconsfield, G. W.

The Rt. Rev. Mgr. Joel Davids, L. Th., 112 Gold Street, Sophia Town, Johannesburg, Transvaal.

The Ven. J. S. Likhing, L. Th., 3 Brunton Street, Beaconsfield, G. W.

The Rev. Fr. D. P. Morgan, P. O. Newclare, Johannesburg, Transvaal.

The Rev. Fr. I. R. Matoung, P. O. Box 120, Potchefstroom, Transvaal.

The Rev. Fr. Thomas Godlo, P. O. Bergvlie, Alexandra Township, Johannesburg, Transvaal.

The Rev. Fr. G. Nkomane, Johannesburg, Transvaal.

The Rev. Fr. David Shwai, 112 Gold Street, Sophia Town, Johannesburg, Transvaal.

The Rev. Fr. Samuel Sejoe, P. O. De Deur, Transvaal.

The Rev. Fr. Phoolo, British Bechuanaland, South Africa.

The Rev. Henry Shontsi, Balfour, Transvaal.

The Rev. Erskine Duba, Bank Station, Transvaal.

The Rev. Anderea Batulabude, Bombo, Uganda, East Africa.

# CLERGY LIST. AMERICAN PROVINCE

- The Most Rev. George Alexander McGuire, D.D., M.D., D.C., 486 St. Nicholas Ave., New York City
- The Right Rev. William Ernest Robertson, D.D., 355 N. W. 14th Terrace, Miami, Fla.
- The Right Rev. Arthur Stanley Trotman, D.D., 134 Sterling St., Boston, Mass
- The Right Rev. Frederick Alexander Garrett, M.A., 310 N. 52nd St. Phila., Pa.
- The Right Rev. Edmund Robert Bennett, D.D., 1462 Fulton St., Brooklyn, N. Y.
- The Right Rev. Robert Arthur Valentine, 4400 South Parkway, Chic., Ill
- The Ven. Oscar W. Hollinsed, 620 Columbus Ave., Boston, Mass.
- The Ven. D. Egbert Philips, B.D., 29 Hankard St., Sydney, Nova Scotia, Can.
- The Ven. R. Daley Sibblis, Apartado 67, Antilla, Cuba.
- The Ven. Royal S. Hoagland, Fort Wayne, Indiana
- The Ven. Robert A. Jackson, B.D., 823 Kaighns Ave., Camden, N. J.
- The Ven. William O. Perry, 1985 N. W. 4th Ave., Miami, Fla.
- The Rev. Canon William R. Miller, 431 Gates Ave., Brooklyn, N.Y.
- The Rev. Canon Cyril O. Sheppard, 59 E. 104th Street
- The Rev. Canon G. M. G. James, B. Th. M. A., Charlotte, N. C.
- The Rev. Fr. Horace H. Herod, L. Th., 347 Jefferson Ave., Bklyn. N.Y.
- The Rev. Fr. Wilfred S. Kirnon, 248 W. 130th St., New York City.
- The Rev. Fr. G. St. Clair Nurse, 805 St. Nicholas Ave., N. Y. C.
- The Rev. Fr. James O. Greenidge, 134 Sterling Street, Boston, Mass.
- The Rev. Fr. Henry H. Batten, Cambridge, Mass.
- The Rev. Fr. Charles Ignatius Smith, 2215 Wharton St., Phila., Pa.
- The Rev. Fr. Frederick A. Toote, M.A., 201 W 142nd St., N.Y.C.
- The Rev. Fr. Ralph W. Hawkins, 188 E. 101st Street, N.Y.C.
- The Rev. Fr. John G. Bayne, 543 Franklin Ave., Brooklyn, N.Y.
- The Rev. Fr. R. G. Robinson, 1250 N. Fraser St., Phila., Pa.
- The Rev. Fr. C. J. Anthony, Box 343, Nassau, Bahamas, B. W. I
- The Rev. Fr. Joseph N. Dingwall, 134 Lee Street, West Haven, Conn.
- The Rev. Fr. Joseph A. Ford, 47 W. 129th St. N Y. C.
- The Rev. Fr. Martin De Vere Stuart, 112 Gates Ave., Brooklyn, N. Y.
- The Rev. John C. Simons, W. 129th Street, N.Y.C.
- The Rev. David E. Ewart, Florida, Camaguey, Cuba.
- The Rev. Oliver Welch, 167 Jefferson Ave., Brooklyn, N.Y.
- The Rev. Edwin Ernest Thomas, 283 W. 150th Street, N.Y.C.
- The Rev. Hubert T. Alcantara, 1090 Pacific St., Brooklyn, N.Y.
- The Rev. John R. Swift, 1 Herman Street, Boston, Mass.
- The Rev. Benjamin Queely, 304 W. 152nd Street, N.Y.C.
- The Rev. Sr. Mary Agnes (Morris) 256 W. 135th Street, N.Y.C.
- The Rev. Sr. Angelina Theresa (Brooks), New York City.
- The Rev. Sr. Phoebe Rebecca (Benjamin), New York City
- The Rev. William S. Jones, Bluefields, Nicaragua.

(Continued at foot of preceding page)

# The Negro Churchman

*In Tenebris Lumen*



Archdeacon WILLIAM O. PERRY  
Miami, Florida

NEW YORK CITY

APRIL, 1930

VOL. VIII NO. 4

TEN CENTS



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# The Negro Churchman

In Tenebris Lumen

Published monthly, except SEPTEMBER, by the Consistory in the interest of the African Orthodox Church

Archbishop GEORGE ALEXANDER, Editor and Business Manager

Bishop FREDERICK ALEXANDER, Contributing Editor



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## CHURCH EDIFICES NEEDED

The African Orthodox Church is fairly well manned with Clergy, and its members and adherents run into the thousands. Some say that its greatest present need is money; some say churches. To our mind there is not much difference,—money will secure churches, and churches will bring finance. It must be remembered that the appeal of the African Orthodox Church is particularly to Negroes who have been trained to worship before the Altar in the Anglican and Roman Communions, and to a great extent these persons have not supported their own religious teachers, nor erected their own churches, but have depended upon their white co-religionists to do these things for them. When this is considered, we feel much encouraged that with such material, and without such aid, we have already secured property in Nova Scotia, Boston, Cambridge, New Haven, New York, Chicago, Miami, Nassau, Cuba and South Africa in the short period of our existence, during which we have actually CREATED, that is, produced something out of NOTHING.

The Protestant Episcopal Church, with all its wealth, is lamenting the fact that its Negro members in Harlem, New York City, are not sufficiently provided with churches. The late Bishop Shipman, Suffragan of New York, in whose special care was placed the Negro congregations of the Diocese, in an address delivered a fortnight before his death, said, as reported in the "New York Age,"—

"In Harlem there are only ten Protestant Episcopal Churches, which have in all a seating capacity of only 8,000. In a conference or Negro ministers I called a few days ago they estimated the Protestant Episcopalians in Harlem between 25,000 and 45,000. So even at the lowest estimate there are

17,000 Negro believers who cannot go to church on Sunday."

The facilities of most of these ten churches were wretched, he said. One held services in a converted restaurant, another in a dwelling house and a third could only rent a room once a week, he explained.

In the "Living Church" of March 8, in connection with Church news from Cuba we read as follows:—At Bartle, the service for the Jamaican Negroes, or British West Indians, as they like to be called, was held in a half-finished lodge hall, for want of a church buildings, and the only light a feeble oil lamp for the use of the arch-deacon who read the service. Hymns and canticles were sung from memory as the moonlight, like day, streaked through the cracks in the wall to make queer shadows on the dusky faces of the congregation. The Bishop's sermon in the semi-darkness made a touching appeal."

This was reported of Protestant Episcopal work in Cuba, under Bishop Hulse and Archdeacon Thornton. Our Archdeacon, Ven. R. Daley Sibblis has not yet had this experience. "They that wait on the Lord shall renew their strength."



## BIRTHDAY REMEMBRANCE

On Tuesday, March 25, the Greater New York Clericus held its monthly meeting at the residence of His Grace, G. Alexander McGuire, in order that immediately after midnight, with the ushering in of Wednesday March 26, those assembled might felicitate him upon his Birthday. Present were the following: The Rt. Rev. E. Robert Bennett, D. D., Auxiliary Bishop; Rev. Canons Shepard, Miller, and Bayne; Rev. Fathers Herod

and Nurse; Rev. Messrs. Alcantara, Simons, Thomas; Rev. Sis. Theresa and Phoebe; Thomas;; Rev. Srs. Theresa and Phoebe; Messrs. T. Bacchus and Milton Miller, and Mrs. R. Clarke; Rev. Canon Miller presented, with an appropriate speech, an envelope on behalf of the Clericus containing a gift in gold, while Rev. J. Thomas presented another envelope, on behalf of the Seminary students (of which he is one), containing one of Uncle Sam's new bills. After a suitable reply by the Archbishop all repaired with him and Lady McGuire to the dining room where for an hour light refreshments were served. One of the pleasing references made was to the fact that on Tuesday 25th March the Archbishop's mother was also celebrating her birthday in Antigua, B. W. I., having attained the ripe age of 85 years.

The climax came on Wednesday night; when led by the Choir Guild of the Church of the Good Shepherd, a most delightful party was given. At 9 p.m. the Archbishop and Lady McGuire were taken for a motor ride, and on their return found the home crowded with members of the Choir, of the Choir Mother's Guild, and of the congregation, including a few friends, many of whom had been in attendance at the Lenten Service in St. Joseph's Church earlier in the evening. There was no set program nor merry-making,—simply a heartfelt outpouring of love for His Grace. Several touching and tender addresses were made by males and females. Many gifts and greeting cards were received. Cakes, fruits, socks in abundance, handkerchiefs, books, gloves, pajamas, cash and other tokens of goodwill, some of which came from points beyond New Work, were on exhibition. Among those present, in addition to the Archbishop, Lady McGuire, their daughter Ada May, their grand-daughter Ruth, and her father Mr. Higgins were:—Mrs. J. Breedy, Mr. Leroy Breedy, Miss Isabel Breedy, Mr. Huntley Gallion, Mr. W. H. Ferguson, Mrs. Lucy Llewellyn, Mrs. Edna Coleman, Mrs. Maud Malcolm, Mrs. Peonia Payne, Miss Cecille Belzoni, Mrs. Gertrude Boyce, Mrs. Violet Parks, Miss Virginia Patrick, Mr. and Mrs. Albert Simmons (both of whom contributed much personal effort in preparing for this occasion), Miss Maude Lewis, Mrs. Viola Warfield, Miss Lillian Cave, Mrs. Constance Ward, Mr. J. A. Thomas (a neighbor), Mrs. Rosa Clarke, Rev. Sis. Theresa, Mrs. Amanda Williams, Mr. Monroe Benjamin. Some absentees sent their tokens of appreciation, among whom were Mr. Stanley Ward, Mrs. Maitland Whyte, Mrs. Clara Belgrave, Mrs. Narcissa Martin,

Dr. and Mrs. Charles McGuire, Mrs. Maud Lewis, Mrs. Martha Pindar, Mrs. Augusta Galloway, Mrs. Ida Alleyne. Of all the words uttered, these from the women, were the dearest and sweetest:—"Nor can we forget to convey our best wishes to your dear and precious mother on this her eighty-fifth birthday. We thank God for her and that she was blessed to bear such a noble son for our Race and people. May God bless her and you, and that you may both live long is our hope and prayer." All having partaken of the repast provided abundantly by the Choir under the leadership of Mrs. Simmons, His Grace made a suitable address, offered prayer, and gave his blessing to close "a perfect day,"—



## ARCHDEACON PERRY INSTALLED

(Contributed)

On the 28th of October, 1929, Father W. O. Perry was appointed Archdeacon of Miami, Fla. Owing to the absence of the Rt. Rev. William Ernest, the ceremony of Installation was postponed till Sunday the 10th, December.

It was Vespers and the Church was filled with members and many other friends of the Archdeacon who came to witness the ceremony. The Choir was out in full and high spirit for the occasion. Mr. Dames the Choirmaster prepared a special program.

At the time appointed during the service, the Archdeacon was escorted from the vestry and stood before the Bishop who was seated at the centre of the entrance to the Chancel. The presentation being made, the Archdeacon was subjected to a series of questions pertaining to his office and his willingness to serve with earnestness, obedience to those in authority above him and with proper Christian respect to all.

This being concluded the Archdeacon was conducted by the Bishop who was in Mitre, Rochet, Cope and with his Staff, to the Altar,—the Archdeacon kneeling in front of the Altar. There the final prayers on behalf of the Archdeacon were said and the Bishop's Blessing given. The Bishop then escorted the Archdeacon to his official Stall in the Chancel.

No sermon was preached on this occasion but the Bishop made an address in which he showed the great possibilities in the Church for the advancement of our people, the qualities needed for service in the African Orthodox Church, namely, Loyalty to the Church,

Obedience to those in Authority, Service, which is the greatest duty of man, Love for the Work, for Mankind and above all for the Race.

In continuation he said, "All these qualities are found in Fr. Perry, hence his advancement to the high office of Archdeacon."

The service being completed a special program was rendered. Several addresses were given and the Choir rendered suitable anthems and solos. Among the speakers were Dr. J. R. Scott, Dr. B. Solomon, Dr. K. Pharr, Mr. R. K. Johnson, Col. R. E. S. Toomey, and Prof. H. H. Thweatt. One of the Anthems rendered by the Choir was "Lead Kindly Light," in which Miss Emerald Wing was the chief soloist.

The sum of \$15.00 was donated to the Archdeacon by the friends who attended the service as an expression of their goodwill and best wishes.

The Benediction of the Blessed Sacrament brought the service to a close, after which the Archdeacon was the recipient of many congratulations.

Dr. A. P. Holly, who was unable to be present subsequently wrote to the Archdeacon: "I deeply regret that unforeseen professional demands prevented me from being present at your installation as an Archdeacon. Although belated, please accept my congratulations on your promotion. It was certainly deserved and meritorious. Praying for God's continued blessings on your labors in His vineyard, I beg to remain,

Yours faithfully,

A. P. HOLLY."

## BISHOP WILLIAM ERNEST'S NOTES

We hereby beg to acknowledge the sum of Twenty Dollars from S. Matthews, Chicago, and Twenty-five Dollars from the Church of the Good Shepherd, N. Y. C. for the Church Extension Fund, and take opportunity to remind other congregations that it is full time for them to forward their quotas in order that the plans arranged at the last General Synod may be carried out.

We regret to report that Mrs. Rosalie Perry, wife of our beloved Archdeacon, met with an automobile accident on February 24, when one of her ribs was broken. Under the expert care of Dr. A. P. Holly she is well on the road to recovery.

But for the watchful care of Providence and the prompt response of the Fire Brigade S. Peter's Church, Miami, would have been destroyed by fire on Feb. 26. The flames were confined to neighboring property, but

we thank those who secured and removed the sacred vessels and vestments when the fire threatened. The Bazaar which should have been held in February has been postponed for Eastertide. What clergyman would like to spend the summer in Miami and conduct services while the Bishop is absent in New York and Chicago.



## ALL SAINTS CHURCH, BOSTON

His Grace the Archbishop visited All Saints Church on Sunday March 16. At 11 o'clock he pontificated and preached, and at 7:45 he preached again and confirmed a class consisting of the following, eight persons: Mrs. Ruth E. Riley, Master Kenneth O. Hilton, Miss Ursula E. Hilton, Mrs. Sarah Godfrey, Master Robert Godfrey, Master Lloyd Godfrey, Mr. Richard B. Ward, Mr. John Bernard, all of whom were thoroughly prepared by Mr. Joseph Harris, Catechist, who has done three months of excellent work at All Saints. The Archbishop held a conference with the officers and members on Friday evening, March 14, and discussed several matters for good and welfare. His Lordship Arthur Stanley was present at this meeting and made a few remarks. He officiates at All Saints on the first of each month, S. Michael's on the second, and S. James on the third. He may give All Saints the fourth also. His Grace was the guest, during his three-day visit, of Mr. and Mrs. Ernest Headley at their residence, 17 Rockland St., Roxbury. Mrs. Headley's devotion to the A. O. C., her leadership and untiring services have contributed much to the success of All Saints Church.



## S. ANTHONY'S CORNER

Church Location, 228 W. 132nd Street, N. Y. City, Rector, Rev. H. C. Herod, L. Th.; Motto, "Et perceptum est."

During the past month Divine services have been held regularly with the usual Lenten observances. On Sunday, March 2, Mrs. Bernard the new organist took her post and was introduced to the congregation. On Wednesday March 12 the regular monthly meeting of the Vestry was held at the home of Mr. and Mrs. Powell, 235 W. 130th Street. Much important business was transacted including preliminary arrangements for the Easter celebrations. Though somewhat belated for lack of space in previous issues we now beg to express our appreciation to Mr. Thomas Queely (son of Rev. B. Queely) for



his past services as Clerk of this Chapel. Young Queely has begun an academic study of the liberal arts and sciences and circumstances have forced him to relinquish this post, although he is still active in other branches of church work, particularly the church school. Mr. F. Clare is now Church Clerk and is doing very good work. We beg to thank Mr. and Mrs. Powell for giving accommodation to the Vestry.

Contributed



### S. GEORGE'S CHURCH, NEW YORK CITY

On Sunday Feb. 23 at 4 p.m. a Sacred Concert was rendered under the direction of Mrs. Viola James and Mrs. Priscilla Reid, members of St. George's Church. The Concert was a great success and much credit is due to these two ladies for their activity in parish work. Mrs. James is one of the organizers of St. George's and a staunch believer in African Orthodoxy. Mrs. Reid, a former Roman Catholic, has severed her connection with that body to become a member of the Holy African Orthodox Church. Since the beginning of this present year we have had an addition of many new members, and must soon seek more commodious quarters as our present chapel has proved too small for the congregations which attend Divine Worship. At the celebration of Mass on March 23, the Rector, Rev. Fr. Hawkins officiated, Rev. James Thomas being the preacher. At Vesper Mr. Clement Gordon, Reader at the Good Shepherd, delivered the sermon.

MISS OLIVE JUDE, Reporter



### BROOKLYN ORTHODOX SYMPOSIUM

Sunday afternoon, March 2nd, the first Brooklyn African Orthodox Symposium convened in S. Ambrose's A. O. C. Franklin Avenue, The Reverend John G. Bayne, Rector.

The Symposium was under the auspices of the Brooklyn Chapter of the New York Clericus, the Rt. Revd. Edmund Bennett, D. D., Auxiliary Bishop, presiding.

There was a large attendance present from the congregations of S. Simon and S. Ambrose furnishing the music, under the direction of Mrs. Brewster, organist of S. Ambrose parish. After Vespers, Bishop Bennett explained the purpose of the meeting, outlined the policy and method of procedure

and gave a short history of the African Orthodox Church.

The principal speaker, Mr. Wesley McDonald Holder, president of the Student's Literary and Debating League, and member of the reportorial staff of the Brooklyn Division of the Amsterdam News, was introduced in a brilliant and very stirring speech, by the Revd. Canon William R. Miller Rector of S. Simon's A. O. C.

Mr. Holder's subject was,—"The Price and Glory of Independence." Among other things, he stressed the great difficulties which all independent movements had to overcome, before full attainment to the freedom and liberty desired. He cited many examples from the characters in history mentioning several Negro historical characters.

Mr. Holder made a direct application to the African Orthodox Church, its Founder and his co-workers, even the present audience, imploring them to go forward and onward, holding aloft the blazing torch of Religious Liberty and Ecclesiastical Autonomy, the desired haven of peace and spiritual rest.

The speaker waxed warm and enthusiastic. He is in possession of a good command of choice English, is well versed and has the ability to put over his message in a convincing manner. Everyone enjoyed and profited from his speech. Among those commenting favorably were the Clergy and others present.

A very fine Vocal and Instrumental program was rendered by a choice selection of Brooklyn Artists, who presented musical offerings from such Masters as Handel, Mendelssohn, Beethoven, etc.

The Symposium is to be a monthly event. The next one will be held in S. Simon's Church, Gates Avenue, Brooklyn, the last Sunday afternoon in March.

The Clergy present and participating were the Revds. John G. Bayne, William R. Miller Oliver C. Welch and Hubert T. Alcantara.

The Doxology was sung and Bishop Bennett gave his blessing, thus bringing to a close a very successful, inspiring and convincing exposition of Racial competency and unity.

The audience remained for some time, greeting one another and expressing their high feelings of pleasure.

Bishop Bennett is to be commended most highly for the noble and efficient manner in which he is presenting and forwarding the Cause of African Orthodoxy in Brooklyn. The Clergy of his District are behind him

and seconding his efforts in masterly co-operation.

REV. WILLIAM R. MILLER, Reporter



## CHURCH OF S. SIMON THE CYRENTIAN

Brooklyn, N. Y.

His Lordship Edmund Robert, D. D. officiated at the Ash Wednesday Service, and delivered an address on the history, practice and necessity of fasting, after which he blessed the Ashes and administered the same to the faithful. Visiting preachers will speak on the successive Wednesday evening Lenten services, by invitation of the rector, Rev. Canon W. R. Miller. The Church of S. Simon looks forward to March 30, when the Brooklyn Orthodox Symposium will be held in its chapel, much benefit having been derived from that held on March 2 in S. Ambrose Church.

On Sunday March 9, invitation of the Rector, the Rev. Gladstone S. Nurse, celebrated Mass and preached from the text "Put on the whole armour of God." In the afternoon a musical and literary concert was given in aid of current expenses at which many of the finest artists in Brooklyn contributed their talent freely. Following the program the Rector organized the "New Negro Historical League" for the study of World History, and particularly that of the Negro. Mr. Charles O. Maxwell was elected president, Miss Irene Miller, secretary, and Miss Beatrice Richards, treasurer. The Rev. Canon J. G. Bayne delivered an address during the concert, and following the organization, Rev. Oliver Welch spoke on the benefits of the League.

S. Simon will celebrate its Second Anniversary on April 27, when it is hoped that His Grace the Archbishop will be the principal speaker. The Vestry and congregation are making splendid progress in their plans for the entertainment of the Tenth General Synod during the first week of September and the people of Brooklyn generally have been invited to cooperate in making things pleasant and hospitable for all visiting delegates, especially "the strangers within the gates."



## PHILADELPHIA CONVOCATION

On Feb. 2nd, the Feast of the Purification, the Chapel of Corpus Christi was crowded to overflowing, when Bishop Garrett administered to four adults and one child the

Sacrament of Holy Confirmation, and received one male adult from the Roman Catholic Church. Those confirmed were Dr. Zollie Bracey, Master William Green, Mrs. Vernon Brown, Mrs. S. P. Nicholas and Miss Evelyn Leadum. Dr. Graham, formerly of the Chapel of St. Michael and All Angels (Episcopal), baptised and confirmed Roman Catholic, knelt for the Bishop's blessing, and was received into communion with the African Orthodox Church. The following Sunday, Mrs. Eva Arnold, also of the Roman Catholic obedience, was received into membership; and another class of eight adults is being prepared for presentation to the Bishop some time during Lent.

Mrs. Mary Enid Trotman has resigned as organist and choir directress, after more than a year of faithful service in that capacity, being succeeded by Miss Elizabeth Bennett who resigned about a year ago on account of other musical engagements. Both Mrs. Trotman and Miss Bennett have given splendid service to Corpus Christi Chapel.

The Bishop held his first Convocation of the District of Philadelphia, on Monday, March 3rd, at his office, 310 N. 52nd St., which was attended by the Ven. R.A. Jackson, the Rev. Chas. I. Smith and the Rev. R. G. Robinson. At this meeting it was decided, with the approval of the Archbishop, to open work at two new points in the very near future, Archdeacon Jackson to have charge in one place, and the Rev. Father Robinson to look after the other. Father Smith will give service as able, wherever he may be needed. The Convocation was marked by the fine spirit of the men, and their willingness to work, and the plans which were made were progressive and proved that all of the men had the interest of the Church very much at heart. The clergy will meet again on the first Monday night in April to prove that they mean business.

The second anniversary of the work in Philadelphia was observed on the first Sunday in March with a High Mass at 11 A.M. followed by a Parish Supper on the following Tuesday night at the Rittenhouse Hall, which will be remembered as the meeting place of the last Synod. The supper was a great success, being a regular turkey dinner, and all who came enjoyed themselves to such an extent that it was decided to make these suppers a monthly event.

After holding divine services for nearly two years in a store at 5816 Race Street, it was found necessary to move the congregation to larger quarters. The Bishop was fortunate enough to secure the large lodge

hall in Rittenhouse Hall, Haverford Ave. above 52nd Street, and services were inaugurated with Low Mass at 7:30 A.M. on Sunday, March 16. At 11 o'clock a large congregation was in attendance for Pontifical High Mass, the Rt. Rev. F. A. Garret, pontificating, assisted by the Rev. Father Smith who acted as Deacon and the Rev. Father Robinson who acted as Subdeacon at the Mass. The Bishop preached from the text: "The Son of Man is come to seek and to save that which was lost," and the choir rendered the Mass most impressively, under the capable direction of Miss Elizabeth Bennett. Many visitors were present from various parts of the city, and all were impressed by the solemnity and beauty of the services. The day ended with Vespers and Benediction of the Blessed Sacrament at 8 P.M. The Bishop preached again at this service on the subject of "The World to Come."



### S. MATTHEW'S CHURCH, CHICAGO

The Lenten season is being observed with great fervor by the faithful; as usual, the women outnumbered the men three to one at our Wednesday evening services, when Litany is said. Consequently, the women are demonstrating a life of greater usefulness.

On Sunday evening, March 16, with ideal spring weather, a splendid program was rendered in the church at 7:30 P.M.; it was an all-round success. To much praise cannot be given to the untiring hard work of our organist, Mr. A. E. Osborne, and to the co-operation of the following contributors to the program: Miss Gertrude O'Neal, Mrs. Russell, and Mrs. Lytle from Evanston; Mrs. Hariston, Mrs. Edith Gray, Mrs. M. Vernon, and Miss G. Raham; Messrs. A. Canon, Sayres, Wilson, and Greshaw.

A concert piano was procured for this occasion, and we are happy to state that the cost was lifted from our heavy shoulders by our friends, Mr. Malcolm Vernon and his amiable wife, who so kindly donated sufficient cash to cover all charges. What a relief! The piano is now the property of the church. We thank Mr. and Mrs. Vernon.

The selections were all well rendered. The Magnificat and Nunc Dimittis in Anthem setting were sung by the choir. Attorney Eugene Marshall, chairman of the evening, brought the program to a close after explaining to the large audience the underlying principle involved in the work of the African Orthodox Church. He reminded his hearers that when persons of our race point

with pride to the beautiful edifices of the White Church and speak of them as "Our Church," they are deceiving themselves and some persons hold to that lie—"our church." those loaned properties which are kept up by colored people are not only made out in the name of white persons but also held by them. "Not a single brick in any of those buildings," said the attorney, "is owned by our race." How true, and yet how stubbornly some persons hold to that lie—"our church."

Looking back on the success of the evening we feel glad enough to say "Look what WE have done" but in reality it was, with a few exceptions, the women who did it—Mrs. Pearl Clark had in actual attendance 18 persons out of the many acquaintances she invited. Much credit must be given to the following ladies for their part in securing a good attendance: Mrs. M. Vernon, Mrs. A. L. Hall, Mrs. Ethel Matthews, Mrs. Eugena Fray, Mrs. Laura Scott. And more credit to: Mrs. G. V. Walker, Mrs. Ann White, Mrs. Edith Gray, and Mrs. Pearl Clark for splendid results.

R. A. VALENTNE

[We understand that the Vestry and Conproaching consecration preparations for the congregation of S. Matthew's are busy in their of their Rector to the Episcopate on May 25. Whatever these good people have undertaken in the past they have "put over" and this greatest of events will be no exception. Not less than five possibly six bishops will take part in the consecration, and a few other folk from the vicinity of New York are planning to be present. EDITOR N. C.]



### ARCHDEACON SIBBLIS GOES BACK TO CUBA

(The Jamaica "Gleaner," March 7, 1930)

Among the passengers who left the island on Wednesday on the United Fruit Company's steamer Tivives for Cuba was Archdeacon R. Daly Sibblis, of the Holy African Orthodox Catholic Church in the Republic of Cuba.

The Archdeacon before his departure expressed to a Gleaner reporter his pleasure in the improvements he had noticed throughout the island generally, during his eleven-and-a-half years absence from the colony. He felt sure that in the very near future much would be done through the good and wise administration of His Excellency the Governor Sir John and Stubbs. The Jamaica Producers' Association was one of the best movements ever started in the island, and he believed it would be of the greatest help to planters



and inhabitants of Jamaica in general.

Speaking about his missionary work in Cuba, the Archdeacon said he had great difficulty in travelling around the Republic and stated that he had to administer not only to the people of his denomination but of other denominations in the Republic. He was hoping to have built another church in Cuba and towards that end he had already been promised donations from firms and individuals.

In conclusion the Archdeacon stated that he would like through this medium, to express his grateful thanks to His Excellency the Governor, the Lord Bishop of Jamaica, the Colonial Secretary and other high personages of the Colony for all the kindness and courtesies extended to him during his stay in the island.

The following is the list of those who have contributed towards the building of the church in Cuba: His Excellency the Governor, the Lord Bishop of Jamaica, Messrs. R. B. Daly, E. J. Skinner, Hon. Dr. Lawson Gifford, Dr. R. R. Sherwood, Mr. D. R. Clacking, Mrs. Susan Simpson, Mrs. P. Barnett, Messrs. R. Fullwood, H. John, A. R. Knight, Miss Patterson and Mr. E. Dennis. [The Archdeacon arrived in Cuba on March 6, and has resumed his duties after an absence of six months. He finds the economic and industrial conditions worse than ever before and his future financial support is now his greatest problem. While his headquarters are at Cayo Mambi, his mail should be addressed to Apartado 77, Antilla, Oriente, Cuba.—EDITOR N. C.]

## IN SOUTH AFRICA

On the fourth Sunday of last Advent Mr. Daniel J. Baatjes, senior student in the Theological Seminary, was ordained a Subdeacon in the Pro-Cathedral of S. Augustine of Hippos, Beaconsfield, Cape Province, by His Grace Daniel William Alexander, D. D., Archbishop and Primate of the African Orthodox Church in the Province of South Africa. The church was crowded with the friends of the ordained, most of them being Anglicans, Mr. Baatjes having come to us from the Church of England. Accustomed to the Anglican form of ordination, they were somewhat surprised when they observed the prostration of the candidate during the Litany as prescribed by the Roman Pontifical which is our authorised Form of Ordination. On Christmas Day the Rev. D. J. Baatjes was advanced to the Diaconate by the Archbishop, the sermon being preached by the Ven. J. Likhing, L. Th. The new Deacon is the first graduate of S. Augustine's Seminary. For eight years he was

employed in the City Council of Beaconsfield and is regarded as a man of exemplary character and conscientious service. We rejoice at this native addition to the Clergy of the African Orthodox Uchurch. "Send out Thy Light and Thy Truth."

## IN UGANDA, EAST AFRICA

Throughout the Protectorate of Uganda men and women are talking about the African Orthodox Church, and the older religious bodies, largely of European origin, are discussing ways and means of keeping their followers from becoming converts of a Church controlled entirely by their own, Race, and which at the same time is both Orthodox and Catholic. Mr. R. S. S. Mukasa Sparta, Reader and Supervisor of the mission work in Uganda, of which he is also the founder (and which the Patriarch has placed under the administration of the Primate of South Africa pending further developments), reports as the results of his labors during the year 1929 an accession of 173 adults and 1198 juveniles. On behalf of his people he requests that one of the Priests of the American Province be commissioned to visit them for their encouragement, they undertaking to pay his fare both ways. Mr. Sparta seems to have some difficulty in his correspondence with South Africa, but Archbishop Alexander, will doubtless visit Central and East Africa, including Rhodesia, later in the year. Mr. Sparta closes his letter thus: Please pray daily for me that I may be able to stand uncompromisingly, and uplift my beloved Race. I pray that God will give our Patriarch long life, and that I may one day see him."

## THE AMERICAN CATHOLIC ORTHODOX CHURCH

From time to time inquiries have come to our office concerning the above-named Church and we are glad to print the following extracts from "Questions and Answers on the A. O. C. Church" published by its Department of Church Extension:—

Q. What is The American Catholic Orthodox Church?

A. The American Catholic Orthodox Church is an Autonomous and Autocephalous Church, possessing valid orders, and holding the Faith of the One Holy Orthodox Catholic and Apostolic Church, whose one purpose is to carry this Faith to the People of America and elsewhere.

Q. How is the Name of the Church explained?

A. The Name of the Church is explained as follows:



"American" because the Church is just what the word "American" implies, an independent, self-governing body constitutional and national in its organization. Standing solidly for democratic ideals and institutions as opposed to autocracy in any form. Political and religious liberty for all, with interference from none and complete separation of Church and State.

"Catholic" because her gospel like that of her Founder—our Lord and Saviour Jesus Christ, is for all men, without limitation of time and space.

"Orthodox" that the church possesses the true and right faith and therefore is a faithful and true continuation of the old and Catholic Church.

"Church" because it is a divinely instituted fellowship of men united one with another by the same faith, sanctified by the same Sacraments, and governed by those Pastors and Teachers whose office originated in the Apostles—it is the Body of Christ.

Q. What are the Sources of the Orthodox Faith? The Faith of the American Catholic Orthodox Church?

A. (a) The Holy Bible, (b) Tradition by this we mean those revealed truths which the Apostles preached, but did not commit to writing, (2 Thess. 2:14) and the accumulated teaching of the Fathers of the Church from the beginning, (c) The Canons, Decrees and Dogmas, as adopted and accepted by the undivided Catholic Church both in the East and West. The source of these being the final and accepted conclusions of the first Seven General Councils of the Church, to wit:

(1) Nicea, 325; (2) Constantinople, 381; (3) Ephesus, 431; (4) Chalcedon, 451; (5) Constantinople, 553; (6) Constantinople, 680; (7) Nicea, 787.

Q. Have you an Apostolic Succession Succession and what is the line of your Bishops?

A. The Church possesses a Valid Ministry, of which there can be no doubt, it is coming in an unbroken line from the First Center of Gentile Christianity—through the Syriac Patriarchate of the Apostolic See of Antioch and the East. Our line of Bishops is as follows:

1. St. Peter the Apostle (Antioch) A. D. 38.
2. Evodius A. D. 40
3. Ignatius, Martyr, A. D. 43
126. Ignatius Peter III. 1872
127. Paul Athanasius 1877
128. Julius Alvarez 1889
129. Joseph Rene Vilatte 1892
130. George Alexander McGuire 1921
131. William Frederick Tyarks 1923

132. Clement John Cyril Sherwood (Elect.) 1930

Q. How is the American Catholic Orthodox Church governed?

A. By a synodal government. The Holy Synod being composed of both clerical and lay representatives. Presiding over the whole Church is a Metropolitan-Archbishop, who is assisted by a Consistory made up of Bishops and Priests of the Church. The Priests being elected to the Consistory by the Holy Synod.

Q. What is the Worship of the American Catholic Orthodox Church?

A. The worship and Liturgy is that of the Universal Church in all ages. This Liturgy and its adjuncts containing all that is necessary to the efficient administrations of the Sacraments.

Q. What ceremonial is used in connection with this Worship?

A. A ritualistic Ceremonial in which every word spoken, and act performed on the part of the officiating Clergyman has a Scriptural, historic, mystical, spiritual and practical meaning.

Q. Does the American Catholic Orthodox Church permit the use of Sacred Objects such as Icons or Pictures in their places of Worship?

A. Yes, but simply as an aid to the personal devotion of the worshiper.

Q. Do you adore these Icons or Pictures?

A. No. We simply venerate them as Sacred things and representing Sacred persons—there being but one Mediator of redemption between God and Man; however we hold that it is a good and useful thing to invoke the Saints who are our glorified brethren, even as we invoke the prayers of our brethren on earth.

Q. What Sacraments does the American Catholic Orthodox Church administer?

A. The American Catholic Orthodox Church administers the Seven Sacraments of the Church, namely: Baptism, Confirmation, Holy Eucharist, Unction of the Sick, Absolution or Penance, Matrimony, Holy Orders, and the other Sacramental rites and ceremonies of Catholic Orthodox Christianity.

Q. Does the American Catholic Church teach the necessity of "Confession" or the administration of the Sacrament of Penance?

A. Yes; even as the Ancient Church taught its use.

Q. Are the Clergy or Priests of the American Catholic Orthodox Church permitted to marry?

A. Celibacy or the single state is optional.

Q. What is the name and address of the Metropolitan-Archbishop?

A. The Most Rev. William Frederick Tyarks, — 336 East 14th Street, New York,

**FINANCIAL LEGISLATION GENERAL  
SYNOD 1928**

**Amended Sept. 1929**

1. All Congregations consisting of 50 Members, or less, shall contribute, as from September 1928, the sum of Five Dollars monthly as Patriarch's Pence, and all Congregations of over 50 members shall contribute in addition Ten Cents monthly for each such additional member.

2. All Clergymen, except the chief Pastor of a Congregation shall contribute, as from September 1928, the sum of One Dollar monthly as Patriarch's Pence.

3. Each Congregation shall contribute as from September 1928, from Three to Five Dollars monthly for the upkeep of the Central Administration Office.

4. Each Congregation shall contribute the definite sum levied upon it for the coming year to the Church extension work in Cuba. Your quota may be known by consulting Bishop Wm. Ernest.

5. Failure to comply with any or all of the above legislation will automatically deprive clergy and congregations concerned of a vote, seat and entertainment at the next General Synod without further notice.

By Order of General Synod,

George Alexander McGuire, President.

Wm. R. Miller, Secretary.

Simon Hilliman, Chancellor.

---

**CLERGY LIST. PROVINCE OF SOUTH AFRICA**

The Most Rev. Daniel William Alexander, D. D., 3 Brunton Street, Beaconsfield, G. W.

The Rt. Rev. Mgr. Joel Davids, L. Th., 112 Gold Street, Sophia Town, Johannesburg, Transvaal.

The Ven. J. S. Likhing, L. Th., 3 Brunton Street, Beaconsfield, G. W.

The Rev. Fr. D. P. Morgan, P. O. Newclare, Johannesburg, Transvaal

The Rev. Fr. I. R. Matoung, P. O. Box 120, Potchefstroom, Transvaal

The Rev. Fr. Thomas Godlo, P. O. Bergylie, Alexandra Township, Johannesburg, Transvaal.

The Rev. Fr. G. Nkomane, Johannesburg, Transvaal.

The Rev. Fr. David Shwai, 112 Gold Street, Sophia Town, Johannesburg, Transvaal.

The Rev. Fr. Samuel Sejoe, P. O. De Deur, Transvaal.

The Rev. Fr. Phoolo, British Bechuanaland, South Africa.

The Rev. Henry Shontsi, Balfour, Transvaal

The Rev. Erskine Duba, Bank Station, Transvaal.

The Rev. Anderea Batulabude, Bombo, Uganda, East Africa.

The Rev. Daniel J. Baatjes, Beaconsfield, G. W.

## CLERGY LIST. AMERICAN PROVINCE

- The Most Rev. George Alexander McGuire, D.D., M.D., D.C., 486 St. Nicholas Ave., New York City.
- The Right Rev. William Ernest Robertson, D.D., 355 N. W. 14th Terrace, Miami, Fla.
- The Right Rev. Arthur Stanley Trotman, D.D., 134 Sterling St., Boston, Mass.
- The Right Rev. Frederick Alexander Garrett, M.A., 310 N. 52nd St Phila., Pa.
- The Right Rev. Edmund Robert Bennett, D.D., 1462 Fulton St., Brooklyn, N. Y.
- The Right Rev. Robert Arthur Valentine, 4400 South Parkway, Chic., Ill
- The Ven. Oscar W. Hollinsed, 620 Columbus Ave., Boston, Mass.
- The Ven. D. Egbert Philips, B.D., 29 Hankard St., Sydney, Nova Scotia, Can  $\frac{1}{2}$
- The Ven. R. Daley Sibblis, Apartado 77 Antilla, Cuba.
- The Ven. Royal S. Hoagland, Fort Wayne, Indiana
- The Ven. Robert A. Jackson, B.D., 823 Kaighns Ave., Camden, N. J
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- The Rev. Canon William R. Miller, 431 Gates Ave., Brooklyn, N. Y.
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- The Rev. Fr. Wilfred S. Kirnon, 248 W. 130th St., New York City.
- The Rev. Fr. G. St. Clair Nurse, 805 St. Nicholas Ave., N. Y. C.
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- The Rev. Fr. Charles Ignatius Smith, 2215 Wharton St., Phila., Pa.
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- The Rev. Fr. C. J. Anthony, Box 343, Nassau, Bahamas, B. W. I
- The Rev. Fr. Joseph N. Dingwall, 134 Lee Street, West Haven, Conn.
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- The Rev. John C. Simons, W. 129th Street, N. Y. C.
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- The Rev. Kenneth Wiggins, 213 W 115th Street, N. Y. C.
- The Rev. James Thomas, 112 E. 97th Street, N. Y. C.
- The Rev. Sr. Mary Agnes (Morris), 256 W. 135th Street, N.Y.C.
- The Rev. Sr. Angelina Theresa (Brooks), New York City.
- The Rev. Sr. Phoebe Rebecca (Benjamin), New York City.
- The Rev. William S. Jones, Bluefields, Nicaragua.

*(Continued at foot of preceding page)*

# The Negro Churchman



*In Tenebris Lumen*



Rev. Canon William Russell Miller  
Brooklyn, N. Y.

NEW YORK CITY

MAY, 1930

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# The Negro Churchman

In Tenebris Lumen

Published monthly, except SEPTEMBER, by the Consistory in the  
interest of the African Orthodox Church

Archbishop GEORGE ALEXANDER, Editor and Business Manager

ishop FREERICK ALEXANER, Contributing Editor



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MAY 1930 TEN CENTS

## NEGRO BISHOPS NEEDED

With nearly 300 Negro congregations in 34 States and the District of Columbia, the Protestant Episcopal Church has but one Negro Bishop, a Suffragan, laboring in the Province of the Southwest. Why ONE only? We do not profess to know the reason, or reasons, for this policy. The Rev. Dr. Bragg, the champion apologist of the "Episcopal Church and the Negro", has already warned us to "attend strictly" to the business of the African Orthodox Church. Reading, however, between the lines of his editorials in the April number of "The Church Advocate", we are led to believe that there is a preponderance of "Uncle Tom" Negroes in the ministry of that Church, and Dr. Bragg would have these read, mark, learn and digest the qualifications for "Episcopal leadership." Here they are:—

"A Negro in the Episcopate, whether Missionary or Suffragan, must be one who thoroughly, and wholly believes in the principle of self-support, and whose ministry in the priesthood has constantly reflected the same. He must have personal magnetism. He must be a ready speaker, thoroughly acquainted with race life, conditions, and race leaders, easily fitting in the varied conditions of our life. He must have a large "vision," and resolute courage for interpretation of the same. There are thousands of colored people, and hundreds of educated and refined colored ministers of the various denominations who would be in the Episcopal Church today if we had the kind of Episcopal leadership above noted; men who know, and know that they know, and who are vitally in contact with the best that is in the race, and who possess the diplomacy and the ability to break through the engulfment, and lead out of captivity those

who are really ignorant of the Church, and its amplitude to cover all their needs, But the "Uncle Tom" kind in the Episcopate can only reflect what is in them. The recipients of such feeling have long since passed to the Cemetery."



## EDITORIAL BRIEFLETS

The "Printer's Devil" has been very busy for some months, but he outdid himself with our April Magazine. Our printer, Mr. C. F. Royce, has assured us that he has given this particular "devil" his walking papers. Here's hoping that the next will NOT prove worse than his predecessor!

The Confirmation Class which was presented to His Grace the Archbishop on October 20th last in St. Michael's Church, Boston, was composed of David Arthur Earle, Darnley Leon Corbin, Clarence Thomas Edwards and Reuben Bothwell Gibbons of St. Michael's, and Reginald Warner, Edward Waith, Arthur Nelson, and Louisa Alleyne of St. James Church.

St. Michael's congregation entered their new home 166 West Springfield Street, Boston, on Palm Sunday. St. James Church held a very successful Mission during the Lenten season, closing on Palm Sunday. Concerning it, Rev. Fr. Greenidge, rector, wrote, "I tried to explain to the people from other denominations the origin, faith, and purpose of the African Orthodox Church."

"We are sending you under separate cover a LOVE-OFFERING from those you recently confirmed.—a Waterman Desk Set, which we hope you will find acceptable." This was written by the Rev. O. W. Hollinsed of Boston on April 6th. It is a most "acceptable gift," and is really "a thing of beauty,"

—marvellous beauty. We thank the class, and are particularly grateful to the Arch-deacon who inspired the givers, then chose this exquisite gift.

On Maundy Thursday of each year every Catholic Bishop blesses the Holy Oils which are to be used during the ensuing year in the sacraments of Baptism, Confirmation, Holy Orders and Unction. The Clergy of the various parishes obtain on that day, or immediately thereafter, a sufficient quantity for their parochial needs and are required to keep these with greatest care and reverence, preferably in suitable metallic bottles. Unused oils left over from the preceding year are not to be used for any sacrament, but poured into the sanctuary lamp and consumed. All priests of the A. O. C. have, we trust, secured from their Bishops, the necessary supplies as herein indicated. This is IMPORTANT.

The Rev. John C. Simons of New York City injured a leg early in April and had to be taken to the Harlem City Hospital. On April 22 he was transferred to Metropolitan Hospital on Welfare Island where he is improving. Visiting days are Thursday and Sunday. Take boat leaving 15 mins. to and after each hour from the foot of East 86th Street, Manhattan.

The Consecration of the Ven. Robert Arthur Valentine, Bishop-elect will occur on "Decoration Day," Friday, May 30, 1930 in Carey Temple, Michigan Ave., Chicago, Ill. This being a holiday it will prove convenient for all who desire to attend in the spacious edifice which has been secured. Archbishop McGuire and Bishop Robertson of the A. O. C., and Archbishop Tyarks, and likely his Auxiliary Bishop who, we are informed, will be consecrated on May 18, have signified their intention to be present. These two will represent the American Catholic Orthodox Church.

The next issue of "The Negro Churchman" will be designated "June-July." It will appear about the middle of June and contain among other interesting articles an account of the Consecration in Chicago, also of the Convocation in Brooklyn. We are going to press this 30th day of April with the May issue. We have delayed until this date to give ten days for the Clergy to send in Easter news. Brooklyn and New York only have, up to this writing, done so. Later reports will appear in the June-July number.

#### BIRTHDAY ECHOES

The best gift to His Grace the Archbishop in connection with his recent birthday was reserved for the last. During Holy Week

the Choir of the Church of the Good Shepherd presented a beautiful white Cope to the Archbishop which was worn for the first time when he pontificated at Mass on Easter Day. The following contributed to the purchase of the Cope: Mrs. Alice Martin, Mrs. Amanda Williams, Mrs. Rose Goldson, Mrs. Rebecca Chatham, Mrs. Gertrude Boyce, Mrs. Violet Parks, Mrs. Catherine Donoghue, Mrs. Ethelda Simmons, Miss Anna James, Miss Noma Lester, Miss Louise Baker, Miss Virginia Patrick, Miss Ada McGuire, Rev. Sister Theresa, Rev. Sister Phoebe, Mr. Clarence Thomas, Mr. Huntly Gallion, Mr. Elon Weekes, Mr. Monroe Benjamin, Mr. Levi Taylor, Mr. Charles Lloyd, and Mr. Thomas Frederick.

Among those of the Clergy who were present on March 25 to bring birthday greetings to the Primate, and whose names were inadvertently omitted were Rev. Edwin Thomas, Rev. Benjamin Queely, and Rev. James Thomas. The Rev. F. Bruce-Callender, one of the Primate's warmest admirers, also called to felicitate him on his birthday, bringing with him an astrological clipping which he declared was literally true of George Alexander McGuire, born March 26, under the Sign of Aries. The picture may be true, or it may not be. With Robert Burns we exclaim:

"O wad some power the giftie gie us

To see oursels as ithers see us!"

Here is the picture,—what think you?

People born under this sign are executive, determined and earnest. They accomplish what they undertake against all opposition. They dominate those around them and aim to be leaders. They are noble, generous, progressive and possess occult power. They are large and true, but are apt to be children of caprice, which has a sad effect upon their destiny. They love beauty and elegant surroundings. They reach their highest attainments thru knowledge and the regenerative love-action of the heart. They can become great mind-readers, psychometrists and spiritual comforters. They are loyal to friends, and they become often apparently blind to their friend's faults. The executive ability of those born under this sign is so great that they often overestimate the same and make a failure and come to grief. The teachers and writers born under this sign are liable to give up everything for their work, and sacrifice health and happiness.

#### NEW YORK DISTRICT NOTICES

From all reports, all of our Clergy and parishes had a glorious Eastertide. Large communions, crowded services, good singing, and fairly good offerings. This is good news



# THE NEGRO CHURCHMAN

and we offer one and all, congratulations.

The Clergy and parishes are reminded the Spring Convocation convenes in S. Ambrose Church, 543 Franklin Avenue, Brooklyn; Wednesday, May 14th, at 8.15 P. M. The Archbishop will be present and address us, so a full attendance of Clergy and delegates is expected.

Rev. Canon Sheppard is the preacher and Rev. Fr. Nurse is the writer of paper. Beside the topic of paper there will be live discussions. Business of vital importance to the District to be discussed. Five delegates, 3 men and 2 women should be elected by each parish and notice sent at once to Rev. Canon Bayne, host. S. Ambrose will furnish entertainment during the social hour.

Have you organized your club in the Brotherhood of S. Simon? Why wait? Please notify the Auxiliary Bishop as soon as you do. Send him names and addresses of temporary officers, number of members etc.

Bishop EDMUND ROBERT,  
Auxiliary.

## CHURCH OF THE GOOD SHEPHERD N. Y. C.

On "Refreshment" Sunday (Mid-lent) March 30th, the Archbishop ordained Mr. J. Thomas and Mr. K. Wiggins, Sub-deacons in the Chapel of the Good Shepherd, also preaching the sermon, based upon these words taken from the gospel for the Day,— "Jesus distributed to the disciples, and the disciples to them that were set down." The sermon is printed elsewhere in these columns. All being well these young clerics will be ordained on S. Peter's Day, June 29, to the Diaconate.

On the afternoon of the same day the Choir held a Pew Rally for the Benefit of the Building Fund. The Program, conducted by the Archbishop who served as Chairman, was as follows:—Hymn, "Stand up for Jesus;" Invocation by the Archbishop; Piano selection, Miss Herbin; Recitation, Mrs. W. Harper; Cornet Solo, Miss Gertrude Wiggins; Piano Solo, Mrs. H. Smith; Anthem, the Choir; Reading, Miss Agnes Dean; Address, Dr. Estwick; Tenor Solo, Mr. Wm. Burton; Recitation, Miss. Ivy Marton; General collection; Piano selection, Miss Bernice Hunt; Vocal Solo, Mrs. A. Martin, Recitation, Miss H. Mitchell; Address Mr. Albert Simmons; Selection, Miss M. Marshall, Recitation, Master Ralph Martin; Rally Reports by members of Choir; Remarks by Chairman; Doxology and Benediction.

The following reports were made:—

Mr. Elon Weekes .....	\$ 3.00
Miss Louise Baker.....	2.25
Miss Noma Lester.....	1.60
Mrs. C. Donoghue .....	2.60
Mrs. Rebecca Chatham .....	2.60
Mrs. Amanda Williams.....	5.10
Mrs. V. Parks .....	2.50
Mrs G. Boyce.....	3.00
Mrs. Alice Martin .....	5.00
Miss V. Patrick.....	9.00
Mrs. E. Simmons .....	16.50
Lady McGuire .....	22.50
Mr. H. Gallion.....	3.00
Mr. M. Benjamin.....	2.00
General Collection .....	14.35
<b>TOTAL.....</b>	<b>\$100.70</b>

This sum will be placed to the Building Fund account in the Dunbar National Bank. Splendid work by S. Cecilia's Choir Guild! Watch for their Bus Outing to swell the Fund.

Palm Sunday saw the Chapel jammed as usual while the Archbishop performed the appointed ceremonials of the day and preached two appropriate sermons. The Three Hours' Service on Good Friday was held throughout a prolonged rainy session, but the downpour could not keep the crowd of the Faithful from Calvary. The Archbishop delivered the Meditations on the Seven Last Words, conducting the service without assistance as vigorously as in former years. At the close of the service a collection of \$10.00 was taken. Of this amount \$5.00 was given to the John Brown Monument Committee, and \$5.00 will be given to the Church Extension Fund of the A. O. C. On Saturday, Easter Eve, the Paschal Candle, four pounds in weight, was blessed and placed in position.

Easter Day was one of the best in the history of the Church of the Good Shepherd. At Low Mass over 70 persons received Communion, and an equally large number at the later Mass when the Archbishop celebrated in full pontificals and also preached from the text "Death is swallowed up in victory. Thanks be to God which giveth us the victory." The Church was crowded long before the service began. The Choir rendered most effectively Monk's Mass in C under the efficient leadership of Lady McGuire, Organist and Director. The Altar was ablaze with lights and beautiful with flowers. The Paschal Candle was the gift of Mrs. Ethelda Simmons. Other candles were donated by Mrs. Amanda Williams, Miss Cave, Mrs. Alleyne, Mrs. Ward, Mrs. Florence Jackson, Mr. Farquharson, Mrs. Pindar, Mrs. F. Charity, Mrs. Critten, Mr. Ferguson, and



Mrs. Breedy. Flowers were given by Mrs. Hilda Gray, Mrs. C. Bean, Mrs. Penn, Mr. Ferguson, Mrs. Breedy, Mrs. Pindar, Mrs. Malcolm, Mrs. Llewellyn, Mrs. R. Clark; Mrs. F. Huggins, Rev. Sr. Agnes, Rev. Sr. Theresa.

The Easter Offerings amounted to \$266.00 and were placed in the Current Expense Fund to meet many obligations, especially the Rector's Stipend and Rent.

The Archbishop conducted the Vesper Service, then gave way to the Church School which rendered, as never before, their Easter Cantata, entitled "The Lord of Life and Glory" Lady McGuire and Rev. Sr. Theresa must be congratulated on the splendid work done. On Easter Monday the pupils met at one o'clock and had fun with their Easter eggs and impromptu recitations. They sent a chocolate "Bunny" with a basket of eggs for the Archbishop. Later Rev. Sr. Theresa sent him a large beautifully decorated chocolate cross which at this writing, is still being kept cool in the ice-box.

The following persons thoroughly prepared by Rev. Sr. Theresa, and presented by her to the Archbishop on Palm Sunday night, were confirmed, and made their First Communion on Easter Day:—Rosetta Elliston, Marjorie Miller, Gladys Fowler, Alfred Farquharson, Charles Clare. At the same time 15 others received Chrismation. On Low Sunday, after Mass, the Archbishop baptized Ann Bell Regan, daughter of Mr. and Mrs. Charles Clare, and Louise Carmelita, daughter of Mr. and Mrs. George Birch.

#### S. ANTHONY'S CORNER

Church Location, 228 W. 132nd St., N. Y. C.

Rector, Rev. Fr. Horace C. Herod, L. Th.

Motto,—*"Et perceptum est."*

On Sunday April 6 an "A—PLUS" concert was held in aid of the Church, and sponsored by Mr. J. Knight. There was a record attendance and the sum of \$30 was realized of which the Church received the donation arranged for. Mr. Knight is only a friend of S. Anthony, but as a musician, has contributed to nearly all our programs. We thank him most heartily and the large number who likewise contributed their musical talent. We mention particularly:—

Piano selections by Misses A. Dickerson, M. Osborne, E. Famous, T. Beverhout Muriel Davis, Lillian O'Garra, A. Richardson, Master S. Swanston, Prof. Andreas; Duets by Miss A. Richardson and instructor, Miss L. O'Garra and instructor; Vocal selections,

Misses R, Saunders, Loubelle James (accompanied by Miss R. James); Mesdames Buckley, E. Moses (accompanied by Mr. Douglas)' Bernard, Pansy Bailey, Messrs. Allan Mills, W. Francis, B. Douglas and S. Morris; Recitations by Misses R. Newton, C. Matthews, Edna Louard and Master W. Swanston; Violin selections, Duet by Miss Percival and Professor Andreas (accompanied by Miss I. Percival), Solo by Mr. O. Bridgewater (accompanied by Miss Anthony and Prof. Andreas. Rev. E. E. Swanston, B. D. of Johnstown, Pa., delivered a brief but interesting address.

The Good Friday Evening Service was conducted by Rev. Fr. Herod, the sermon being preached by Rev. Fr. J. Ford from the text "I preach Christ crucified". Our Easter Day Services were very beautiful and inspiring. His Lordship Edmund Bennett, Auxiliary Bishop of New York pontificated and preached at High Mass. He delivered a stirring sermon from the text, "Go tell my brethren that they go into Galilee, and there shall they see me". A goodly number received Holy Communion. In the afternoon a concert was held. Vocal selections were rendered by Mrs. Powell (accompanied by Mr. Wood. Mrs. Ford accompanied by Mrs. Carrington); Piano selections by Masters Cyril and Warren Louard; Recitation by Miss Edna Louard, Reading by Miss Thelma Herod. Bishop Bennett delivered a brief address. His Lordship, Rev. E. Thomas and Rev. B. Queely were dinner guests of Mrs. C. Powell. Later Mrs. B. Queely and the Louard family joined the company in the home of Mrs. Powell, who is one of our most energetic parishioners. The Organ Committee meeting April 22, reported great progress in payment on the organ. Mr. F. Clare, Secretary of the Committee and Church, made an individual collection of \$23, Rev. B. Queely, \$9, Mr. C. Powell \$2.55, Mrs. Clare \$2. Mrs. Osborne has given a beautiful serviceable covering for the organ, and the Vestry and Organ Committee thank her through this medium.

CONTRIBUTED

#### SECOND ORTHODOX SYMPOSIUM

Sunday afternoon, March 30th, the second meeting of the African Orthodox Symposium, which is sponsored by the Brooklyn Clericus, under the direction of the Rt. Revd. Edmund Robert Bennett, D. D., Auxiliary Bishop of New York, was held in S. Simon's Church, 431 Gates Avenue.

A large crowd was in attendance, enjoying and participating in the service and discussion.

Short Vespers was conducted by the Clergy present, viz:—The Revd. Fathers John G. Bayne, Wm. R. Miller, the Revds. Oliver Welch and Hubert A. Alcantara.

A program both musical and literary was rendered, the following Brooklyn favorites contributing numbers:—Mrs. Blanche Bayne, Select Reading; Piano Selection, Miss Gwendolyn Chandler; Original Composition and Tenor Solo, Mr. Claudius Dacon; Piano Selection, Miss Edna Boyce; Soprano Solo, Mrs. Iris Brewster; Vocal Trio, Mrs. Brewster, Miss Sargent and Mr. H. Cumberbatch.

The principal address was delivered by Mr. Victor George Cohen, New Negro Poet of the Borough and a Chemist of outstanding ability. Mr. Cohen spoke on "Thoughts on Religion". First he pleased his audience by reciting an original poem on "Nature". He advanced several arguments for belief in a Supreme Being, reasoning back from effect to Cause and submitting proofs that the order, system and routine of the Natural Creation evidenced the existence of a Supernatural Being, Omnipotent, Omniscient and Ever-present, dominating the mystery of the unknown.

Next, he gave valid reasons for the existence of the African Orthodox Church and Negro Ecclesiastical leadership, man visualizing the Supreme in accordance with the conception he had of self, etc.

Favorable comment was heard from several of the laymen in the audience, Messrs. Cumberbatch, Holman, and members of the clergy.

The choir of S. Ambrose united with the choir of S. Simon in rendering the music. Miss Dacon, Organist.

Copies of the Negro Churchman were distributed. The Rev. Canon Miller returned thanks to Canon Bayne for his introduction of the speaker and for the presence of such a large number of S. Ambrose members. He urged the people to support the Negro Churchman and begged them to read it carefully and faithfully.

Bishop Bennett urged the audience to continue such splendid exhibition of their zeal for the Cause. Congratulated the speaker and those participating in the program. He promised those unable to express their views an opportunity at the next Symposium, which will be held in S. Ambrose church.

The Doxology was sung and the Bishop gave his blessing. The audience remained some time after the close fraternizing and greeting one another.

REV. WILLIAM R. MILLER,  
Reporter.

## S. SIMON THE CYRENIAN Brooklyn, N. Y.

Palm Sunday was celebrated at S. Simon's by a crowded chapel, when at 11 o'clock Choral High Mass was sung by the Rev. Canon Miller, after the blessing, distribution and procession of Palms. The Canon preached on the subject "Emancipation," taking as his text the words of the Prophet Isaiah—"Break forth into joy ye waste places of Jerusalem." He treated the subject from its temporal and spiritual interpretations, stating that Jesus emancipated the souls of men which was the foundation of all physical emancipations. The anthem "Palm Branches" was effectively rendered by a full choir. The solo work in the anthem being taken alternately by Messrs. Gladstone Estwick and Max Sheriff. The offertory solo entitled "The Holy City" was sung by Miss Iris Holder. The service was one which will be remembered as one of the greatest in the history of the Parish.

In the afternoon a chair rally and concert was given by Miss Irene Miller, Mrs. Alice Williams and Miss Inez Tomlin, which was a great success from a numerical and musical standpoint. The financial proceeds were given in aid of the debt on our chairs. Rev. Oliver Welch was the preacher at the evening service.

Easter Day opened bright and fair after the gloom and shadow of Holy Week and Good Friday. The Rector preached to an overflowing congregation from the text "For this corruptible must put on incorruption, and this mortal must put on immortality." His subject was "Immortality." In the afternoon the Church School rendered a cantata and they received a treat at the end of the service.

Easter Night, instead of the sermon, the choir rendered a beautiful Easter cantata, which was well received by a large audience.

—CONTRIBUTED

## SECOND ANNIVERSARY CELEBRATION

Church of S. Simon the Cyrenian,  
Brooklyn, N. Y.

Sunday afternoon April 27, marked the second milestone in the Parochial History of the Church of S. Simon the Cyrenian, when more than three hundred persons assembled in the Holy Trinity Baptist Church to celebrate the epochal occasion.

A distinguished musical program was rendered after short Vespers, were sung

under the direction of the Rt. Rev. Edmund Robert Bennett, D. D., with Rev. Canon William R. Miller at the Pipe Organ.

Among those who contributed to the musical program were:—Mr. Prince Alken, Miss Alice Phillips, Miss Gwendolyn Joseph, Mrs. Irene Lockley, Miss Eleana Dacon, Mr. Arthur Cadogan, and Mr. Gladstone Estwick.

A Choir of one hundred voices rendered the music at Vespers, and contributed other numbers on the program.

The following churches were represented in the Choir:—Church of S. Simon the Cyrenian, Church of S. Ambrose, S. Joseph's Church, S. George's Church and S. Anthony's Church.

Separate anthems were rendered by the Choir of S. Simon the Cyrenian, Choir of S. Joseph's Church, and the Choir of S. George's Church. These numbers were gratefully received by an attentive audience.

Inspiring addresses were delivered by the following Clergymen:—Rev. Fr. John G. Bayne, Rev. Fr. Wilfred S. Kirnon, Rev. Fr. Horace C. Herod, Rev. Hubert T. Alcantara.

The welcome address was delivered by the Rev. Canon William R. Miller, Rector of The Church of S. Simon the Cyrenian. Right Rev. E. Robert Bennett, spoke in behalf of the Welfare of the Holy African Orthodox Church.

The principal address of the occasion was delivered by the Most Reverend George Alexander McGuire, the founder of the African Orthodox Church and also the originator of the Church of S. Simon the Cyrenian. The Prelate's address was remarkable for its Logic, Force and Eloquence. Mr. Milton D. Miller made the appeal for the offering.

Rev. Dr. T. S. Harten, who so generously granted the use of his church for the occasion was unavoidably absent in Connecticut, where he was scheduled to deliver a sermon to some United Congregations of that section.

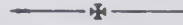
A telegram was received in the midst of the meeting, from Dr. Harten, expressing his regret for being absent, and conveying his best wishes for the success of the meeting.

The Anniversary Celebration was concluded at the Chapel of S. Simon the Cyrenian, with Pontifical Vespers, when His Grace Archbishop McGuire, delivered a masterly sermon on "Ambition"—using as his text the words of S. Paul the Apostle "I press forward to the mark of the high calling."

The Church of S. Simon wishes to express through this paper their sincere

thanks to all those who co-operated to make this meeting such an epochal event.

—CONTRIBUTED



### FIRST CONFIRMATION SERVICE S. AMBROSE CHURCH,

Brooklyn

Wednesday night in Holy Week, April 16, 1930, the Rt. Revd. Edmund Robert Bennett, D. D., Auxiliary Bishop of New York, visited and confirmed a class in S. Ambrose Pro-Cathedral Chapel, 543 Franklin Ave., Rev. Canon John G. Bayne, rector.

The church was crowded with members and friends, many persons being present also from S. Simon's church, whose Holy Week service was omitted so as to permit the members to attend S. Ambrose and co-operate in this service.

A short Vesper service was conducted by the Clergy present. Rev. Canon William R. Miller and Rev. Oliver Welch sang the Vespers, while Revd. Alcantara read the Scripture lesson.

The candidates were presented by the Rector, Rev. Canon Bayne. They were Michael Chandler, Gerald Small, Eunice Clarke and Albert Clarke, the last two being christened only.

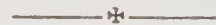
Bishop Bennett examined the candidates and gave them excellent advice. He preached a sermon which was both practical and stirring in its imagery.: His subject was "The Responsibility of A Christian's Life", based on the incident of Christ's cursing the fig tree. Text S. Matt. 21, 18-19.

The choir under the direction of Mrs. Brewster, organist, sang well. This choir of 18 voices wore their vestments for the first time Easter Day. They will assist the choir of S. Simon's church at the Anniversary service of S. Simon, Sunday April 27, at 3.30 p.m. held in Holy Trinity church, Rev. Dr. Harten, pastor.

This was the first Confirmation service held by Bishop Bennett since his Consecration, also the first Confirmation service held in S. Ambrose church. S. Ambrose is the infant church of African Orthodoxy, being just six months old.

Rev. Canon John G. Bayne cordially invites the public to all services.

—CONTRIBUTED



### VERTIENTES, CUBA

The Ven. R. D. Sibblis spent the last week in March at Vertientes. He raised sufficient funds to place a wire fence around our lot there. He also started a Building Fund and



appointed a Building Committee of seven men, in addition to himself, for the purpose of erecting in Vertientes S. Peter's African Orthodox Church. The land was donated some time ago by the Vertientes Sugar Company through the influence of Archdeacon Sibblis and Rev. D. E. Ewart, our missionary in Camaguay Province; and unless we erect the Building within a certain time the A. O. C. will forfeit its claim to the land. The chief contributors to our fund have been the Cuban people, the Jamaicans being unable to do much through the financial depression which affects them seriously. The Cubans do not like the word "African" in our Church Name, and are slow to become members. It is hoped, in June next, to invite His Lordship William Ernest to lay the Cornerstone. The seven gentlemen mentioned above, who are serving with the Archdeacon on the Building Committee are: John Skerritt, R. G. Murrav, P. Morris, John Perry, J. Cole, W. Pringle, and Senor Eduardo Ros. Messrs. Isaacs and Davis, Administrators of the Vertientes Sugar Co., are ex-officio members of the Committee. After the baptism of an infant and a marriage ceremony, the Archdeacon returned to Oriente.

#### ORDINATION SERMON (abbreviated).

John 6.11. "And Jesus distributed to the disciples, and the disciples to them that were set down".

Countless sermons are being preached today from this gospel for the Fourth Sunday in Lent, but as we are giving commission to two young ministers we must preach an ordination sermon. The clergy are commissioned officers of Jesus Christ, and it is largely by their agency that the Holy Ghost operates in preparing humanity for the coming of the Kingdom. Whatever may be their family connections and obligations, whatever their business responsibilities, these two men must ever bear in mind that today they are being commissioned in the King's Cause, and every other duty, relation, or occupation, must be subordinated to their sacred calling. Putting their hands to the plough they can never look back except to their damnation.

Jesus has occupation for all his ministers. "He distributed to the disciples, and the disciples to them that were set down". Ministers are His servants whom He employs when He desires to feed His people with the Bread of Life. He blesses, gives thanks, then distributes to them that they may distribute to the people.

But before He uses His ministers, He reveals to them their insufficiency apart from Him.

"Whence shall we buy bread, that these may eat?" Philip's reply is "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little". And Andrew adds, "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?" The Master puts similar problems before His ministers today to prove us, —to see whether we can rise above the material and visible, above figures and statistics, to count upon Him as the greatest factor in our calculations. In doing Christ's work we must rise above arithmetic to exercise an audacious faith in Him. It is because we so often leave Him out of our calculations that we fail so pitifully in our efforts. "What are they among so many?"

Jesus Christ's reply to this was a command "make the men sit down". The disciples proceeded immediately to carry out instructions, and with the authority given them they went among those 5000 folk requesting them to sit in groups of fifty and a hundred. Note well that they did not permit the people to dictate what they wished, —whether they preferred to stand or recline on the grass, or whether they preferred to sit alone or in groups of five or ten. Those ministers got their orders from above, not from below, and executed them exactly as received. The priests of Holy Church are commissioned to make the people sit down before the Altar every Sunday that they may receive the Bread of Life, yet some are negligent in this solemn responsibility and give as their feeble excuse "The PEOPLE don't want Mass every Sunday". Some neglect celebrating a Low Mass on Sundays and their excuse is, "The people don't want it; it is too early for them". THE PEOPLE! Think of an officer receiving orders from his Colonel and then returning back to report, "The privates don't want to do so-and-so!" When I was a priest I took orders from above,—not from below, not from Senior Wardens, Vestries, nor parishioners, where spiritual matters were concerned. There is a great lack of uniformity in the African Orthodox Church because, our Clergy, ignoring their ordination vow of obedience, and being too lazy in many instances, neglect to obey the regulations of the Church.

Having arranged the people, the disciples are now commissioned to feed them. Jesus distributes to them, and they in turn distribute to the people in orderly manner, serving the multitude,—twelve men waiting

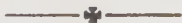


on the assembled thousands while the Master looks on approvingly. We priests are similar servers of God's people. We bring our Oblation to His Holy Altar; He takes the Host, blesses It, saying "This is My Body; then we summon the people to draw near, receive, and eat, the Body of Our Lord Jesus Christ. "Feed my sheep. Feed my lambs". Those are our orders and if we feed the flock faithfully, they will receive Christ. thankfully, and esteem us highly, since it is from our hands that they are fed.

My sons, today you receive your commission. Today you are invested with a new garb, and given a new title. Today you prostrated yourselves in willing sacrifice. Knowing you both as I do, I have the conviction that you realize your inadequacy and insufficiency for your task. But bring your few loaves and fishes to Jesus that He may bless and multiply them for you, before you go forth to feed your fellowmen. Men who do not take their intellects to God to be replenished, men who do not take their souls to God to be inspired, men who do not take their lips to God to be touched with a live coal even as He touched the lips of the Prophet Isaiah, will have nothing to give the people but dead, useless words.

You cannot, my dear sons, distribute to the people the Bread of Life until you have first gone to Jesus that He might distribute It to you. You cannot speak to your fellowmen until you first ask "Lord speak to me". You cannot strengthen others until you first pray "Lord strengthen me". You cannot lead others until you first cry "O lead me, Lord". You cannot teach others until your prayer shall be "O teach me, Lord". Having done these things you will then be ready for His service, anywhere, everywhere, now and always.

O use me, Lord, use even me,  
Just as Thou wilt, and when, and where,  
Until Thy Blessed Face I see,  
Thy rest, Thy joy, Thy glory share.



## IS ANTIGUA TO BE A BIGGER, BETTER AND BRIGHTER BERMUDA?

We Wonder

The Supplement to The Leeward Islands Gazette of 3rd instant, contains the outline of a huge development scheme, in which the Government has given certain concessions to Canadian financiers and by which Antigua with its dependency, Barbuda, is to be converted into a winter resort. The complete scheme calls for the expenditure of

six million dollars, and among the units there will be an elaborate hotel, with jetties, golf courses, club houses, etc., etc., erected upon the citadel known as Rat Island. The initial proposals, were made by one Mr Frederick W. Cowie of 191 Westmount Boulevard, Montreal, Canada, who was an intransit passenger for Canada by the S. S. "Lady Drake" on Wednesday 2nd instant. It is too early to comment seriously upon the proposals. Later we hope it will warrant our doing so, when we hope to refer to its history. At this moment the feeling is that somebody is perpetrating one of those periodical hoaxes that is "put across" every now and then. Will the proposed hotel on the citadel) which formerly bore the undignified name of Rat Island) turn out to be another castle in the air? We wonder. —(St. Kitts Union Messenger).

## DEMOCRACY

Honor thy Maker in word, in deed, in truth;  
Reverence the aged, deal kindly with youth;

Sacrifice always that others be blest,—  
This is Democracy's crucial test.

ANNA E. SHIELDS

## "A BIT OF HEAVEN"

By Anna E. Shields, Our Poetess

Every pleasant word I speak  
To the weary, worn and weak,  
Every wayward child I seek,  
Brings a bit of Heaven.

Every heavy burden borne  
Darkest night or early dawn,  
All self-pride and glory shorn,  
Brings a bit of Heaven

Every mite I give or share,  
Every virtue I decarle,  
Every tear and every prayer  
Brings a bit of Heaven.

Every pain, each pang of woe,  
Life's journey sad, my heart o'erflow,—  
These cannot move me for I know,  
I've seen a bit of Heaven.

O what must the rapture be,  
After sailing troubled sea,  
To meet the King His child to be,  
And own a bit of Heaven.

## FINANCIAL LEGISLATION GENERAL SYNOD 1928

Amended Sept. 1929

1. All Congregations consisting of 50 Members, or less, shall contribute, as from September 1928, the sum of Five Dollars monthly as Patriarch's Pence, and all Congregations of over 50 members shall contribute in addition Ten Cents monthly for each such additional member.

2. All Clergymen, except the chief Pastor of a Congregation shall contribute, as from September 1928, the sum of One Dollar monthly as Patriarch's Pence.

3. Each Congregation shall contribute as from September 1928, from Three to Five Dollars monthly for the upkeep of the Central Administration Office.

4. Each Congregation shall contribute the definite sum levied upon it for the coming year to the Church extension work in Cuba. Your quota may be known by consulting Bishop Wm. Ernest

5. Failure to comply with any or all of the above legislation will automatically deprive clergy and congregations concerned of a vote, seat and entertainment at the next General Synod without further notice.

By Order of General Synod,

George Alexander McGuire, President.

Wm. R. Miller, Secretary.

Simon Hilliman, Chancellor.

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### CLERGY LIST. PROVINCE OF SOUTH AFRICA

The Most Rev. Daniel William Alexander, D. D., 3 Brunton Street, Beaconsfield, G. W.

The Rt. Rev. Mgr. Joel Davids, L. Th., 112 Gold Street, Sophia Town, Johannesburg, Transvaal.

The Ven. J. S. Likhing, L. Th., 3 Brunton Street, Beaconsfield, G. W.

The Rev. Fr. D. P. Morgan, P. O. Newclare, Johannesburg, Transvaal.

The Rev. Fr. I. R. Matoung, P. O. Box 120, Potchefstroom, Transvaal.

The Rev. Fr. Thomas Godlo, P. O. Bergvlie, Alexandra Township, Johannesburg, Transvaal.

The Rev. Fr. G. Nkomane, Johannesburg, Transvaal.

The Rev. Fr. David Shwai, 112 Gold Street, Sophia Town, Johannesburg, Transvaal.

The Rev. Fr. Samuel Sejee, P. O. De Deur, Transvaal.

The Rev. Fr. Phoolo, British Bechuanaland, South Africa.

The Rev. Henry Shontsi, Balfour, Transvaal.

The Rev. Erskine Duba, P. O. Station, Transvaal.

The Rev. Anderea Batulabude, Bombo, Uganda, East Africa.

The Rev. Daniel J. Baatjes, Beaconsfield, G. W.

## CLERGY LIST. AMERICAN PROVINCE

- The Most Rev. George Alexander McGuire, D.D., M.D., D.C., 486 St. Nicholas Ave., New York City.
- The Right Rev. William Ernest Robertson, D.D., 355 N. W. 14th Terrace, Miami, Fla.
- The Right Rev. Arthur Stanley Trotman, D.D., 134 Sterling St., Boston, Mass.
- The Right Rev. Frederick Alexander Garrett, M.A., 310 N. 52nd St., Phila., Pa.
- The Right Rev. Edmund Robert Bennett, D.D., 1462 Fulton St., Brooklyn, N. Y.
- The Right Rev. Robert Arthur Valentine, 4400 South Parkway, Chic., Ill.
- The Ven. Oscar W. Hollinsed, 166 W. Springfield St., Boston, Mass.
- The Ven. D. Egbert Philips, B.D., 29 Hankard St., Sydney, Nova Scotia, Can.
- The Ven. R. Daley Sibblis, Apartado 77 Antilla, Cuba.
- The Ven. Royal S. Hoagland, Fort Wayne, Indiana
- The Ven. Robert A. Jackson, B.D., 823 Kaighns Ave., Camden, N. J.
- The Ven. William O. Perry, 1985 N. W. 4th Ave., Miami, Fla.
- The Rev. Canon William R. Miller, 431 Gates Ave., Brooklyn, N.Y.
- The Rev. Canon Cyril O. Sheppard, 59 E. 104th Street
- The Rev. Canon G. M. G. James, B. Th. M. A., Charlotte, N. C.
- The Rev. Fr. Horace H. Herod, L. Th., 347 Jefferson Ave., Bklyn. N.Y.
- The Rev. Fr. Wilfred S. Kirnon, 248 W. 130th St., New York City
- The Rev. Fr. G. St. Clair Nurse, 805 St. Nicholas Ave., N. Y. C.
- The Rev. Fr. James O. Greenidge, 134 Sterling Street, Boston, Mass.
- The Rev. Fr. Henry H. Batten, Cambridge, Mass.
- The Rev. Fr. Charles Ignatius Smith, 2215 Wharton St., Phila., Pa.
- The Rev. Fr. Frederick A. Toote, M.A., N.Y.C.
- The Rev. Fr. Ralph W. Hawkins, 188 E. 101st Street, N.Y.C.
- The Rev. Fr. John G. Bayne, 543 Franklin Ave., Brooklyn, N.Y.
- The Rev. Fr. R. G. Robinson, 1250 N. Fraser St., Phila., Pa.
- The Rev. Fr. C. J. Anthony, Box 343, Nassau, Bahamas, B. W. I.
- The Rev. Fr. Joseph N. Dingwall, 134 Lee Street, West Haven, Conn.
- The Rev. Fr. Joseph A. Ford, 47 W. 129th St. N.Y. C.
- The Rev. Fr. Martin De Vere Stuart, 112 Gates Ave., Brooklyn, N. Y.
- The Rev. John C. Simons, N.Y.C.
- The Rev. David E. Ewart, Florida, Camaguey, Cuba.
- The Rev. Oliver Welch, 167 Jefferson Ave., Brooklyn, N.Y.
- The Rev. Edwin Ernest Thomas, 283 W. 150th Street, N.Y.C.
- The Rev. Hubert T. Alcantara, 1090 Pacific St., Brooklyn, N.Y.
- The Rev. John R. Swift, 1 Herman Street, Boston, Mass.
- The Rev. Benjamin Queely, 304 W. 152nd Street, N.Y.C.
- The Rev. Kenneth Wiggins, 213 W. 115th Street, N. Y. C.
- The Rev. James Thomas, 112 E. 97th Street, N. Y. C.
- The Rev. Sr. Mary Agnes (Morris) 256 W. 135th Street, N.Y.C.
- The Rev. Sr. Angelina Theresa (Brooks), New York City.
- The Rev. Sr. Phoebe Rebecca (Benjamin), New York City
- The Rev. William S. Jones, Bluefields, Nicaragua.

(Continued at foot of preceding page)



# The Negro Churchman



The Late Archbishop VILATTE. Born Jan. 24, 1854; died July 1, 1929

NEW YORK CITY JUNE-JULY, 1930

VOL. VIII NO. 6

TEN CENTS



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# The Negro Churchman

In Tenebris Lumen

Published monthly, except SEPTEMBER, by the Consistory in the interest of the African Orthodox Church.

Archbishop GEORGE ALEXANDER, Editor and Business Manager

Bishop FREDERICK ALEXANDER, Contributing Editor



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VOL. VIII No. 6 NEW YORK, JUNE—JULY, 1930 TEN CENTS.

### THE LATE ARCHBISHOP VILATTE

The Most Rev. Joseph Rene Vilatte was born Jan. 24, 1854 in France, and died there on July 1, 1929. It was ordered at the 1929 General Synod that every Priest of the Holy African Orthodox Church make a monthly Reminder by name, of this Bishop and Confessor, at Mass on the first Sunday of each successive month. It was further ordered that July First in each successive year, with its Octave, be observed as a Festival of this Church in joyful Thanksgiving for the labors of this Apostle through whom we received our glorious heritage in the Catholic Episcopate. Let all the Clergy and Congregations observe this Festival on the First Anniversary of his Entrance into the Church Triumphant. From the "American Churchman" we quote:—

"Archbishop Vilatte's life was full of interest from the outset, particularly that large part of it which was given to and spent in the United States of America. No more loyal American could there be, and the institutions of America became almost an obsession, so deep and fervent was his interest in strengthening and supporting them. Whatever may be said to the contrary Vilatte was a good, and in part, a great American.

His love for his native France never abated and his mind was set on returning there for many years. Eventually he returned not only to France, but to the surprise of everybody who knew him, he also returned to the Roman Catholic Church, the Church of his young manhood.

The Vatican authorities received him as an Archbishop of the Catholic Faith, granted him large considerations and favors, and accorded him the courtesies due to the noble office he held but which he had derived from the Syrian Patriarch. The Pope granted to His Grace a pension of sixteen thousand

francs a year, and later, increased it to twenty thousand."



### BISHOP VALENTINE CONSECRATED

By Dr. J. H. Nicholson, Clerk  
St. Matthew's, Chicago, Ill.

His Eminence Alexander, preaching in St. Matthew's Church during his Apostolic visit to Chicago, in May 1929, reviewed the work of the African Orthodox Church in this City, and pronounced it very good. He exhorted the people to press forward to greater achievement, and prophesied that if they would not falter, great honors would fall to the lot of the pastor and people ere long.

After the lapse of just one year, on the 30th. day of May 1930 the prophecy was fulfilled when the Venerable Robert Arthur Valentine was elevated to the bishopric of the Holy Catholic and Apostolic Church.

On Wednesday, May 28, His Lordship William Ernest, who was called from his See in Miami, Florida, to officiate as Assistant to the Consecrator, His Eminence Alexander, arrived in Chicago and met at the station by the Bishop-elect.

On the following day His Eminence arrived, accompanied by the Rev. Canon Miller, and Rev. Sister Theresa. They were received by Bishop William Ernest and the Bishop-elect, Valentine.

Friday May 30, Memorial Day—a memorable day indeed for St. Matthew's Church—broke bright and clear, with bracing coolness, dispelling all fear as to the outcome of the weather. Carey Temple, placed at the disposal of our Pastor and his congregation, through the courtesy of the Reverend Doctor Frederick Jordan, was beautifully decorated with growing palms sent by Mrs. Pearl Clarke, and flowers given by Mrs. Laura Scott and her son Vincent. The High

Altar, erected by Mr. Rupert Valentine and finished in light ivory, stood out in chaste beauty.

At 10.30 a. m., the main auditorium was filled with a gathering of people of different races and creeds not excluding the priesthood of the Roman Catholic and Old Catholic groups, together with many of the Protestant ministry. The procession moved up the aisle during the singing of hymn 439 A & M., "The Son of God goes forth to war." First came the Thurifer, Master Cyril Valentine, next the Crucifer, Mr. Rupert Valentine. The Clergy were preceded by the acolytes, Masters George White, Edward Thompson, and Clifford Clarke. Then came the Bishop-elect preceded by his chaplain Mr. Clarence Valentine; Bishop William Ernest preceded by Mr. L. C. Fox who carried his crozier; lastly His Eminence Alexander preceded by Rev. Canon Miller, chaplain to His Eminence and who bore the Patriarch's Staff.

The presentation of the Bishop-elect was made by Bishop William Ernest. After the reading of the certificate of election, testimonial, and mandate, the Oath was taken by the Bishop-elect. This was followed by the Examination. At the conclusion of the examination, Mass was begun for the Consecration.

After the imposition of Hands by the Consecrator and Assistant, the head and hands were anointed during the singing of hymn 157 "Come Holy Ghost our souls inspire". The sermon and charge were delivered by Bishop William Ernest with eloquence and feeling, after which a solo, "The Lord is my Shepherd" was sung by Mrs. Colbert Sobrian. The Offertory Anthem "Hold thou my Hand, Dear Lord," was led by Mrs. Malcolm Vernon. Thanks to these two ladies who are accomplished vocalists. We also beg to express great appreciation to the choir, who with Mr. Alfred Osborne at the organ, rendered music of the highest quality.

During the singing of the Te Deum, the newly consecrated Bishop vested in Mitre and Cope and Ring, carrying his crozier, was escorted down the aisle by the Assistant Bishop, giving his Episcopal Blessing to the congregation. Returning to the Altar, and at the close of the Te Deum, he thrice genuflected before the Consecrator saying each time in clear and solemn voice "Ad multos annos" (for many years). The Kiss of Peace was then given and the Last Gospel read bringing the ceremonies to a close.

Bishop Robert Arthur then addressed the congregation, thanking those who assisted in various ways to bring to pass the event of the day. His Eminence also spoke briefly

on the history and aims of the African Orthodox Church.

On Friday evening a dinner was served at the Rectory by the women of the Guild. Brief addresses were made by the Clergy, the Officers of the Church and of the Guild.

On Saturday, Mr. Leonard Saunders kindly took the visitors for an outing in his beautiful car. Before returning home they were taken to the residence of our friend Mrs. Ada Simons. This good lady provided a very appetizing repast.

On Sunday morning at 7.30, Low Mass was celebrated by Bishop William Ernest. Nearly all communicants of the Church were present to receive the Sacrament. The celebrant spoke instructively on the duties of the people to their Bishop. At 11 a. m. Bishop Robert Arthur was enthroned in St. Matthew's Church by His Eminence Alexander. His Lordship then celebrated Pontifical Mass in the presence of a large congregation. The Patriarch delivered the sermon from the text in Mark XVI;19. Mrs. Sobrian again favored us with a Solo.

At 4 p. m. the visitors were entertained at the residence of Mr. and Mrs. C. A. Morgan where a sumptuous dinner was served.

At 8 p. m. Bishop William Ernest officiated at Vespers. A stirring sermon with splendid application to racial needs, was delivered by Canon Miller to a large and appreciative audience. The anthem "Saviour breathe an Evening Blessing" was beautifully rendered by the Choir. Miss Alberta Batchelor and Mr. E. H. James sang the duet.

On Monday at 11 a. m. the Patriarch and his Suite left for the East. We hope to see them again soon.

#### THE CONSECRATION AT CHICAGO As seen by a New York Visitor.

The Rev. Canon Wm. R. Miller, Rector of the African Orthodox Church of St. Simon the Cyrenian, Brooklyn, N. Y., returned last Tuesday from the City of Chicago, Ill.; whither he went as Special Chaplain to His Grace, the Most Reverend Alexander, M. D., D. D., D. C., who was the Consecrator of His Lordship, Bishop Robert Arthur Valentine, of Chicago.

The Assistant Bishop was His Lordship William Ernest Robertson, D. D., Bishop of the Southern Jurisdiction.

The service was held on Decoration Day, May 30, in Carey Temple, 5347 Michigan Avenue, Rev. J. D. Jordan, Pastor. Blessed with ideal sunshine, the Temple was filled to capacity to witness the Solemn Service of Consecration of a Bishop. The music was under the leadership of Mr. Alfred E. Os-



borne, Organist of St. Matthew's Church and his excellent Choir, assisted by Special Soloist, Mrs. C. Sobriar, who rendered most effectively, the Vocal Solo, "The Lord is My Shepherd"—an offertory, followed by an anthem by the Choir entitled—"Hold Thou My Hand."

The preacher for the occasion was the Right Rev. Wm. Ernest Robertson, D. D.

Present in the large reverent Congregation were several distinguished men and women of our race in the City of Chicago. Of particular note were a white Bishop of the Old Catholic Church, and a white Roman Catholic Priest.

Pictures of the Bishops, other Clergy, and Choir, were taken after the service, by Mr. K. D. Ganaway, Staff Photographer of the "Chicago Bee."

On June 1st. The Sunday after Ascension, the newly Consecrated Bishop was enthroned in his Pro-Cathedral Chapel of St. Matthew's, by His Grace Archbishop McGuire, assisted by His Lordship Wm. Ernest Robertson. The new Bishop then Pontificated at Mass, and His Grace Archbishop McGuire preached the sermon, taking as His Subject,—"The Enthronement of Jesus at the Right Hand of God."

At the Solemn Pontifical Vespers His Lordship Wm. Ernest Robertson, D. D., was Celebrant and the Rev. Canon Wm. R. Miller, preached the Sermon from the text,— "And they shall be mine, saith the Lord of Hosts, in that day, when I make up my jewels."

## BRIEFLETS

The Agenda for the General Synod to be held in Brooklyn in September will appear in the next issue. One topic which will be discussed and legislated on will be "Suspension of Clergy who maintain no parochial connection or perform no duty assigned by their Bishops." There is a parable told by Our Lord about a certain barren figtree. Read, mark, learn and inwardly digest.

It is not too early to remind the clergy that if they fail to comply with certain legislation with reference to Patriarch's Pence and Church Extension Fund, neither they nor their Deputies will be permitted to exercise the privileges of voice and vote in Synod. Read the legislation:—

1. All Congregations consisting of 50 Members, or less, shall contribute, as from September 1928, the sum of Five Dollars monthly as Patriarch's Pence, and all Congregations of over 50 members shall contribute Ten Dollars monthly.

2. All Clergymen except the chief Pastor of a Congregation shall contribute, as from

September 1928, the sum of One Dollar monthly as Patriarch's Pence.

3. Each Congregation shall contribute as from September 1928, from Three to Five Dollars monthly for the upkeep of the Central Administration Office.

4. Each Congregation shall contribute the definite sum levied upon it for the coming year to the Church extension work in Cuba and Nicaragua. Your quota may be known by consulting the Central Office.

5. Failure to comply with any or all of the above legislation will automatically deprive clergy and congregations concerned of a vote, seat and entertainment at the next General Synod without further notice.

Women's Hour at General Synod will be arranged for Saturday forenoon. Each Parish in good Financial Standing as per above legislation will elect one woman who will be given a seat and a voice throughout the sessions, and a vote at the Women's Hour. No woman can be a Deputy to General Synod. But this privilege may be granted at future Synods and the question will be taken up on the Agenda in September next.

The Clerk of the Vestry was instructed to inform the Archbishop that on April 27th Mr. J. Harris terminated his services as Catechist in All Saints' Church, Boston, and that Bishop Trotman had consented, at the request of Mr. Benn the Senior Warden, to conduct the services until General Synod at which time the Parish will endeavor to secure a Priest for permanent duty. Mr. Yearde has been elected as Deputy to the General Synod of 1930, and Mrs. Headley as female representative.

Archdeacon Hoagland of Indiana began the Chapel of S. Athanasius in Fort Wayne, Indiana on Sunday May 25. He sang Mass and preached at 11 a. m., and at 3.30 conducted a general program. He has a class ready for Confirmation and has asked Bishop Valentine to visit at his earliest convenience the congregation of S. Athanasius.

The Rev. Horace C. Herod, L. Th., resigned the Rectorship of S. Anthony's Church, New York City, on May 25, 1930, having served in that congregation since September, 1925. The Rev. Edwin Thomas, deacon, and the Rev. Benjamin Queely, sub-deacon, are serving S. Anthony's under the direction of the Archbishop. These two brethren are preparing the program for the Anniversary of S. Anthony to be celebrated on July 6. Until the Vestry can secure a Priest, the Archbishop, Rev. Fr. Kirnon and others, will offer Mass in S. Anthony's. Who will help?

On Sunday, May 18, in S. Ambrose Church Brooklyn, Rev. Canon Bayne, Rector, His Lordship Edmund Rob't Bennett, Auxiliary



Bishop of New York, chrismated, made Cleric, conferred Minor Orders, and ordained Subdeacon, the Rev. Dr. Charles C. Taylor, formerly a clergyman in the A. M. E. Zion Connection. The Clergy present and assisting were the Rev. Frs. Bayne and Robinson, and Rev. Deacons Welch and Alcantara. The newly-ordained read the Epistle, and Canon Bayne preached. A large congregation, including friends and followers of Dr. Taylor were present.

The Publication Department needs CASH. Do you feel guilty of withholding payment for "Negro Churchman" and for the 1930 Calendars? By the way do you owe for any copies of the Divine Liturgy? Pay up, and help to bring out the new edition.

One Protestant Episcopal Clergyman was not AFRAID to send his congratulations to Bishop Valentine. At the close of the Consecration service the following western Union Telegram was read from Rev. J. Da Costa Harewood, Rector of S. John the Divine (P. E.), Philadelphia:

1930 May 29  
Philadelphia, Penn.

Rev. ROBT. A. VALENTINE  
4400 South Parkway, Chicago, Ill.

We are delighted to hear that you are to be consecrated Bishop on Memorial Day: Make your vows in His Name: May God adorn you with such innocency of life that you may be enabled to serve Him faithfully in your Holy Office: Accept our united love: Letter will follow.

J. DACOSTA HAREWOOD

While the local Colored P. E. Clergymen were "scared" to come and witness the Consecration of Bishop Valentine, a resident Old Catholic Bishop and a resident Roman Catholic Priest, both white, were present in the congregation, and remained throughout the service. Compare white Catholics and Negro Protestant Episcopalians, and note the freedom of one type, and the fear and bondage of the other. But Methodist Negro clergymen were present in large number. From abject fear, and from indifference to racial uplift, Good Lord, deliver our brethren!

Rev. Sister Theresa, Deaconess in the Church of the Good Shepherd who with the Archbishop and Canon Miller represented New York at the Consecration, begs through this medium to acknowledge the hearty welcome and kind hospitality accorded her. She mentions Mrs. Fray who accommodated her in her lovely home, Mrs. Simons, wife of the late Rev. John H. Simons, and Mr. and Mrs. Morgan and mother for generous entertainment at their residences, also members and friends of S. Matthew's for many kindnesses expressed in various ways. "Like pastor,

like people," she says. The fact is, and the people of Good Shepherd, New York, may as well know it, that Rev. Sister Theresa is completely in LOVE with Chicago, and Chicago is equally in love with her.

Rev. Canon Miller is also fascinated with Chicago and were it not for four reasons just at present (Mrs. Miller and three infant Millers), he would immediately seek a transfer to the Windy City. The Canon desires to thank Rev. Fr. R. G. Robinson of Philadelphia for celebrating Mass and preaching at Vespers in S. Simon the Cyrenian, Brooklyn, and Rev. Fr. Martin DeVere Stuart for preaching at Mass, on June 1, while he was absent in Chicago.

Archdeacon Sibblis of Cuba conducted a Missionary Meeting at S. Barnabas A. O. Church in San German, Oriente, on May 11, which was largely attended. He and five other brethren made addresses. Music was rendered by Nurse Cummings and her Choir. She kindly loaned her Organ for the occasion, presiding at the same. The Archdeacon is asking for a priest or deacon for S. Alban's who will be willing to teach in the parochial school in addition to other duties. He is unable to manage all the missions in Cuba and must have assistance. Who will apply to Bishop William Ernest for service in Cuba with the Archdeacon?

Referring to Rev. Dr. H. S. Hartley of Trinidad, whose "cut" appeared on the front cover of our March 1930 number, these corrections must be made in our statements then given. Dr. Hartley was ordained Priest by Archbishop Vilatte in 1896 (and not in 1898). On June 16, 1891 he received the degrees of M. D. and C. M. at Laval University (not Lasal). We thank the Doctor for calling our attention to these "Errata".

Bishop Garrett was unable to be present at the Consecration but sent the following telegram:—

Philadelphia, Penn.

Rt. Rev. R. A. VALENTINE  
4400 South Parkway

Corpus Christi Church wishes you a long and useful life in the Episcopate.

Bishop, FREDERICK A. GARRETT

### GOOD SHEPHERD, N. Y. C.

On Friday Evening, May 2, 1930, the Annual Parish Meeting of the Church of the Good Shepherd was held at their place of worship, 234 W. 129th St., New York City. The Financial Report showed that the sum of \$2932.28 was received from all sources during the year. Expenses amounted to \$2898.87, thus leaving a cash balance of \$33.41. The following twelve persons were

elected on the Vestry:—Mr. W. H. Ferguson, Senior Warden, Mr. Clement Gordon, Junior Warden, Mr. Theophilus Joseph, Clerk, Mr. Theodore Bacchus, Treasurer; Mr. Arthur Thomas, Mr. Monroe Benjamin, Mr. Elon Weekes, Mr. Clarence Thomas, Mr. Charles Clare, Mr. Joseph Pindar, Mrs. Judith Breedy, Rev. Sister Phoebe. Mr. Clement Gordon and Mr. Clarence Thomas were elected Deputies to the General Synod of 1930.

On Mothers' Day, May 11, 1930, the Church of the Good Shepherd was crowded as usual to hear the Archbishop's sermon on "Mother". There were present distinguished visitors from Barbados, Cuba and South Africa. On June 1, Rev. Canon Sheppard of New York City took Low and High Masses at the Good Shepherd, and preached at the later Mass, in the absence of the Archbishop who was in Chicago. Layreader Gordon sang Vespers and preached. The friends of Rev. John C. Simons will be pleased to hear that by the time this number of "The Negro Churchman" is printed, he will be ready to leave the hospital.

The Ethiopian Advancement Association, a group of young people from East Harlem rendered a Program on Sunday afternoon, May 18, in the Chapel of the Good Shepherd, the proceeds being divided between the Association and the Church.

We have paid another instalment of our Church Extension Fund making \$38.00 out of the \$100.00 which we pledged at last Synod. Every dollar will be paid by next Synod. Good Shepherd always fulfils its obligations. It never SHIRKS.

## THE CHURCH IN PHILADELPHIA (Contributed)

Bishop Frederick Alexander pontificated at Solemn High Mass on Easter Day at 11 A. M. There had been a Low Mass for Communion at 7:30 A. M. The Solemn Procession at the Pontifical Mass was very impressive, and a good congregation was in attendance at both services. The High Altar was ablaze with many lights, and the side Altar was very tastefully adorned with flowers and votive lamps in honor of the Blessed Mother of God.

In the evening, Solemn Vespers was sung, and the Bishop preached and Confirmed two adults, Mr. and Mrs. Chas. Adams, both prominent workers in Corpus Christi Chapel. Mr. Adams holds the distinction of being the first Warden of the Church in Philadelphia, and Mrs. Adams had the unique distinction of having been Chair Lady of the Committee which entertained the last General Synod of the African Orth-

odox Church, which met in Philadelphia last year at Rittenhouse Hall.

On Low Sunday the Philadelphia Male Chorus, a prominent musical organization of this City, as well as a talented one, rendered a splendid program at the Chapel at 4 o'clock in the afternoon. The singing of the old Negro Spirituals was greatly enjoyed by everyone, and the superb rendition of "No Shadows Yonder," will not soon be forgotten. There will not be standing room next time this great musical organization comes to visit us, for they made an impression which will not be forgotten.

Our Parish Treasurer, Mr. William R. Griggs, of South Philadelphia, has been ill for almost a month now, and prayers are constantly being said for his recovery, as he is of great value to the Church in Philadelphia. The Bishop recently visited him and gave him his Easter Communion, at which time he was somewhat improved, but still far from well. Mr. Griggs has been a very liberal contributor to the work in this City.

The Reverend Richard G. Robinson has resigned as Curate of Corpus Christi Chapel, and the Bishop has not yet appointed anyone to succeed him in that position.

Archdeacon Jackson has visited Corpus Christi and officiated several times during the past month. The Rev. Chas. I. Smith has also been a frequent visitor, preaching several times during the past thirty days.

Mrs. Selina Thompson and her daughter, Miss Ruby Thompson, have the distinction of having given the largest Easter Offerings.

## ST. PETER'S, MIAMI, FLORIDA

The services during the past Lenten period were well attended. It was quite an improvement to the past years.

Passion Week and Holy Week were marked by the splendid attendance at Mass each day. We had the usual Services on Palm Sunday and were accompanied in the Procession of the day by the congregations of St. Matthew's Baptist Church; St. Mary's Wesleyan Methodist and Trinity Wesleyan Methodist Churches.

The weather was delightful being both sunny and mild. This lends a wholesome feature in making it possible for as large a turn out as we had.

Easter Day was a high day in respect to the services and attendance at each service. At 5 A. M. we had Sung Mass, when Cruikshank Mass was sung. At 11 A. M. again we had Sung Mass. The music for this was Missa Seraphica.

Our little choir did not fail to keep up to the usual standard. We desire to compliment both choir and our efficient choir-



master Mr. S. G. Dames. Nor can we fail to record the effective playing of Mr. J. Davis our organist. Mr. Davis is improving day by day in his interpretation of the music of the different settings to the Mass.

—(CONTRIBUTED).

### S. FELICITAS CHURCH, NASSAU

The Church of S. Felicitas in Nassau, N. P. Bahama Islands, is rapidly nearing completion. On Low Sunday the Corner Stone was laid and a picture of the ceremony is shown on the third page of the cover of this magazine. A description of same in the "Tribune" of Nassau reads:—

"The Corner Stone of S. Felicitas Church was laid in the presence of a vast crowd in Cole's Lane on Low Sunday, April 27th. Precisely at 4 p. m. Fr. Anthony, accompanied by Acolytes, arrived at the site. "The Church's One Foundation" was sung while the priest and acolytes took their position at the Corner. The 122nd Psalm was then chanted by the congregation and the lesson was taken from the 4th Chapter of the Prophet Nehemiah. Fr. Anthony gave a short address in which he outlined the growth of the work since its inception. The blessing being given, the Priest and congregation, led by the Eastern Band, went in procession to the home of the senior warden, Mr. F. E. Albury of Albury's Lane."

The "Negro Churchman" extends its warm congratulations to the Priest and People of S. Felicitas on their wonderful success in erecting a church building for the Holy African Orthodox Church in Nassau. It is a miracle of self-sacrifice and energy by a congregation just twelve months old. We hope the leaders will tell our readers how they did it.

### SECOND ANNUAL CONVOCATION Southern Jurisdiction

On the 13th May, the Second Annual Convocation of the Southern Jurisdiction of the A. O. Church held its opening service at 8 P. M.

Vespers was sung by the Bishop, the Rt. Rev. Wm. Ernest, while the opening sermon was preached by Fr. C. J. Anthony of St. Felicitas, Nassau. The sermon was splendid, and we look forward to a bright future for the Rev. gentleman.

At the close of Vespers, the Patriarch's message was read. It was a message of encouragement and a call for the jurisdiction to send at least one representative besides the Bishop to General Synod. The Convocation feels that the request of the Patriarch was justified and will be complied with.

Next followed the address by the Bishop of the Jurisdiction. It was a ringing call for greater co-operation among all, as well as a special call for Godly and earnest men for the work. Several visitors spoke words of welcome to the visiting delegates.

Business sessions were held on Wednesday, Thursday and Friday, when constructive work was done.

The evenings were devoted to social programs. We take advantage of this medium to express the happiness given by the hearty response of the Churches to our invitation.

Wednesday evening was given to a Community program and the various choirs of the Churches in the city responded with cheer. Friday evening was given over to the Church Schools of the Jurisdiction and the Lyceums. The response from other Church Schools was also gratifying.

Thursday evening was devoted to worship. The preacher for the occasion was the Bishop of the Jurisdiction. His sermon was from the words "Every branch in me, that beareth not fruit, he will take away; and every one that beareth fruit he will purge it, that it may bring forth more fruit." St. John XV. 2.

The service was brought to a close by the Benediction of the Blessed Sacrament by Fr. Anthony. Masses were celebrated each morning by the Bishop, Archdeacon Perry and Fr. Anthony respectively.

Saturday was left vacant as it was a day of preparation for Sunday.

Sunday morning was begun with Sung Mass. The Celebrant was Fr. Anthony. At 11 a. m. was Pontifical High Mass. The Bishop was celebrant. He was assisted by Archdeacon Perry who filled the place of Deacon and Fr. Anthony of Sub-Deacon.

The service was indeed impressive and long to be remembered. At both of these services the attendance was large.

In the afternoon at 3 p. m. a Public Meeting was held. Several visitors including the clergy of different Churches were present. A pleasant surprise it was when in the midst of the meeting Mr. T. A. Toote, Barrister at-Law of Nassau, entered. In due time he was introduced by Mr. Percy Styles who accompanied him. Mr. Toote spoke encouragingly to all and urged on the audience the necessity of taking advantage of all the opportunities afforded them in this great country of America. He also expressed his willingness to give assistance in furthering the work of the A. O. Church to the best of his ability. Mr. J. Taylor responded to Mr. Toote in a beautiful manner.

His Lordship Bishop Wm. Ernest spoke welcoming Mr. Toote, and wishing him great success in helping to develop to a high

standard the people whom he represents.

Solemn Vespers, and sermon by the Venerable Archdeacon Perry, followed by the Benediction of the Blessed Sacrament brought the Convocation to a close.

It is felt that the Convocation gave inspiration to all to do greater work for the A. O. Church locally and generally. Among the many recommendations made by the Committee appointed for the purpose was the following:—

“That the Patriarch be invited to attend the next Convocation.”

The success of the Convocation was due to the response made by the Bishop for co-operation. Every member did the best within his or her reach to make it a success. Nor can we fail to mention the same co-operative spirit shown by all in the community. For this we thank each and every one, and we offer praise and thanksgiving to the Lord our God.

—CONTRIBUTED.

## BE PROUD OF THE AFRICAN ORTHODOX CHURCH

(A Brief Address by State Assistant Attorney Marshall of Chicago, Ill., who is himself a member of the A. O. C.)

Some of the members of the African Orthodox Church do not understand the true greatness of their wonderful spiritual organization.

Because the numbers of members are small and their financial and physical resources limited, they act as if they do not consider their Church of much importance. We frequently hear some of them making excuses, apologies and explanations in a manner that does not show they are proud of their membership in the Church.

It is a great mistake to think that because the membership of a Church is small and its resources limited that it is necessarily not a great Church.

What makes a church great? What makes an organization important and powerful?

First of all, we must remember that the true greatness of a Church rests upon the nobility and purity of the ideals upon which it is founded.

Secondly, we must bear in mind that in order for a Church to be a great Church and exercise any power and influence, its members must be willing to make sacrifices for the ideals of their Church.

Some Churches which are small in membership and limited in resources have nevertheless been great Churches and exercised great power and influence.

Take for example the Quakers. They

have always had a very small membership and resources but that Church has exerted a wonderful influence upon the history of England and Europe. Why? Because of the high ideals of the Quaker Church and the willingness of its members to make sacrifices for those ideals.

The African Orthodox Church has been founded upon high and noble ideals and if the members are willing to make sacrifices for those ideals, that wonderful organization of Colored people, by Colored people and for Colored people, can exert a tremendous power for good among our people.

Be proud of your membership in the African Orthodox Church.

## EXCERPTS FROM SERMON

Preached by Rev. Canon Miller in Chicago Text:—Malachi 3, part of 17th.—“And they shall be Mine, saith the Lord of Hosts in that day when I make up my jewels.”—

These words were spoken in a most graceless age, when religion was peculiarly distasteful to men; “when they scoffed at God’s altar, and said of the service of His temple:—“What a weariness it is”—and scornfully asked,—“What profit is it, that we have kept His ordinances?” Yet even those dark nights of religious sloth and indifference, were not unaccompanied by bright stars. The Lord compares His people to costly jewels. From the remotest antiquity men have always thought highly of precious stones. And while jewelry today is worn principally by women, among so-called savage and barbarous races, it is worn principally by men; not only to beautify the body but also as a mark of rank and dignity and as charms and religious symbols.

The city of Chicago stands uniquely in the annals of the Holy African Orthodox Church, for in this great city the light of Negro religious freedom first had its birth. It is incumbent therefore upon the inhabitants of this western city to so guard, cherish and protect it, that the good work which they have begun for our race might be perpetuated through all generations.

We are fully cognizant that jewels vary in color and brilliance; for out of the infinite mind proceeds all varieties of creation. There is difference in specie to be observed in the mineral, animal and vegetable creations. Why apologize therefore for being a black creature? If you cannot be a diamond, ruby or emerald there is opportunity to be some shining jewel for God.

“They shall be mine.”—They were always His, for He formed us from the foundations of the world. And though ostracized, Jim-crowed and despised, still we bear His Im-



age.

Jesus is asking the question to-day—"whose image and superscription is this?" "It is Caesar's," comes the reply. Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's.

Erase from your hearts and mental concepts the image of the Anglo-Saxon, whom you were taught to worship and obey as your superior; and in its place stamp your own image, even the image of Almighty God and march onward, forward through the night of doubt and sorrow, until at last you gain the promised land of peace and spiritual rest. The Lord of Hosts has spoken by the mouth of His holy prophet, "that Princes shall come out of Egypt. They shall wear gold and fine raiment." The Bishops of the African Orthodox Church are His Holy Princes, who are proceeding out of the night of religious persecution and suppression, into the Glorious Courts of God, stretching out their hands unto the God of Simon, the Cyrenian, of Endich, the Eunuch of Ethiopia, and of Ham, the forefather of our race.

We shall, therefore, enter into the spirit of the beloved Psalmist and say,—"I was glad when they said unto me, let us go into the house of the Lord"—where we may adorn His Holy Temple as Precious Jewels shining brightly, as Pearls of Purity and Diamonds of Delight, in the midst of a crooked and perverse nation.

Thus purified by the fire of affliction, and strengthened by the hammer of persecution, we shall be able to stand firm in the adornment of His Crown, in that Day when He Cometh to make up His Jewels.



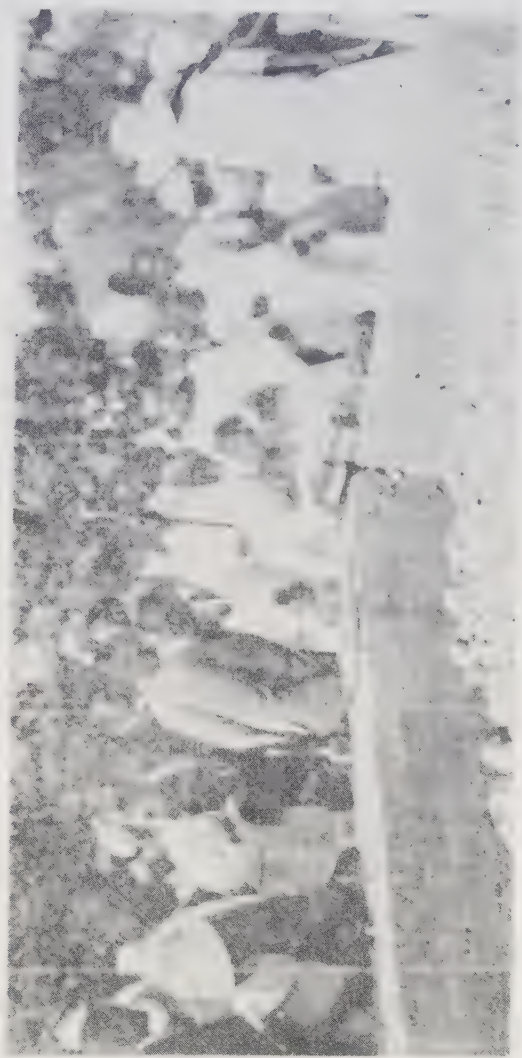
#### THE REV. DR. I. P. SAMUEL

The Rev. Isaiah Palmerston Samuel, pastor of the United Congregational Church of Wynberg, Cape Province, South Africa, a brother of His Grace the Archbishop, arrived in the United States on May 6 accompanied by his wife, a native of South Africa. He is visiting relatives in this country both in New York City and Atlantic City. He was presented to the congregation of the Good Shepherd by the Archbishop at the close of Mass on Mothers' Day, May 11, and made a brief but suitable response. On Wednesday May 14, he and Mrs. Samuel visited the Convocation of the New York District held in Brooklyn. They were warmly welcomed by Bishop Bennett, and after both had spoken, a collection was taken for their work in South Africa. On May 24 the Endich Theological Seminary conferred upon the Reverend gentleman the degree of "Doctor of Divinity" in appreciation of his achievements in educational and missionary work in South Africa. Following his southern tour to Howard, Hampton and Tuskegee Universities, Dr. Samuel and wife will visit his aged mother in Antigua, his native land. After visiting Europe they will return to Africa.

---

#### CLERGY LIST. PROVINCE OF SOUTH AFRICA

- The Most Rev. Daniel William Alexander, D. D., 3 Brunton Street, Beaconsfield, G. W.
- The Rt. Rev. Mgr. Joel Davids, L. Th., 112 Gold Street, Sophia Town, Johannesburg, Transvaal.
- The Ven. J. S. Likhing, L. Th., 3 Brunton Street, Beaconsfield, G. W.
- The Rev. Fr. D. P. Morgan, P. O. Newclare, Johannesburg, Transvaal.
- The Rev. Fr. I. R. Matoung, P. O. Box 120, Potchefstroom, Transvaal.
- The Rev. Fr. Thomas Godlo, P. O. Bergvlie, Alexandra Township, Johannesburg, Transvaal.
- The Rev. Fr. G. Nkomane, Johannesburg, Transvaal.
- The Rev. Fr. David Shwai, 112 Gold Street, Sophia Town, Johannesburg, Transvaal.
- The Rev. Fr. Samuel Sejee, P. O. De Deur, Transvaal.
- The Rev. Fr. Phoolo, British Bechuanaland, South Africa.
- The Rev. Henry Shontsi, Balfour, Transvaal.
- The Rev. Erskine Duba, Beek Station, Transvaal.
- The Rev. Anderea Batulabude, Bombo, Uganda, East Africa.
- The Rev. Daniel J. Baatjes, Beaconsfield, G. W.



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- The Right Rev. Arthur Stanley Trotman, D D , 274 Springfield St , Boston, Mass
- The Right Rev. Frederick Alexander Garrett, M A , 310 N. 52nd St. Phila., Pa.
- The Right Rev. Edmund Robert Bennett, D D , 1462 Fulton St , Brooklyn, N. Y.
- The Right Rev. Robert Arthur Valentine, 4400 South Parkway. Chic., Ill
- The Ven. Oscar W. Hollinsed, 166 W. Springfield St., Boston, Mass
- The Ven. D. Egbert Philips, B D , 29 Hankard St , Sydney, Nova Scotia, Can
- The Ven. R. Daley Sibblis, Apartado 77 Antilla, Cuba.
- The Ven. Royal S. Hoagland, Fort Wayne, Indiana
- The Ven. Robert A. Jackson, B D , 823 Kaighns Ave., Camden, N J
- The Ven. William O. Perry, 1985 N. W. 4th Ave , Miami, Fla
- The Rev. Canon William R. Miller, 481 Gates Ave., Brooklyn, N Y
- The Rev. Canon Cyril O. Sheppard, 59 E. 104th Street
- The Rev. Canon G. M. G. James, B Th M A. Charlotte, N C
- The Rev. Fr. Horace H. Herod, L Th , 347 Jefferson Ave., Bklyn. N.Y
- The Rev. Fr. Wilfred S. Kirnon, 248 W. 130th St , New York City
- The Rev. Fr. G. St. Clair Nurse, 805 St. Nicholas Ave , N Y C
- The Rev. Fr. James O. Greenidge, 184 Sterling Street, Boston, Mass
- The Rev. Fr. Henry H. Batten, Cambridge, Mass
- The Rev. Fr. Charles Ignatius Smith, 2215 Wharton St , Phila., Pa
- The Rev. Fr. Frederick A. Toote, M.A., N.Y.C
- The Rev. Fr. Ralph W. Hawkins, 188 E. 101st Street, N Y C
- The Rev. Fr. John G. Bayne, 543 Franklin Ave , Brooklyn, N Y
- The Rev. Fr. R. G. Robinson, 1250 N. Fraser St , Phila , Pa
- The Rev. Fr. C. J. Anthony, Box 343, Nassau, Bahamas, B W I
- The Rev. Fr. Joseph N. Dingwall, 134 Lee Street, West Haven, Conn
- The Rev. Fr. Joseph A. Ford, 47 W. 129th St. N Y. C.
- The Rev. Fr. Martin De Vere Stuart, 112 Gates Ave., Brooklyn, N. Y.
- The Rev. John C. Simons, N.Y.C
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- The Rev. Conyer Welch, 167 Jefferson Ave , Brooklyn, N.Y
- The Rev. Edwin Ernest Thomas, 283 W. 150th Street, N.Y.C
- The Rev. Hubert T. Alcantara, 1090 Pacific St , Brooklyn, N.Y.
- The Rev. John R. Swift, 1 Herman Street, Boston, Mass
- The Rev. Benjamin Queely, 304 W. 152nd Street, N.Y.C.
- The Rev. Kenneth V. Igrine, 218 W. 115th Street, N. Y. C.
- The Rev. James Thomas, 112 E. 97th Street, N. Y. C.
- The Rev. Sr. Mary Agnes (Morris) 256 W. 135th Street, N.Y.C
- The Rev. Sr. Angelina Theresa (Brooks), New York City.
- The Rev. Sr. Phoebe Rebecca (Benjamin), New York City
- The Rev. William S. Jones, Bluefields, Nicaragua.
- The Rev. Charles C. Taylor, Long Island.

*(Continued at foot of preceding page)*

# The Negro Churchman +

*In Tenebris Lumen*

**B**LESS, we beseech thee, O Lord Jesus Christ, thy Church throughout the world, and especially that portion thereof which thou hast graciously planted among our Race. Send, we pray thee, thy Holy Spirit to preside in the Synod (about to be) now assembled in thy Name and Presence. Direct us in all we undertake for the advancement of thy Kingdom and the welfare of the Holy African Orthodox Church. Pour upon our Primate Alexander, our Bishops and other Clergy, and the Congregations committed to their charge, thy continual blessing. Regard with thy favor our struggling people who seek peace, justice and equality in things spiritual and temporal, and grant that our humble efforts to maintain ecclesiastical freedom may by thy divine assistance, stimulate the vast millions of our bloodkin to stretch out their hands to the God of our forefathers, the God of Ham, of Simon the Cyrenian and of Endich the eunuch of Ethiopia. Then shalt thou be pleased with this thy people, and princes, priests and prophets shall come forth from among them, to truly preach and truly promote peace and goodwill among all mankind, looking to thy glorious appearing, who livest and reignest with the Father, in the unity of the Holy Ghost, one God, world without end. Amen.

(Set forth by the Primate Alexander)

NEW YORK CITY

AUGUST, 1930

VOL. VIII No. 7

TEN CENTS



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# The Negro Churchman

In Tenebris Lumen

Published monthly, except SEPTEMBER, by the Consistory in the interest of the African Orthodox Church.

Archbishop GEORGE ALEXANDER, Editor and Business Manager

Bishop FREDERICK ALEXANDER, Contributing Editor



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VOL. VIII No. 7 NEW YORK, AUGUST, 1930 TEN CENTS.

## AGENDA TENTH GENERAL SYNOD

Convened in Holy Trinity Church, De Kalb Ave., near Franklin Ave., Brooklyn, N. Y., Sept. 3—8, 1930, by invitation of the Church of S. Simon the Cyrenian, Rev. Canon William Russell Miller, rector.

### WEDNESDAY, SEPT. 3

8:30 p. m. Pontifical Vespers. The Rt. Rev. Edmund Robert Bennett, D.D., Celebrant. The Rt. Rev. Robert Arthur Valentine, Lector.

9:15 p.m. Opening Sermon. The Rt. Rev. Frederick Alexander Garrett, M.A., Preacher.

9:45 p.m. Synod Thank offering.

9:55 p.m. Official Opening of Synod. The Most Rev. George Alexander McGuire, D.D., M.D., D.C., presiding.

10:00 p.m. Welcome Addresses by distinguished Clergymen and Laymen of Brooklyn, with suitable responses by Members of General Synod.

10:55 p.m. Announcements.

11:00 p.m. Blessing by the Archbishop. Adjournment.

### THURSDAY, SEPT. 4

8:30 a.m. Sung Mass, with Corporate Communion. His Grace George Alexander, Celebrant.

9:30 a.m. Breakfast.

10:30 a.m. Roll Call. Seating of qualified Clerical and Lay Deputies.

11:00 a.m. Courtesies extended to Visiting Clergy and others. New Congregations received into union with Synod.

11:15 a.m. Annual Address of His Grace the Archbishop.

12:00 m. Report of His Lordship William Ernest, D.D.

12:20 p.m. Report of His Lordship Arthur Stanley, D.D.

12:40 p.m. Report of His Lordship Frederick Alexander, M.A.

1:00 p.m. Luncheon Recess.

2:30 p.m. Report of His Lordship Edmund Robert, D.D.

2:50 p.m. Report of His Lordship Robert Arthur.

3:10 p.m. Reports of Archdeacons present at Synod.

4:00 p.m. Supplementary Oral Reports of Clerical and Lay Deputies.

5:00 p.m. "Improved Methods for Church Statistics."

5:30 p.m. "Charters and Incorporations."

6:00 p.m. Dinner Recess.

8:30 p.m. Hymn, Creed, Prayers.

8:45 p.m. Roll Call. Minutes.

9:15 p.m. "Status of Non-Parochial Clergy."

9:45 p.m. "Canonical Regulation of Pulpit Courtesies."

10:15 p.m. "Post-Ordination Education."

11:00 p.m. Blessing. Adjournment.

### FRIDAY, SEPT. 5

8:30 a.m. Low Mass. Rt. Rev. William Ernest, Celebrant.

9:15 a.m. Breakfast.

10:00 a.m. "Is a Church Calendar Necessary?"

10:20 a.m. "Why has the Negro Churchman such a struggle for existence?"

10:45 a.m. "The Central Office and its maintenance."

11:15 a.m. Patriarch's Pence; report and recommendations.

- 12:00 m. Church Extension Fund; report and recommendations.
- 12:30 p.m. Report on publication of New Edition of the Divine Liturgy by Committee consisting of Bishop Bennett, Bishop Garrett, Fr. Smith, Fr. Robinson, Fr. Nurse, Fr. Sheppard and Fr. Miller.
- 1:00 p.m. Luncheon Recess.
- 2:30 p.m. Report of Brotherhood of S. Simon by Committee consisting of Bishop Bennett, Fr. Nurse, Fr. Miller, Rev. J. Simons, Mr. T. Bacchus, Mr. A. Sobers, and Mr. S. Hilliman.
- 3:15 p.m. Donations for Synod Entertainment; report by Rev. Canon Miller.
- 3:30 p.m. Invitations for the 1931 General Synod.
- 4:00 p.m. Amendments (if any) to the Constitution and Canons.
- 5:00 p.m. "The Place of the Mass in Sunday Services."
- 5:30 p.m. Miscellaneous Business.
- 6:00 p.m. Dinner Recess.
- 8:30 p.m. Hymn, Creed Prayers.
- 8:45 p.m. Roll Call. Minutes.
- 9:15 p.m. Our Attitude to our Negro Brethren (a) of the Roman Obedience, (b) of the Anglican Obedience, (c) of Separatist and Dispersed Ceremonial Groups.
- 9:45 p.m. Educational Campaign on a Cathedral Foundation. Report made by each of the following sectional leaders appointed at the last Synod—Bishop William Ernest, Bishop Garrett, Bishop Bennett, Bishop Valentine and Archdeacon Hollinsed.
- 10:15 p.m. "What Financial Effort should be associated with the Celebration of our Tenth Anniversary at the next Synod?"
- 10:35 p.m. "The Hierarchy in the A.O.C."
- 11:00 p.m. Blessing. Adjournment.

#### SATURDAY, SEPT 6

- 8:30 a.m. Low Mass. Rt. Rev. Frederick Alexander, Celebrant.
- 9:15 a.m. Breakfast.
- 10:00 a.m. Reports of Women's Activities during the Past Year.
- 10:30 a.m. Constitution and By-Laws for the proposed "Sisterhood of S. Veronica" submitted by the Committee consisting of Bishop Garrett and Rev. Sr. Theresa.
- 10:45 a.m. Women's "United Thank offer-

ing" for 1931 Synod.

- 11:00 a.m. Women's Executive Committee Appointed.
- 11:15 a.m. Election of Officers of General Synod.
- 11:30 a.m. Miscellaneous Business.
- 1:00 a.m. Luncheon.
- 2:30 p.m. Outing to Coney Island for Clerical and Lay Deputies.
- 3:00 p.m. The Archbishop and Bishops meet in Annual Conclave. Hearings will be granted to any who desire same on weighty matters.
- 6:30 p.m. Dinner.

#### SUNDAY, SEPT. 7

- 7:30 a.m. Low Mass in the Chapels of Brooklyn and Manhattan.
- 8:45 a.m. Breakfast.
- 11:00 a.m. High Mass and Sermon in the Chapels of Brooklyn and Manhattan. Visiting Bishops and Priests will officiate when requested by the Local Clergy.
- 2:00 p.m. Dinner.
- 3:30 p.m. **PUBLIC MASS MEETING.** Holy Trinity Church, Brooklyn. All Clergy requested to be in Procession. Eight Vested Choirs in line, two from Brooklyn and six from Harlem. His Grace the Archbishop will preside. Volunteer Speakers of both sexes from far and near: **SPECIAL SYNOD OFFERING.** Conferring of **DEGREES** by the Endich Theological Seminary.
- 6:30 p.m. Tea
- 8:15 p.m. Vespers and Sermon in Chapels of Brooklyn and Manhattan. Visiting Bishops and Clergy will assist by request.

#### MONDAY, SEPT. 8

- 8:30 a.m. Low Mass. Rt. Rev. Edmund Robert, Celebrant.
- 9:30 a.m. Breakfast.
- 10:15 a.m. Roll Call. Minutes.
- 11:00 a.m. Treasurer's Report of Offerings and Donations.
- 11:15 a.m. Commissions and Committees appointed.
- 11:30 a.m. Miscellaneous Business.
- 12:15 p.m. Resolutions of Thanks.
- 12:30 p.m. Final Reading of Minutes.
- 12:45 p.m. Solemn Te Deum. Prayers and Blessing by the Archbishop.
- 1:00 p.m. Adjournment sine die.
- 1:30 p.m. Parting Luncheon.  
(On to Brooklyn, Wed. Sept. 3)

## SYNOD REMINDERS

1. The legislation of 1928, amended in 1929, governing the matter of a seat and vote in General Synod, will be strictly complied with. See page 3 of this Magazine cover.
2. Women's Hour at General Synod is arranged for Saturday forenoon. Each Parish in good Financial Standing as per above legislation will elect one woman who will be given a seat and a voice throughout the sessions, and a vote at the Women's Hour. No woman can be a Deputy to General Synod. But this privilege may be granted at future Synods and the question will be taken up on the Agenda in September next.
3. The Agenda printed above is the official order of business. All relevant questions will be considered in connection with any item of the agenda. Other questions will be considered under "Miscellaneous" business.
4. All Elected Lay Deputies must present Credentials signed by the Rector or Senior Warden of their parishes, and submit evidence that the financial legislation noted above has been complied with.
5. The Liturgical Color will be **WHITE** for the Opening Service. Other Services, **GREEN**. (Gold may be substituted.)
6. Send in your payments for "Negro Churchman," "Divine Liturgy," Patriarch's Pence, and Church Extension.
7. All Episcopal Reports, and Arch-deacon's Reports, must be fully written, read to the Synod, and immediately delivered to the Primate.
8. Deputies who desire accommodations must communicate at once with Rev. Canon W. R. Miller, 453 Putnam Ave., Brooklyn, N. Y., or at the Church of S. Simon the Cyrenian, 431 Gates Ave., Brooklyn, N. Y. This rule should be observed both by the Clerical and Lay Deputies in order to secure proper accommodations,—**FREE**.
9. Visitors, other than Deputies, may obtain similar accommodations at reasonable charge, by communicating with Canon Miller.
10. The Synod will be held in Holy Trinity Church at DeKalb Ave., near Franklin Ave., Brooklyn. To reach it, take Subway in New York City, change at Borough Hall Station in Brooklyn, then take DeKalb Ave. Trolley Car to Franklin Ave. Church is two doors back.
11. Meals will be served at this Church from Wednesday 6:30 p.m. to Monday 1:30 p.m. See hours on Agenda.

12. While the Clergy and Lay Deputies will receive free entertainment, all Congregations are required to send to Canon Miller a donation for this purpose, \$5, \$10, \$15, or more.

13. It has been the custom for each Congregation to distribute special envelopes in which every member is asked to place **ONE DOLLAR**, the same to be brought by the Clergy, and Lay Deputies to the Synod. Let this custom be observed this year also, as there are urgent needs to be met. Suitable envelopes will be sent from the Central Office as usual.

14. The Prayer for the Synod printed on the front page cover of this Magazine is to be said in all churches during the month of August and on the days of the Sessions.

15. General Officers elected at last Synod for the ensuing year were:—President (ex-officio) His Grace the Archbishop; Vice-President, His Lordship Frederick Alexander; Secretary, the Rev. Canon Miller; Associate Secretary, the Rev. Fr. G. S. Nurse; Chancellor, the Hon. Simon Hillman; Treasurer, the Hon. Theodore Bacchus; Registrar and Statistician, the Rev. Fr. H. C. Herod. These General Officers, with all other Bishops, form the Consistory.

(On to Brooklyn, Wed. Sept. 3)

## BRIEFLETS

On Sunday, June 15, at 11 a.m., His Grace ordained in the Church of the Good Shepherd, N.Y.C., three deacons,—Rev. Charles Taylor, Rev. Kenneth Wiggins, and Rev. James Thomas. They were presented by Rev. Canon G. M. James who also preached the sermon from the text "Many are called but few are chosen." The Rev. Fr. R. W. Hawkins acted as Chaplain.

There will be no September number of this Magazine, but during the latter part of that month, the October issue will appear, bearing the Synod News.

The Ordination to the Priesthood of Rev. Oliver Welch has been appointed for Sunday, July 27, in S. Ambrose Church, Brooklyn, and of Rev. Charles Taylor and Rev. Edwin Thomas for Sunday, Aug. 10, in the Church of the Good Shepherd, N.Y.C.

(On to Brooklyn, Wed. Sept. 3)

## BAPTIZING AND CONFIRMING ANGLICAN CONVERTS

Members of the Protestant Episcopal Church, especially those in the Ministry of that body, not infrequently inquire, with some degree of impatience and vexation, "Why does the African Orthodox Church



insist on baptizing, confirming, and ordaining all ministers who come to it from the P. E. Church?" The answer is that "we have no choice in the matter, and must pursue this policy until such time as Anglican Orders are recognized by the Catholic Church at large." Dr. Delany recently left the P. E. Church for the Roman, and his experiences were exactly what they would have been had he entered the African Orthodox Church. The "N.Y. World" of June 25, 1930 reported as follows:—

#### DR. DELANY ENTERS CATHOLIC CHURCH

Former Episcopal Rector Is Baptized and Confirmed

Again in the dress of a layman, Seldan P. Delany, D.D., for many years a leader of the Anglo-Catholic wing of the Episcopal Church in this country, was baptized and confirmed in the Roman Catholic Church yesterday morning, his fifty-sixth birthday.

As a priest in the Episcopal Church for twenty-five years, and as rector of the Church of St. Mary the Virgin, largest Anglo-Catholic parish in the country, he has baptized hundreds into the Episcopal faith and prepared as many for confirmation.

Deeply moved, Dr. Delany was baptized at 7 o'clock yesterday by the Rt. Rev. Mgr. Joseph H. McMahon in the "conditional" form which the Roman Catholic Church reserves for converts from other Christian denominations. The ceremony was held at the Church of Our Lady of Lourdes, No. 463 West 142nd Street.

Holding his straw hat in his hand, Dr. Delany went from the private baptism service to the mass of the Feast Day of St. John the Baptist. In the nave of the church sat black-hooded nuns, business women soon to go to work, many children, and a few who had to lean on canes to arrive for the mass.

With these devout members of the parish Dr. Delany received his first Roman Catholic communion. Much of the formula and ceremony of the Catholic Church had been adopted in his Episcopal parish, but here with almost the identical ceremony of Anglo-Catholic Episcopalians he acknowledged profound difference in faith, belief in the miracle of transubstantiation and the apostolic succession of the Bishops of Rome.

In the celebration of the mass Mgr. McMahon, pastor of Our Lady of Lourdes, was assisted by the Rev. David Petry and Albert Steffens.

From the mass Dr. Delany went to the Roman Catholic Church of the Annuncia-

tion at Convent Avenue and West 131st Street. There in the austere and beautiful stone church he was confirmed by Mgr. J. J. Dunn, Auxiliary Bishop of New York.

Dr. Delany resigned his rectorship at the Church of St. Mary the Virgin three weeks ago. He will sail for Europe July 2 and will probably spend the summer in Switzerland and go to Rome in the fall. There he will prepare to become a priest in the Roman Catholic Church.

(On to Brooklyn, Wed. Sept. 3)

#### A PART OF THE WHOLE AND THE WHOLE OF A PART

By Bishop Valentine of Chicago

Very often it has been asked members of the African Orthodox Church. "Why not belong to a part of the whole rather than to the whole of a part?" Such a question infers that there is more honor and dignity in being "a part of the whole" than there is in being "the whole of a part," but we of the African Orthodox Church are willing to admit that there is dignity in the one and also in the other. We feel that what we are doing in a practical way is in perfect harmony with our desire to be a vital part of the whole Catholic Church without participating in any of the current heresies or schisms. But since there is a conflict in opinions, it may serve a good purpose to review the early Catholic Church.

The Catholic Church as we know it, is that organization composed of men who accepted the call of Jesus Christ by following Him and becoming His disciples, and who, after the ascension, because of their faith in the Risen Christ, reorganized the Church on the principles and teachings of their Master. Since Jesus Christ is the founder of the Catholic Church, it follows that the Church must bear at least some of the characteristics of the Christ. Consequently, she is known to be ONE and HOLY, which need no definition; and CATHOLIC, which means belonging to the whole world for all races and for all nations. The visible heads of the Church were the twelve apostles who received the commission, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold, I am with you all days even to the consummation of the world." Such was the authority and commission given to the apostles and to their successors the bishops and pastors of Christ's Church. Hence, the Church must continue throughout all centuries even to

the end of the world. And history bears witness to the fact that the Holy Catholic Church is still alive—as is seen in the Eastern Orthodox Church and the Western Church or Roman Catholic.

In the early Church, because of the propagation of the gospel in distant lands, it became necessary to establish the five Patriarchates of Antioch, Alexandria, Rome, Constantinople, and Jerusalem. And yet the Church remained ONE, HOLY, and CATHOLIC until the great schism of 1054 when error and arrogance cunningly crept into the Church and rent her asunder, thus making it possible for the Roman Church and the Eastern Church to denounce the claims of each other. When we remember that in the founding of the One Holy Catholic Church all Christians were in accord with one mind to follow and serve Jesus Christ we deplore the fact that evil thoughts and desires have disturbed that "Peace I leave with you." That pernicious seed sown in 1054 bore much evil fruits. For in November 1534, Henry VIII, King of England, was proclaimed by Parliament to be the only supreme head on earth of the Anglican Church. Thus we see that the separation of the Church of England from the Roman Branch of the Catholic Church started with the complicated love story of England's king who secretly married Anne Boleyn, whilst Catherine his lawful wife was still living. Since that time the Episcopal Church of England has been declared by the Pope of Rome not only to be schismatic but also non-Catholic in doctrine and consecration. And we also note that "after a thorough inquiry into the claims of Anglican orders, Pope Leo XIII in 1896 came to the settled and irrevocable conclusion that they are utterly null and void." The Protestant Episcopal Church in America is an offspring of the Anglican Church, but the stream is not purer than its source; and truth is stranger than fiction.

"The evil that men do lives after them." The Great Schism of 1054 was followed by the schism in 1534 of the Anglican Church, which in turn gave rise to the founding of Methodism in 1738. Today there are about seventeen separate and distinct Methodist bodies; of the Episcopal Church it is sufficient to refer to their "high church"; "low church"; "broad church"; "reformed church"; and recently in Chicago one of their "white" churches was "transformed" for Negro worshippers.

The One Holy Catholic Church which Jesus founded has existed 1900 years. Therefore, the Protestant Episcopal Church cannot be the true Church since it is only

400 years old. It may be a PART but it surely cannot be the WHOLE.

In Sept. 1921, as a necessity because of hypocrisy and discrimination, the African Orthodox Church was founded and added to the already long list of Churches. She lays claims to the One Holy Catholic Church, having derived her Apostolic Succession through the West Syrian Jacobite Church at Antioch and in unbroken line from the Patriarch Peter Ignatius III. She accepts the Orthodox teachings of the Catholic Church. In the consecration of her first bishop, George Alexander McGuire, and other bishops, all the elements of a true consecration were present. Consequently, the African Orthodox Church is as much Catholic and Apostolic as the Catholic Church of Rome and other valid Catholic Churches everywhere.

But we frequently hear the cry: "Why not be a part of the whole rather than be the whole of a part?" There is a desire, we will admit, for Christian Unity; there is a world wide cry for religious oneness. Godfearing men, earnest souls, are sick because of such disunion; they have seen that such a state of discord is not according to the dictates of right reason; and they have thought that the warring sects of Christendom could be brought together, and in peace and harmony follow the doctrines of Jesus Christ. They recognize the need of Unity in religious beliefs, and that the diversity of Christian creeds and churches by no means tends to the beauty or to the harmony or to the strength of either religion or Christianity. It is generally known that a chain is no stronger than its weakest link; break one of the links and the chain is broken. And so there is an urge for unity—that all may be one. "Behold how good and pleasant a thing it is for brethren to dwell together in unity." But pride is in opposition, for we find that the Lutheran will not add to his two sacraments, nor will the Episcopalian to his three; the Greek and the Roman will continue to refuse allegiance one to the other.

When we review this sad and pitiable state of affairs, and realize that none of the denominations named is willing to trust the other, we do not see how it ever will be possible for the different groups to get together, nor for self-respecting members of the African Orthodox Church to unite themselves with any of those groups, AND BE SINCERE. Lest we be reminded, we admit that Negro religious organizations have had splits—the Negro is a good imitator. He is more to be pitied than censured; but be that as it may. Now, in view of

what has been said concerning dissensions and divisions which have rent the Catholic Church, our readers will be just as puzzled as we are in trying to determine where the "whole" Church is in this country. There is no "whole" Church in America. The Roman Church broke away from the Orthodox in 1054, and the Episcopal Church broke away from the Roman Catholic in 1534 and has given rise to numerous groups. There is no "whole,"—we are all "parts" of different proportions, influence, and wealth according to our age. Would any right thinking person recommend that the African Orthodox Church become a part of any of those contending parts? If so, which part would he recommend?

The one thing that the A.O.C. could do is to sink her individuality and become a PART of a Part instead of remaining the WHOLE PART. But should the A.O.C. reach that stage, with what part shall she merge? Let us suppose that the P. E. Church is Catholic in orders and doctrine, could the A.O.C. forget the principle of right and liberty on which she stands, and return her children to enforced segregation and Jimcrowsism? We hope not. Or would the A.O.C. submit to the existing policy of the Roman Church in "Social Separation" as explained so beautifully, in a recent publication of the "Chronicle", by one of her learned and outspoken priests? We think not. Even though we have in the past feasted long upon the crumbs which fell from our "Masters'" Table, is not a good and sufficient reason why any sane, right thinking ADULT Negro with red blood coursing through his veins should advocate or continue to accept the discriminating conditions in Catholic Churches as they exist today. Catholic Churches should practice what they preach. It is not Christ-like for ecclesiastical authorities to establish compulsory separation of Negroes in Churches; and it is an insult to Christianity to exclude colored applicants from Catholic High Schools and Colleges. And yet, there are a few colored leaders who, in the hearing of their "Masters" will lift high their voices and urge a compromise. How can right compromise with wrong; or the principle of good with evil? Are those leaders sincere, or are they blinded with favors and salaries received?

The African Orthodox Church is a part of the One Holy Catholic Church, and she is also the whole of that part in view of the fact that she is autonomous. While her doors and sacraments are open to all races, her management lies in the hands of persons of color. And perhaps it is because of that latter reason why questioners are

surprised to see people of color governing their own affairs rather than being a part of a white organization which would dictate all the terms while we help in the upkeep. But surely, it is much more honorable to be the whole of a part and a part of the whole, than to be a PARTICLE of a Part of the whole. We believe that Negro Churches like Negro businesses should be governed by Negroes whenever and wherever it is possible. There is a genuine sympathy which can never be equalled. Plans are made without being contaminated with the Superiority Complex. The masses will learn to follow because of a right understanding and not from fear.

In the African Orthodox Church are embodied those principles of Christian Doctrine which should satisfy the most fastidious seeker. If the desire is to belong to a Church that is a part of the whole Catholic Church, there is the A.O.C.; and if the desire is to belong to a self-governing Church which is the WHOLE of a part, there is the A.O.C.

Why waste God's valuable time looking for flaws? Fall in line; let us go forward. And to our questioners, we exhort: "Do thou likewise."

(On to Brooklyn, Wed. Sept. 3)

#### SELF-DETERMINATION What Will The Outcome Be? As expressed in Africa

On page 141 of the April Crisis Magazine, there is a short account of a recent Conference held in Capetown, Africa.

It was evidently a representative gathering, for "there were present Natives, Colored people and Indians." "There was bitter protest against the methods of European rule. There was especial debate on the Dutch Reformed Church and a resolution to boycott it.—The Conference continued three days.—The following resolution against the Dutch Reformed Church was passed."

"Seeing that the Dutch Reformed Church in South Africa is instigating and abetting and conniving at the persecution of non-European, this conference now calls for an emphatic 'Declaration of War' against this Church—It declares every Predikant and Missionary to be the mortal enemy of our people; calls upon every non-European TO LEAVE THIS UNCHRISTIAN CHURCH WITHIN A PERIOD OF THREE MONTHS; INSTRUCTS EVERY NON-EUROPEAN TO BOYCOTT AND OSTRACISE ANY OF THEIR PEOPLE WHO STILL REMAIN IN THIS CHURCH AFTER THE AFORESAID PERIOD; and will get into communication with Chiefs



and Headmen in the Sudan, Nyasaland and ALL AFRICAN TERRITORIES where this Church is carrying on Missionary work, calling upon them TO EXPEL ALL MISSIONARIES AND EMISSARIES OF THIS CHURCH who are in their midst NOT TO ENLIGHTEN AND EVANGELISE THEM, BUT TO ENSLAVE THEM.  
As expressed in America.

Page 20 of the Baltimore AFRO-AMERICAN, issue of May 17, spreads a group photograph of Negro Episcopal Clergy and Laymen, with a sprinkling of whites, under the following head.

**"EPISCOPAL LEADERS HOLD CONFERENCE IN D. C."**

The description given is,—

"National figures of the Episcopal Church photographed in front of the White-law Hotel, Washington, D. C., 'WHERE THEY ATTENDED THE MISSIONARY CONFERENCE OF THE NATIONAL COUNCIL OF THE EPISCOPAL CHURCH LAST WEEK.

What will come out of these two expressions of SELF-DETERMINATION? The Religious World awaits the sequel with interest.

Bishop, EDMUND ROBERT  
(On to Brooklyn, Wed. Sept. 3)

#### S. ANTHONY'S CORNER

Church location, 228 W. 132nd St., N.Y.C. Incumbents, Rev. Edwin E. Thomas and Rev. B. Queely, Motto, "Et perceptum est."

On Whitsunday, Rev. Oliver Welch of Brooklyn, preached at Vespers in S. Anthony's Chapel a very edifying sermon from the text "And they were filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance."

On Trinity Sunday, June 15, the Rev. Fr. W. S. Kirnon, rector of S. Joseph's Church celebrated Mass for S. Anthony's Congregation. In the afternoon of the same day a very successful concert was held sponsored by Mrs. Powell and Mrs. Osborne. Space will not permit mention of those who contributed to the program.

On Sunday, July 6, the Congregation celebrated its Sixth Anniversary. Solemn High Mass was celebrated at 11 a.m., His Grace George Alexander McGuire, D.D., M.D., pontificating, Rev. E. Thomas being Deacon, and Rev. B. Queely Subdeacon. His Grace preached a very stirring sermon from Rom. 8:28, "We know that all things work together for good to them that love God," taking as his subject "Christian Optimism." He stressed the difference between the pessimist who sees nothing but disaster in every untoward occurrence, and

the optimist who visualizes good even in the darkest crisis, and urged S. Anthony's to continue in an optimistic spirit despite setbacks. A goodly number partook of the Sacrament of the Altar.

In the afternoon Anniversary Exercises were held at Beulah Wesleyan Church, Rev. Fr. Kirnon was the Chairman, and on the rostrum with him were Archbishop McGuire, Rev. Canon Miller, the Rev. Messrs. Ford, Welch, Thomas, Queely, Rogers, Livingston, and Mr. E. T. Henry. Sitting within the rail on the lower platform were Bishop Brookes, Rev. Canon Bayne, Rev. Messrs. Wiggins, Hernandez and Collins, also Rev. Fr. Hawkins. Rev. Fr. Robinson of Phila. was also present. The Choir of the Church of the Good Shepherd under the direction of Lady McGuire rendered "Love Divine, all love excelling." The Choir of S. Joseph's Church under the direction of Mrs. Allen rendered "Great is the Lord," the Choir of S. George's, under direction of Mr. Simmons, and the Choir of S. Anthony, under the direction of Mrs. Bernard also contributed anthems. Other items were:—Miss Mary L. Scott, Recitation "Evolution," and Vocal Solo, "I've done my work"; Mr. D. Johnson, Jr., Violin Solo, De Berito's Concertia, No. 7, with Encore, "Songs my Mother taught me," being accompanied by his father on the piano; Vocal Solo, "The Holy City" by Mrs. Bernard, accompanied by Lady McGuire on the Organ. The visiting clergy delivered congratulatory addresses, also Mr. Gilbert who represented the Unique Colony Circle, and Mr. E. T. Henry, Senior Warden of S. Joseph's Church. His Eminence made the appeal for the Offering. At Vespers in S. Anthony's Church Rev. Fr. Robinson was the preacher. The members and friends contributed generously to the Offerings of the day which reached a total of \$71.43. We thank all who helped us during the past month since we have been without a rector, and particularly on the Anniversary Day. We are also pleased to note that Rev. Edwin Ernest Thomas, a son of S. Anthony's, and a graduate of the Endich Theological Seminary, is to be advanced to the Priesthood on August 10, at the Pro-Cathedral Chapel of the Good Shepherd by His Grace the Archbishop. On Sunday evening July 13 several members of the Unique Colony Circle worshipped with us. Mutual pledges of support were exchanged.

—CONTRIBUTED

#### S. PHILIP'S, NOVA SCOTIA

So many of our readers have enquired concerning Archdeacon D. Egbert Philips, B.D., that we are delighted to announce



that he is still "on the job" in Sydney. He, his Vestry and Congregation have recently completed a "Tag Day" drive, securing sufficient funds to meet mortgage payments on their Church Building. Through local generosity the Archdeacon is now the owner of a Ford Coupe which will enable him to visit Glace Bay and New Waterford. He held his first service at Glace Bay on Sunday, July 13. He expects to come to Synod by automobile and his many friends will give him a warm welcome after an absence of two years. The Sydney Post of July 7 made the following report of a Program at S. Philip's:—

"A splendid program was rendered at the St. Philip's A.O. Church, Whitney Pier, on Sunday afternoon. It was a rich and inspiring treat which met with a hearty response from the audience. Vocal selections were rendered by Christopher Gibbons and Mrs. Legora Brathwaite. On the saxophone were Wakefield Harris and Stanley Baird, while Dowling Street, Emmanuel Philips, and Mr. Hunt handled the alto and trombone respectively. Mr. Arthur Coward with a choir sang "O Give Thanks," and "God Shall Wipe Away All Tears," with much impression. Then came the speakers, James Beckles, president of the local U.N. I.A., Miss Wagg of the United Mission, Mrs. H. Simpson, of the Y.W.C.A., and F. A. Hamilton, B.A., LL.D. well known barrister. They treated the following subjects: "Cooperation," "Mending Our Nets," "Woman's Place in Life," and "Character." They were like the four corner posts to a building, and it is hoped that great results will attend the addresses. Among those who accompanied on the organ were Norman B. Crawford and Dan Leacock. Archdeacon Philips acted as chairman, and the congregation deserves to be congratulated on the addresses coming from the ladies."

(On to Brooklyn, Wed. Sept. 3)

#### CONSECRATION "ECHOES"

By Bishop Valentine.

Echoes of our Consecration still linger in our ears, and the splendid tributes paid us from various sources are indeed inspiring. Letters of appreciation and encouragement have come to us from our beloved Primate; also from Sister Theresa, Canon Miller, and Bishop Robertson; those letters are treasured by those of us who received them. Much praise has been given Mr. Rupert Valentine for his work on the altar, and also to our small choir for the quality of singing which is due to regular practice and sacrifice by members and organist. We of S. Matthew's are glad that our humble efforts were crowned with success—as we see it; everything went well: to Him Whom we serve be glory and praise for ever and ever. The services were full of beauty and

inspiration; our Primate was in good health, and at his best; Bishop Robertson and Canon Miller served well and in so doing made good impressions upon the minds of the people; Sister Theresa has endeared herself in the hearts of all who met her.

Please give me space to thank those persons who helped in a special way with gifts cash, and time: The Rev. and Mrs. Frederick Jordan of Carey Temple for their hearty co-operation; the Primate Alexander for a purple biretta; Lady McGuire for episcopal ring; Sister Theresa for linen; Rev. Fr. Herod for a book. Cash was received from Mrs. Ann White and her daughter Alice Maud; from Mrs. Malcolm Vernon; from Sister Mary Agnes, senior Deaconess; also from Mrs. Gertrude Savory of New York and Mr. T. M. O'Brien of Montreal. A liberal cash donation and Cope were presented by the Women's League consisting of Mesdames Irene Valentine, Laura Scott, Eugena Fray, Albertha Hall, Ann White, Edith Gray, Pearl Clarke, Miriam Fox, Ida Everett, and Jessie Clarke. The Crozier was presented by the Brotherhood consisting of Messrs. A. L. Hall, L. C. Fox, O. W. Morrison, J. R. Godoy, J. D. Pearson, E. C. Enright, E. J. Marshall, C. A. Morgan, G. V. Walker, A. E. King, C. H. Hall.

Mrs. F. C. Wells merits high praise for the beautiful work done by her in the making of Cope and Cassock; we pay a similar tribute to Mrs. F. A. Garrett of Philadelphia for making the Mitre.

With the splendid cooperation of Mrs. Valentine and her willing and efficient workers of the Women's League, which rendered excellent service, we were able to reach our goal.

May the God of Righteousness and Liberty keep us faithful to our trust; and may our Primate continue at the helm in good health for a long time. Such is the prayer of your servant in Christ.

(On to Brooklyn, Wed. Sept. 3)

#### BISHOP SHERWOOD CONSECRATED

The Most Reverend William Frederick Tyarks, Archbishop-Metropolitan of The American Catholic Orthodox Church on the Fourth Sunday after Easter (May 18th 1930) consecrated the Archpriest Clement John Cyril Sherwood to the bishopric of The One Holy Catholic and Apostolic Church of the Orthodox Faith, he being assisted by the Very Rev. C. N. Smit and The Rev. R. W. B. Moyer, both Priests of this Church. The Order followed in the consecration was according to the Roman Pontifical. The ceremony was performed in St. Peter's Chapel located at 336 East 14th Street, New York City, in the presence of the Clergy, and members of this Church and their friends.—(Contributed).

## FINANCIAL LEGISLATION GENERAL SYNOD 1928

Amended Sept. 1929

1. All Congregations consisting of 50 Members, or less, shall contribute, as from September 1928, the sum of Five Dollars monthly as Patriarch's Pence, and all Congregations of over 50 members shall contribute in addition Ten Cents monthly for each such additional member.

2. All Clergymen, except the chief Pastor of a Congregation shall contribute, as from September 1928, the sum of One Dollar monthly as Patriarch's Pence.

3. Each Congregation shall contribute as from September 1928, from Three to Five Dollars monthly for the upkeep of the Central Administration Office.

4. Each Congregation shall contribute the definite sum levied upon it for the coming year to the Church extension work in Cuba. Your quota may be known by consulting Bishop Wm. Ernest.

5. Failure to comply with any or all of the above legislation will automatically deprive clergy and congregations concerned of a vote, seat and entertainment at the next General Synod without further notice.

By Order of General Synod,  
George Alexander McGuire, President.  
Wm. R. Miller, Secretary.  
Simon Hilliman, Chancellor.

---

### CLERGY LIST. PROVINCE OF SOUTH AFRICA

The Most Rev. Daniel William Alexander, D. D., 3 Brunton Street, Beaconsfield, G. W.

The Rt. Rev. Mgr. Joel Davids, L. Th., 112 Gold Street, Sophia Town, Johannesburg, Transvaal.

The Ven. J. S. Likhing, L. Th., 3 Brunton Street, Beaconsfield, G. W.

The Rev. Fr. D. P. Morgan, P. O. Newclare, Johannesburg, Transvaal.

The Rev. Fr. I. R. Matoung, P. O. Box 120, Potchefstroom, Transvaal.

The Rev. Fr. Thomas Godlo, P. O. Bergvlie, Alexandra Township, Johannesburg, Transvaal.

The Rev. Fr. G. Nkomane, Johannesburg, Transvaal.

The Rev. Fr. David Shwai, 112 Gold Street, Sophia Town, Johannesburg, Transvaal.

The Rev. Fr. Samuel Sejie, P. O. De Deur, Transvaal.

The Rev. Fr. Phoolo, British Bechuanaland, South Africa.

The Rev. Henry Shontsi, Balfour, Transvaal.

The Rev. Erskine Duba, Park Station, Transvaal.

The Rev. Anderea Batulabade, Bombo, Uganda, East Africa.

The Rev. Daniel J. Baatjes, Beaconsfield, G. W.

### CLERGY LIST. AMERICAN PROVINCE

- The Most Rev. George Alexander McGuire, D.D., M.D., D.C., 486 St. Nicholas Ave., New York City.
- The Right Rev. William Ernest Robertson, D.D., 355 N. W. 14th Terrace, Miami, Fla.
- The Right Rev. Arthur Stanley Trotman, D D , 204 Springfield St , Boston, Mass.
- The Right Rev. Frederick Alexander Garrett, M A , 310 N. 52nd St. Phila., Pa.
- The Right Rev. Edmund Robert Bennett, D D , 1462 Fulton St . Brooklyn, N. Y
- The Right Rev. Robert Arthur Valentine, 4400 South Parkway, Chic., Ill
- The Ven. Oscar W. Hollinsed, 166 W. Springfield St., Boston, Mass
- The Ven. D. Egbert Phillips, B. D., 51 Hankard St., Sydney, Nova Scotia, Can.
- The Ven. R. Daley Sibblis, Apartado 77 Antilla, Cuba.
- The Ven. Royal S. Hoagland, Fort Wayne, Indiana
- The Ven. Robert A. Jackson, B D , 883 Kough Ave., Camden, N. J
- The Ven. William O. Perry, 1985 N. W. 4th Ave., Miami, Fla
- The Rev. Canon William R. Miller, 431 Gates Ave., Brooklyn, N Y
- The Rev. Canon Cyril O. Sheppard, 59 E. 104th Street
- The Rev. Canon G. M. G. James, B Th M. A , Charlotte, N. C
- The Rev. Fr. Horace H. Herod, L. Th , 347 Jefferson Ave., Bklyn, N.Y.
- The Rev. Fr. Wilfred S. Kirnon, 248 W. 130th St., New York City
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- The Rev. Fr. Frederick A. Toote, M.A., N.Y.C
- The Rev. Fr. Ralph W. Hawkins, 188 E. 101st Street, N Y C
- The Rev. Fr. John G. Bayne, 543 Franklin Ave., Brooklyn, N Y
- The Rev. Fr. R. G. Robinson, 1250 N. Frazier St., Phila., Pa
- The Rev. Fr. C. J. Anthony, Box 343, Nassau, Bahamas, B. W. I
- The Rev. Fr. Joseph N. Dingwall, 134 Lee Street, West Haven, Conn
- The Rev. Fr. Joseph A. Ford, 47 W. 129th St. N. Y. C.
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- The Rev. Fr. Oliver Welch, 167 Jefferson Ave., Brooklyn, N.Y.
- The Rev. Fr. Edwin Ernest Thomas, 283 W. 150th Street, N.Y.C.
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- The Rev. John R. Swift, 1 Herman Street, Boston, Mass.
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- The Rev. Kenneth Wiggins, 213 W 115th Street, N. Y. C.
- The Rev. James Thomas, 112 E. 97th Street, N. Y. C.
- The Rev. Sr. Mary Agnes (Morris) 256 W. 135th Street, N.Y.C
- The Rev. Sr. Angelina Theresa (Brooks), New York City.
- The Rev. Sr. Phoebe Rebecca (Benjamin), New York City
- The Rev. William S. Jones, Bluefields, Nicaragua.
- The Rev. Fr. Charles C. Taylor, Long Island.

(Continued at foot of preceding page)



# The Negro Churchman +

*In Tenebris Lumen*

## THE VILATTE SUCCESSION

"There is, therefore, in the western patriarchate besides the Latin succession of the Independent Catholic Church of Holland, derived in 1724 from the French Bishop Varlet, the canonical Syrian succession of Archbishop Vilatte, who has already been solemnly recognized in his archiepiscopal character, not only by the Church of Holland, but even by the Holy Office of the Roman Catholic Church.

In view of this fact, the several reformed communions in the Western Church are not now dependent for a historic episcopate, either upon the disputed Anglican succession dating from the Elizabethan restoration, or upon the valid but irregular succession of the Old Catholic bishops of Europe, since there is now available this derived direct from that the first center of Christianity itself, the oldest of all the branches of the primitive Church, the Syrian Church of Antioch."

[Dr. Ernest Margrander, in the "New Schaff-Herzog Encyclopedia." It is from this Succession that the African Orthodox Church receives its Episcopate].

NEW YORK CITY      OCTOBER, 1930

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VOL. VIII No. 8 NEW YORK,

OCTOBER, 1930

TEN CENTS.

## SUMMARY OF PROCEEDINGS TENTH GENERAL SYNOD

(By Rev. Dr. F. A. Toote)

The Pontifical Vespers convening the Tenth General Synod of the African Orthodox Church, Wednesday Evening, September 3, 1930, in Holy Trinity Baptist Church, Brooklyn, N. Y. will ever be remembered in the annals of African Orthodoxy. At 8:30 P. M. the majestic tones of the pipe organ pealed out the voluntary and the masterly touch of Canon W. R. Miller. The ceremoniaris Rev. Fr. M. D. Stuart ordered the Acolytes to proceed to light the candles on the Altar. With Candelabras and other lights beaming, with flowers of every hue, decked as a bride adorned to meet her Lord, the Altar shone in its beauty. The Officiant, the Rt. Rev. Edmund Robert Bennett, D.D. announced the processional Hymn 541, "We are Soldiers of Christ." The following vested choirs were in line in their respective stations as the Crucifer and Acolytes led the great procession: S. Simon the Cyrenian, Brooklyn, N. Y., the Church of the Good Shepherd, N. Y., S. Joseph's, N. Y., S. George's, N. Y., S. Ambrose, Brooklyn, N. Y., S. Anthony's, N. Y., S. Mark's, N. Y., All Saints and S. John's, N. Y.

Following the choirs in due order rank by rank were: Visiting Clergy, Deaconesses, Deacons, Rev. Frs. of the A. O. C. Attired in Copes and Mitres and with Croziers came the Bishops His Lordship, the Rt. Rev. John Clement Sherwood, Bishop of the American Catholic Orthodox Church and Chaplain. His Lordship, the Rt. Rev. Robert Arthur Valentine, D.D., Auxiliary Bishop of Chicago, and Chaplain. His Lordship, Rt. Rev. Edmund Robert Bennett,

D.D., Auxiliary Bishop of N. Y. and Chaplain. His Lordship, the Rt. Rev. Stanley Trotman, D.D., Auxiliary Bishop of Mass. and Chaplain.

Following these came the Crucifer bearing the Archbishop's Cross, then the Archbishop's Chaplain bearing the Archbishop's Crozier followed by His Eminence the Most Rev. George Alexander McGuire, M.D., D.D., D.C., Patriarch of the A. O. C.

The procession having halted at the Chancel, Hymn 542 was announced, "Stand up, Stand up for Jesus," and between opened columns with steady march and princely footsteps the visible Head of this Great Church, the Patriarch, was escorted by his Crucifer and Chaplain through the ranks of Dignitaries as they flanked each side of the aisles and in turn followed the path he led. The Patriarch having reached the Cathedra, the choirs, Clergy, and Dignitaries of the Church filed into their respective stalls. Great was this spectacle to behold.

The Rt. Rev. Edmund Robert Bennett, Officiant then intoned the opening sentences, the absolution being pronounced by the Patriarch. The lesson was read by the lector, the Rt. Rev. Robert Arthur Valentine. The office Hymn 545 "Glorious Things of Thee Are Spoken," was sung. The offertory anthem being "In Jewry is God Known." His Eminence the Patriarch then opened the General Synod with the usual proclamation.

The anthem "Break Forth Into Joy" by Caleb Simper, was then sung after which the Patriarch presided over the ceremonies. Having extended a hearty welcome to the audience he introduced the Hon. Edward F. Cadley, Commissioner of Sanitation, New York City, who extended the greetings of



the City of New York and especially of the Borough of Brooklyn.

His Eminence responded on behalf of the General Synod and thanked the Hon. Commissioner for his hearty welcome and expressions of interest in the Negro race.

The Rev. Canon Miller, Rector of the Church of S. Simon the Cyrenian extended to His Eminence the Patriarch, President of the Synod, and also the Tenth General Synod now assembled, on behalf of his congregation a hearty welcome.

Ven. Archdeacon D. E. Philips, B.D., of Sydney, N. S., Canada, responded.

The Rev. Fred A. Toote, M.A., extended welcome to the visiting Clergy and especially to the representatives of the American Catholic Orthodox Church.

The Rt. Rev. John Clement Sherwood spoke on behalf of the visiting Clergy and for his own Communion; that there was a kind of fraternal spirit, a spirit of reciprocity which permeated the actions of the A. O. C. and the American Catholic Orthodox Church.

The Rev. T. S. Harten, D.D., Pastor of the Holy Trinity Baptist Church extended greetings from the religious and fraternal societies of N. Y. This erudite and genial champion for God and his race extended a whole-hearted welcome. He said that he was glad to welcome this Synod of the A. O. C. first because of its renowned and illustrious leader who was its founder, His Grace Archbishop McGuire. He bid the Delegates to use his Church building to their hearts' content and if there was anything lacking report it to him and he would see that their desires were satisfied.

The Rev. E. R. Bennett, D.D., Auxiliary Bishop of New York extended welcome to the Synod and said that they were not only welcome, but, to turn the word around "Come Well". He hoped that they would come well in enjoying all of the good things that were prepared for them and that they were welcome, thrice welcome.

His Eminence then delivered his Annual Charge, which will be published in later issues of the Negro Churchman. Thus closed the opening Service.

Thursday Morning, Sept. 4, 1930.

At 8:30 A. M. with vested choir, Clerical and Lay Deputies, and a large and representative Congregation present, His Grace the Archbishop celebrated High Mass at which Corporate Communion was made by the Clergy and Deputies present. The Music

of the Mass was Caleb Simper in "G"; a solo was sung by Miss Irene Miller entitled "There's a Beautiful Home". The Mass being dismissed, all retired for breakfast.

At 10:30 A. M. the first business Session was called to order with the Archbishop in the chair. The roll call of the Clergy was then ordered.

The Primate next read the Journal of his Episcopal Acts from Sept. 4, 1929—August 30, 1930. This proved very illuminating.

The reports of Bishops were in order. The first being the report of His Lordship William Ernest, D.D., of the Southern Jurisdiction. Not being present on account of circumstances which were explained by the President, his written report was read by the Chancellor. The report covered much ground from Florida, Cuba, Nicaragua to the Bahamas, and showed steady growth, unstinted service and unswerving loyalty.

In our next number the report of the Bahamas will be published.

Bishop Arthur Stanley, D.D., Auxiliary Bishop of Mass. read his report covering his acts in the churches in Mass. especially All Saints' Church in Boston.

The President stated that no report had come from Bishop Garrett of Phila., Pa.

The report of Bishop Edmund, Auxiliary Bishop of New York was presented and read by him. This report was full, dealing with matters of the N. Y. District.

The President recognized several visitors in the audience and presented them as follows: Mr. L. A. Jeppe, Ex-Chancellor of the A. O. C., was escorted to the platform by the Chancellor, the Rev. Fr. F. A. Toote. Mr. Jeppe spoke in glowing terms of the Patriarch of the A. O. C., and of the future outlook of this great organization.

The Rev. William Ferris, B. A., M.A., was escorted to the platform by Bishop Bennett. Mr. Ferris congratulated the Synod on the punctual methodical and parliamentary manner in which it conducted its deliberations. He congratulated them also on the great character, statesman and educator that was their Archbishop. That they had nothing to feel ashamed of when they went out to represent him for he was a man among men. He wished for the Synod every success in their undertaking.

The Rev. H. Rogers of the American Catholic Church was invited to the platform. He voiced sincere congratulations and expressed deep interest in the welfare of the A. O. C. and especially in His Eminence George Alexander McGuire.

The Synod then adjourned for lunch.

Thursday Afternoon, Sept. 4, 1930.

After the singing of the Hymn "Stand up, Stand up for Jesus", the Session was called to order by the President.

The report of Bishop Robert Arthur, Auxiliary Bishop of Chicago, Ill., was read by him. It covered quite a short period, as the Bishop had only been consecrated a few months prior to the Synod.

The President then called for the reports of Archdeacons. Ven. Archdeacon D. E. Philips, B.D., of Nova Scotia, Canada, reported that though he had encountered much difficulty in the past year owing to the financial depression, yet he was able to point to a number of outstanding achievements due to the cooperation given him by his members and co-workers and the friendly feeling of the citizens of Nova Scotia.

The Ven. Archdeacon Kirnon, appointed about one month prior to the Synod reported in brief but gave a very hopeful impression of the future of the work in the Archdeaconry of Manhattan.

The report of the Ven. Archdeacon Hollins of Boston was placed before the house by the President. He not being present the President instructed the Chancellor to read same.

Supplementary oral reports of Clerical and Lay Deputies were heard from the following: Mr. J. B. Armstrong of Sydney, N. S.; Rev. Fr. Greenidge, S. James, Boston, Mass.; Mr. Yearde, All Saints', Boston, Mass.; Rev. Joseph Dingwall, S. Paul's New Haven; Mrs. Elvira Headley, All Saints', Boston, Mass.; Rev. Canon Bayne, S. Ambrose, Brooklyn, N. Y.; Mr. Arnold Sobers, S. Ambrose, Brooklyn, N. Y.; Rev. Fr. Ford, S. Mark's, N. Y. C.; Rev. J. C. Simons of New York.

Motion for adjournment was put and carried.

Thursday Evening, Sept. 4, 1930.

After short Vespers by Rev. Fr. H. C. Herod, assisted by Rev. J. C. Simons, the Evening Session was called to order by the Chairman who gave a brief explanation on the origin, purpose administration, expansion and future outlook of the A. O. C.

The next item on the agenda for discussion being "Improved methods for Church Statistics." The Chairman explained the necessity for a more improved method in order to be able to get an accurate account of the membership, real and personal property, and the financial status of the A.O.C.

Motion by Canon Sheppard, seconded by Canon Bayne that a committee be appointed

to revise the old form in order to meet the present requirements. Motion was put and carried. The following committee was appointed: Bishop Bennett, Fr. Herod, Fr. Welch, and instructed to draw up required form, and have same printed.

"Charters and Incorporations." The President stated the necessity for Churches to be chartered or incorporated in their several localities. The main cause being to protect all properties, real and personal which may be acquired by or donated to the A. O. C.

The President urged the Deputies to take cognizance of this matter and to remember their responsibility in protecting this Church as a heritage for future generations. The following spoke on the matter: Archdeacon Philips of Canada, Canon Bayne of Brooklyn, N. Y., Mrs. Headley of Boston and Mr. Sobers of Brooklyn, N. Y.

"Status of Non-Parochial Clergy." The President stated that it had been brought to his attention that a number of Priests were not registered in any Parish or Mission of the Church. That they were neglecting their vocation and that the time had come when this matter should be legislated upon by the Synod. The following spoke on the subject: Fr. Herod, Canon Bayne, Bishop Bennett, and Bishop Sherwood. On motion of Canon Sheppard, seconded by Archdeacon Kirnon the following motion was put and carried: That all Priests not connected with any Congregation shall be assigned by the Bishop to any Congregation that he may deem fit and in the event that any Priest shall refuse to accept said assignment he be disciplined by the Ecclesiastical Authority.

Motion for adjournment put and carried.

Friday Morning, Sept. 5, 1930.

The Session was called to order after prayers by the President. The first item on the agenda for the day being "Post-Ordination Education." On invitation of the President the discussion of the subject was led by His Lordship Arthur Stanley. He made a stirring appeal to the Clergy to continue their education both in personal reading and systematic studies. He said that they should give diligence to show themselves approved; the time had arrived when character and education must be the two principal assets of a Candidate for the Ministry of our Church.

The President thanked His Lordship for his elucidation of the subject. Several of the Clergy spoke on this matter.

Archdeacon Perry's report was read by the Chancellor. It covered the activities of the Archdeacon especially during the many absences of Bishop William Ernest on Episcopal duty.

Motion was made by Canon Bayne, seconded by Bishop Trotman, that all Archdeacons be instructed relative to the proper authority through whom they must transmit their reports. Motion put and carried.

A letter of greeting was presented from Rev. Dr. H. T. Hartley, our Commissary at Port of Spain, Trinidad. The Chancellor was ordered by the President to convey the appreciation of the Synod, with best wishes, to Dr. Hartley.

"Is a Church Calendar Needed?" The Patriarch then read a list of indebtedness for Calendars and Negro Churchman and pressed the question for discussion. The following spoke: Archdeacon Kirnon, Rev. Fr. Herod, Bishop Bennett, Rev. Fr. Miller, Bishop Valentine, Rev. Canon Bayne, Archdeacon Philips. Motion by Fr. Toote, seconded by Archdeacon Kirnon, that a Calendar be published, not to exceed the amount of ten cents for 1931.

The President then brought up the matter relative to the publishing of the Negro Churchman. It was unanimously agreed by the Synod that the "Negro Churchman" was a necessity to the well being of the A. O. C. That it would be suicidal to discontinue the publishing of the same and that some way should be devised in order to insure its publication as it is the efficient organ, voice and champion of African Orthodoxy and religious freedom. The Clergy as well as the Laity pledged themselves to exert a greater energy in assisting in the distribution of this magazine. They felt that effort should be put forth by every member and every Congregation to distribute this magazine and that new subscribers should be solicited. That each Parish should appoint a correspondent to inform the editor of events transpiring among them. The Synod pledged its unanimous support to the Negro Churchman.

"Patriarch's Pence" was then reported on by the Patriarch. He outlined the many hardships and difficulties surrounding the Patriarchate and the meager support rendered him from this source. He thanked the following Congregations and individuals for the following sums and solicited a more generous support for the ensuing year if the work allotted to the Patriarchate was to be accomplished: S. Mark's, N. Y. \$5.00; S. Anthony's, N. Y. \$23.00; S. Joseph's, N. Y., \$28.25; S. Paul's, New Haven,

\$18.30; Mass., from Four Churches \$30.00; All Saints, Boston, \$8.25; S. James, Boston, \$30.00; S. Philips, N. S., \$4.50; S. Matthew, Chicago, \$50.00; S. George's N. Y., \$20.00; S. Ambrose, Brooklyn, \$9.53; S. Simon the Cyrenian, \$31.50; All Saints, \$5.00; Rev. Dr. C. C. Taylor, \$2.00; Canon James, \$10.00; Rev. H. Alcantara, \$3.00; Rev. Welch, \$12.00; Rev. E. Thomas, \$12.00; Rev. J. Thomas, \$2.00; Rev. R. G. Robinson, \$6.00; Fr. Toote, \$5.00; Fr. Stuart, \$3.00; Fr. Nurse, \$5.00 and Women's Auxiliary, \$10.00.

The Financial Legislation was amended. See third Cover Page of this Magazine.

Supplementary reports from Archdeacons were presented and read by the Chancellor, the first being the report of Archdeacon Sibblis of Cuba. This was a very comprehensive and exhaustive report covering the Cuban field and the numerous difficulties surrounding his field of labor. He regretted his financial inability to be at Synod and asked them not to forget him.

After much discussion as to the necessity of sending financial aid to assist Archdeacon Sibblis in his embarrassment it was regularly moved by Archdeacon Kirnon and seconded by Fr. Toote that the sum of Seventy-Five Dollars (75.00) be given as a grant to Archdeacon Sibblis, that every Delegate and Congregation be requested to pledge a donation toward the same, and that a committee be appointed to collect said donations.

The hour having arrived for lunch the meeting adjourned.

Friday Afternoon, Sept. 5, 1930.

The Synod was called to order by the Patriarch after Hymn, "Blest by the Ties that Bind" had been sung. His Grace the Metropolitan of the American Catholic Orthodox Church, William F. Tyarks was introduced to the Synod by the Patriarch. He spoke of the fraternal spirit existing between the African Orthodox Church and the American Catholic Orthodox Church, and of the high esteem in which His Eminence Geo. Alexander McGuire is held by his Communion.

The Patriarch responded and thanked His Grace for his courtesy in visiting the Synod despite his indisposition, and hoped that he might soon be restored to health.

The Patriarch then presented to the Synod Rev. Mr. Tobit of Staten Island, a Minister of the A. M. E. Church. The Rev. Norman Wilson of the Protestant Episcopal Church, and the Rev. S. N. Griffith of North Carolina, also of the P. E. Church. Each spoke briefly.



The next item on the agenda being "Invitations for the 1931 General Synod", Mrs. Maitland Whyte of New York extended an invitation from the Archdeaconry of Manhattan to hold the Tenth Anniversary of the General Synod in the City of New York. It was the desire of Bishop Valentine to extend an invitation from Chicago, but owing to the necessity of making this Synod the greatest in its history, because of the Tenth Anniversary of the A. O. C., and New York being more easily accessible, he would waive his invitation until the next opportunity. Motion by Canon Bayne, Seconded by Rev. Fr. Stuart, that the invitation coming from the Archdeaconry of Manhattan be accepted. Motion put and unanimously carried. Archdeacon Kirnon pledged the support of the Manhattan Archdeaconry and requested the Delegates and Deputies to return to their respective Parishes and begin to prepare for the great event that is to occur in African Orthodoxy, namely, the celebration of the Tenth Anniversary in September, 1931.

The case of Rev. W. S. Jones of Nicaragua was then considered. It was shown that owing to the unfruitfulness of this field and the great depression throughout the republic, the missionary could not accomplish anything. This being common knowledge, the Synod of 1929 legislated that an honorarium of One Hundred Dollars (\$100.00) be forwarded to him to assist him in migrating from said place. Of this amount, as reported by Bishop Robertson, only Thirty Dollars (\$30.00) was sent and this Synod decided to raise and forward the balance of Seventy Dollars (\$70.00), with deep regret that conditions necessitated the closing of the field.

The following committee was appointed to raise the monies pledged on account of Archdeacon Sibblis of Cuba and the Rev. Mr. Jones of Nicaragua Rev. Frs. Toote, Rev. Fr. Herod, and Rev. Sister Agnes. The Primate agreed, upon request, to serve as Treasurer of said committee.

The Primate then referred the request of Bishop William Ernest relative to the replacing of a partition which had been removed from the house of a member of the Church, in Key West, Fla., in order to conduct Services. On motion of Fr. Nurse, seconded by Fr. Dingwall and carried, a committee was appointed to raise the necessary amount of Thirty Dollars (\$30.00) as requested in the report of Bishop Ernest to restore the partition. The following committee was appointed: Fr. Nurse, Lady McGuire, and Mrs. Whyte, with instructions

to forward same to the Bishop.

Motion by Bishop Bennett, seconded by Fr. Stuart, that the balance held in hand by Bishop Ernest for Church Extension Fund be used as he may deem fit and proper and that he be informed as to the action of the Synod with reference to the Archdeacon of Cuba, the Rev. Mr. Jones of Nicaragua, and the replacing of the partition. Carried.

Motion for adjournment put and carried.

Friday Evening, Sept. 5, 1930.

The session was called to order by His Eminence the Patriarch at 8:45 P. M., after Creed and Prayers had been said by the Rev. Canon Bayne, assisted by the Rev. Mr. Simons.

The report of committee on the publication of the new edition of the Divine Liturgy was presented for discussion. The Patriarch said that the committee had suggested certain minor additions and deletions, but the important question to be decided upon by the Synod was "How shall the publication be financed?"

The Rev. Fr. Toote said that after much consideration, and deliberation, he saw but one way out, if the Liturgy is to be published at this time, and that is, that each Congregation, each Clergyman, each Delegate and Deputy loan the amount required to publish the Liturgy, and also solicit individual members in their Congregations to make loans. The Patriarch concurred in the suggestion of the Rev. Fr., but added that instead of refunding the loans, the liturgy would be given at a reduced price to the amount of the loan and that each individual could dispose of same and reimburse themselves.

Several of the Clergy spoke on the urgent need of the Liturgy. Among them were: Archdeacon Philips, Fr. Dingwall, Bishop Valentine, and Archdeacon Kirnon; whereupon the following responded with pledges to loan the following amounts: Rev. Fr. Toote, \$25.00; Rev. Fr. Thomas, \$20.00; S. Joseph's, N. Y., \$20.00; Rev. B. Queely, \$10.00; Mr. Theodore Bacchus, \$25.00; Rev. Fr. Herod, \$5.00; Lady McGuire, \$15.00; Rev. Canon Sheppard \$20.00; Rev. H. T. Alcantara \$5.00; S. Simon the Cyrenian, \$20.00; Mr. Sobers, \$15.00; Rev. Fr. J. O. Greenidge, \$20.00; Rev. Sr. Phoebe, \$5.00; Rev. Fr. Robinson \$20.00; Mr. Arthur Thomas, \$5.00; Mr. Yearde (All Saints) \$15.00; Bishop Valentine (S. Matt., \$25.00; Rev. Fr. J. N. Dingwall, \$15.00; Bishop Bennett, \$5.00; and Archdeacon Philips, \$10.00.

The Committee on the Brotherhood of S. Simon reported, noting the success of the organization. Its Chairman, Bishop Bennett said that the organization had taken such a hold upon the Church, that applications for Chapters have been received from the West Indies, and from Motherland Africa. He expressed the hope that a Chapter of this organization will be formed in every Congregation.

"What Financial Effort should be associated with the Celebration of our Tenth Anniversary at next Synod?"

This matter was fully discussed and on motion of Bishop Bennett, seconded by Archdeacon Kirnon and carried, it was ordered that each adult and child donate during the ensuing year Ten Dollars, or half-dollars or quarter-dollars, or dimes, or nickels to be presented as the Tenth Anniversary offering at the next Synod.

"A Cathedral Foundation in New York City". This Foundation was explained by the Chair as of immediate necessity, that the dignity of our Church was bound up in having a representative Building at Headquarters for General Activities. The subject struck a chord of unanimity, and all with one accord pledged their sacred honor to the prosecution of a Cathedral Foundation. On motion of Bishop Bennett, seconded by Archdeacon Kirnon, and carried, the following committee was appointed to acquire such a Foundation; Bishop Bennett and Archdeacon Kirnon, with others to be added by them.

Saturday, September 6, 1930.

The Regular Session was called to order at 10 o'clock with the Patriarch in the Chair. After Prayer, the agenda for the day was resumed. "Reports of Women's activities."

Rev. Sr. Theresa being in charge of the program that had been arranged for this occasion announced the items. Mrs. Breedy of the Church Of the Good Shepherd read a paper on "Our Duty to God and His Church". Miss Viola Dean of the Good Shepherd also read a paper, subject, "The Negro Church. Its Hope and Future." Miss Irene Miller of S. Simon the Cyrenian, sang a solo and read a short paper covering the work of S. Agnes' Guild in her Church. Mrs. Maitland Whyte of St. Anthony's, reported on the activities of the women in her Church. She said there was one sterling example that was manifested among them and that was their loyalty to the A. O. C. its Primate and to their Rector. That to her mind the Church needed unselfish leadership. She made a brilliant and

stirring appeal for sympathy, unity, co-operation, and toleration between Priest and people as the means of better understanding and in order to insure success. Fr. Stuart congratulated Mrs. Whyte and said that Priest and people might all follow the advice given by her. The Synod concurred.

Lady McGuire gave a general report of the Women's Auxiliary of the Good Shepherd and reported in hand Fifteen Dollars and Seventy-five Cents (\$15.75). This amount she said the Auxiliary wished to disburse as follows: Ten Dollars (\$10.00) for Patriarch's Pence. Five Dollars and Seventy-five Cents (\$5.75) for General Synod Expense. The Patriarch thanked Lady McGuire and the Women's Auxiliary for the valuable services rendered to the A. O. C. and for the donation that had been made.

Rev. Sr. Theresa reported for the Mother's Guild of the Good Shepherd. Its object is to keep the Altar boys in vestments and the Altar in linens. That they are also prepared to supply all Church Vestments. Canon Sheppard congratulated the President of the Women's Auxiliary and the members of the Mother's Guild and gave them the first order for a Green Chasuble.

Mrs. Elvira Headley of All Saints, Boston, Mass., reported and spoke encouragingly of the work and cooperation of the women in the Churches of Boston and expressed the hope that at the next Synod, the women of Boston will be represented in large numbers and bring in a better report.

Rev. Sister Mary Agnes reported on the Helping Hand Circle of the Good Shepherd and said that they were making steady progress along the line for which they were organized, namely the Building Fund of the Good Shepherd.

The subject of "Women's United Thank-Offering" was brought up for discussion, and at the request of the Patriarch Bishop Bennett outlined the scheme as operated in the Episcopal Church. The Patriarch then suggested that the women of the African Orthodox Church, should set a specific amount to be raised during the year, the same to be presented at the Tenth Anniversary in 1931. This was unanimously agreed upon and the amount was placed at Five Hundred Dollars (\$500.00).

Officers of the Women's Auxiliary elected for the ensuing year: Lady McGuire, President; Sister Theresa, Vice President; Mrs. Maitland Whyte, Secretary; Mrs. Breedy, Treasurer.



The Sisterhood of the "Order of St. Veronica," a religious order for those desiring to take the veil and the vows of Chastity, Poverty, and Obedience. After much discussion, on motion the matter was referred to a committee as follows: Bishop Bennett, Fr. Stuart, and Sister Theresa. The prevailing sentiment being that the time had not yet arrived for such an organization, but that a secular organization as an adjunct to the "Brotherhood of S. Simon the Cyrenian" could be formed for the ladies.

The Ven. Archdeacon Hollinsed of Boston arrived and was introduced to the Synod who received him with joy and extended him hearty greetings through the Chairman, who also invited Fr. Hollinsed to address the Synod in brief.

The next item for discussion was "Miscellaneous Business". The Patriarch presented through the Chancellor several communications received from Bishop Barrow of the A.O.C. of New York, requesting that he the Patriarch execute a Quit Claim Deed for the property on Classon Ave., Brooklyn, N. Y. The Patriarch stated his decision to lay it before Synod for their action. The following persons spoke on the subject: Canon Bayne, Bishop Bennett, Fr. Toote, and Fr. Stuart. Whereupon a motion was made by Fr. Stuart seconded by Mr. Sobers that the request coming from Bishop Barrow be denied. Carried.

The Session adjourned for lunch, after which the delegates went to Coney Island as guests of the Borough of Brooklyn, in special Buses provided for them.

Sunday, September 7th.

Afternoon Mass Meeting. The Opening Ceremonies were identical with those at the Opening of Synod, with two exceptions namely: The Rev. Fr. DeVere Stuart as Officiant and the Rev. Fr. Toote as Lector. These being concluded His Eminence the Patriarch presided over the meeting. The following rendered musical selections: Vocal solos, Miss Irene Lochley and Miss Ascotta Marshall accompanied by Miss Consuello Pappy. Tenor solo by Prince A. Alken accompanied by Miss Gwendolyn Josephs. The rendition and artistic execution of these numbers, elicited encores.

The Patriarch then presented as the first speaker the Rev. T. S. Harten, D.D., Pastor of Holy Trinity Baptist Church, who in his usual oratorical strain tendered his respect and regards to the Patriarch and said that he had planned to be absent from the city but a spirit constrained him to be present at these exercises. He made a stirring,

thrilling and eloquent appeal for race unity. The Patriarch thanked Dr. Harten for his appreciation and future hope of the A.O.C. and then presented the following speakers: His Lordship the Rt. Rev. Arthur Stanley Trotman, D.D., Auxiliary Bishop of Mass.; His Lordship the Rt. Rev. Edmund Bennett, D.D. Auxiliary Bishop of N. Y.; His Lordship The Rt. Rev. Robert Valentine, D.D., Auxiliary Bishop of Chicago; Mr. Clement Gordon of the Good Shepherd, Mrs. Maitland Whyte of St. Anthony's Church, Mrs. Elvira Headley of All Saints', Boston, Mass. The Dean of the Endich Theological Seminary then conferred the following Degrees, presenting the candidates with Diplomas and vesting them with Hoods, the insignia of their respective Degrees: The Rev. Frs. Oliver Welch, Edwin Ernest Thomas, Ralph Hawkins, and the Rev. Canon Miller, as Licentiates in Theology; His Lordship The Rt. Rev. Arthur Valentine, Doctor of Divinity; The Rev. Fr. Fred. A. Toote, M.A., Doctor of Philosophy.

The Collection appeal was made by the Ven. Archdeacon Kirnon and the Rev. Fr. Toote, which resulted in the sum of about One Hundred Dollars (\$100.00)

The Patriarch having given his Blessing the Recessional Hymn 541 "We are Soldiers of Christ who is mighty to save", was sung and the Choir and Clergy retired.

Monday, September 8th. The Session was called to order at 10 a.m. After prayer the President requested the Secretary to read the minutes covering the convening of Synod up to the present time. The Treasurer's report of Synod Dollar and Collections received was submitted and the necessary bills and grants ordered paid. The election of the Officers of General Synod resulted as follows: His Eminence, George Alexander McGuire, President ex officio, The Rt. Rev. Robert A. Valentine Vice Pres. Rev. Fr. M.D. Stuart, Secretary; Mr. Theodore Bacchus, Treasurer; Rev. Fr. F.A. Toote, Chancellor; Rev. Fr. Herod, Statistician. Resolutions of thanks were tendered the following with appropriate speeches: To the Rev. Canon E.R. Miller, Rector of S. Simon the Cyrenian, the Host of the General Synod, his Congregation, family, and friends who assisted him in making the necessary hospitable arrangements to entertain the Delegates and Deputies of the Synod; to His Eminence the Most Rev. George Alexander McGuire President of the Synod for the statesmanship, stern, impartial but fatherly feeling exhibited in his Chairmanship; to the Rt. Rev. Arthur Stan-



ley Trotman, D.D. Auxiliary Bishop of Mass. for his contribution to the Synod; to the Rt. Rev. Edmund Robert Bennett, D.D. Auxiliary Bishop of N.Y. for his contribution to the Synod; to the Rt. Rev. Robert Arthur Valentine, D.D. Auxiliary Bishop of Chicago, for his contribution to the Synod; to the Rev. T.S. Harten, D.D. Pastor of Holy Trinity Baptist Church and his Congregation for the kind and generous hospitality extended to the Synod.

His Eminence the Patriarch then informed the Delegates that since the rising of the last General Synod one of the Life Members had passed from the Church Militant into the Church Expectant in the person of Sister Clara Ferguson who departed this life October 17, 1929. May She Rest In Peace.

On motion of Archdeacon Phillips, seconded by Bishop Trotman, the following resolution was put and carried: Be it resolved that this Tenth General Synod of the African Orthodox Church do hereby record its deep sense of loss in the demise of one of its Life Members in the person of Sister Clara Ferguson and that the Synod stand in respect for the said member for sixty seconds and the page of the minutes bearing this resolution be encircled with a black border.

His Eminence the Patriarch called upon the Synod to accompany him in prayer for the repose of the soul of the said Clara Ferguson.

The agenda being concluded and there being no further business His Eminence the Patriarch declared the Tenth General Synod adjourned SINE DIE.

The Patriarch then retired to the Vestry. Returning vested accompanied by the Cereemonarius Fr. Stuart, he proceeded to the Altar. Solemn Te Deum was sung, special prayers offered, and after the Patriarchal Blessing the Synod arose.

Forth in Thy name, O Lord, we go,

Our daily labor to pursue,

Thee, only Thee, resolved to know

In all we think, or speak, or do.



#### S. ANTHONY'S CORNER

Church Location: 228 W. 132nd St.,

N. Y. City

Vicar, Rev. Fr. Edwin E. Thomas; Curate,  
Rev. Benjamin Queely.

Motto: "Et perceptum est."

On Sunday August 10 at the Pro-Cathe-

dral Chapel of the Good Shepherd, Rev. Edwin Ernest Thomas was ordained to the Priesthood. A few years ago he became a lay member of our congregation, and was very active and interested in parochial affairs. Subsequently he entered the Endich Theological Seminary from which he graduated last June. On the evening of August 10 Fr. Thomas was duly installed by the Archbishop as Vicar of S. Anthony, after which the young priest preached a fervent sermon from the words "Choose ye this day whom ye will serve," during which he expressed full consciousness of his duty, and the hope of whole-hearted support from the parishoners. His Grace added a few remarks of similar import.

On Wednesday evening August 13 the Vestry Meeting was held at the residence of the Curate, Rev. Benjamin Queely, the Vicar taking the chair and being formally welcomed and congratulated by all present. We are truly proud of our Vicar. At our Lovefeast on Aug. 31, His Grace the Archbishop favored us with his presence and spoke very encouragingly. Mr. Simon Hilliman who recently graduated from S. John's Law School, and who has always exhibited a deep interest in S. Anthony made a brief address, and the members seized the opportunity to congratulate him on his achievement and to wish him success in his legal-career.

The Rev. Fr. Thomas has introduced Low Mass as a feature at 7 o'clock every Sunday morning. The Rev. Fr. J.N. Dingwall, Rector of S. Paul's Church, New Haven was the preacher on Sunday, Sept. 7, at 11 a.m. At the meeting of the Vestry held Sept. 10, at the home of Mr. and Mrs. Claire a vote of thanks was given to Mrs. Whyte, former organist, for the interest she took voluntarily at the General Synod in behalf of our Chapel in the absence of our female representative. Mrs. Whyte was received at the meeting and reported her activities. We are glad to have her resume her interest in S. Anthony. The Rev. B. Queely was involved a few weeks ago in a motor accident from which he received injuries, but we rejoice with him in his recovery.

## FINANCIAL LEGISLATION

(General Synod 1928; amended 1930).

1. All Congregations shall contribute, as from September, 1930, the sum of Three Dollars monthly as Patriarch's Pence, for Twelve successive months.
2. All Clergymen, except the chief Pastor of a congregation shall contribute, as from September, 1930, the sum of One Dollar monthly as Patriarch's Pence for Twelve successive months.
3. Each Congregation shall contribute as from September, 1930, the sum of Two Dollars quarterly for the upkeep of the Central Administration Office, the same to be forwarded in the months of October, January, April and July.
4. Failure to comply with this legislation will automatically deprive clergy and congregations concerned of a vote, seat and entertainment at the next General Synod without notice.

By Order of General Synod,

GEORGE ALEXANDER McGUIRE,

President.

MARTIN DeVERE STUART, Secretary.

FREDERICK A. TOOTE, Chancellor.

(N.B. This legislation holds good for all congregations in Canada, United States, and West Indies).

---

### CLERGY LIST. PROVINCE OF SOUTH AFRICA

The Most Rev. Daniel William Alexander, D. D., 3 Brunton Street, Beaconsfield, G. W.

The Rt. Rev. Mgr. Joel Davids, L. Th., 112 Gold Street, Sophia Town, Johannesburg, Transvaal.

The Ven. J. S. Likhing, L. Th., 3 Brunton Street, Beaconsfield, G. W.

The Rev. Fr. D. P. Morgan, P. O. Newclare, Johannesburg, Transvaal.

The Rev. Fr. I. R. Matoung, P. O. Box 120, Potchefstroom, Transvaal.

The Rev. Fr. Thomas Godlo, P. O. Bergvlie, Alexandra Township, Johannesburg, Transvaal.

The Rev. Fr. G. Nkomane, Johannesburg, Transvaal.

The Rev. Fr. David Shwai, 112 Gold Street, Sophia Town, Johannesburg, Transvaal.

The Rev. Fr. Samuel Sejee, P. O. De Deur, Transvaal.

The Rev. Fr. Phoolo, British Bechuanaland, South Africa.

The Rev. Henry Shontsi, Balfour, Transvaal.

The Rev. Erskine Duba, ~~Busk~~ Station, Transvaal.

The Rev. Anderea Batulabade, Bombo, Uganda, East Africa.

The Rev. Daniel J. Baatjes, Beaconsfield, G. W.

## CLERGY LIST. AMERICAN PROVINCE

- The Most Rev. George Alexander McGuire, D.D., M.D., D.C., 486 St. Nicholas Ave., New York City.
- The Right Rev. William Ernest Robertson, D.D., 355 N. W. 14th Terrace, Miami, Fla.
- The Right Rev. Arthur Stanley Trotman, D.D., 201 Springfield St., Boston, Mass.
- The Right Rev. Frederick Alexander Garrett, M. A., 310 N. 52nd St. Phila., Pa.
- The Right Rev. Edmund Robert Bennett, D. D., 1462 Fulton St., Brooklyn, N. Y.
- The Right Rev. Robert Arthur Valentine, D. D., 4400 South Parkway, Chic., Ill.
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- The Ven. D. Egbert Philips, B.D., 51 Hankard St., Sydney, Nova Scotia, Can.
- The Ven. R. Daley Sibblis, Apartado 77 Antilla, Cuba
- The Ven. Royal S. Hoagland, 542½ E. Brackenridge St., Fort Wayne, Ind.
- The Ven. William O. Perry, 1985 N. W. 4th Ave., Miami, Fla.
- The Ven. Wilfred S. Kirnon, 248 W. 130th St., New York City
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- The Rev. Fr. Horace H. Herod, L. Th., 347 Jefferson Ave., Bklyn, N.Y.
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- The Rev. Fr. James O. Greenidge, 134 Sterling Street, Boston, Mass.
- The Rev. Fr. Henry H. Batten, Cambridge, Mass.
- The Rev. Fr. Charles Ignatius Smith, 2215 Wharton St., Phila., Pa.
- The Rev. Fr. Frederick A. Toote, M.A., Ph. D., 211 W. 145th St., N. Y. C.
- The Rev. Fr. Ralph W. Hawkins, L. Th., 188 E. 101st Street, N. Y. C.
- The Rev. Fr. John G. Bayne, 543 Franklin Ave., Brooklyn, N. Y.
- The Rev. Fr. R. G. Robinson, 1250 N. Frazier St., Phila., Pa.
- The Rev. Fr. C. J. Anthony, Box 343, Nassau, Bahamas, B. W. I.
- The Rev. Fr. Joseph N. Dingwall, 134 Lee Street, West Haven, Conn.
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- The Rev. Fr. Martin De Vere Stuart, 329 Grand Ave., Brooklyn, N. Y.
- The Rev. Fr. Oliver Welch, 167 Jefferson Ave., Brooklyn, N. Y.
- The Rev. Fr. Edwin Ernest Thomas, 285 W. 130th Street, N. Y. C.
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- The Rev. Kenneth Wiggins, 213 W. 115th Street, N. Y. C.
- The Rev. James Thomas, 112 E. 97th Street, N. Y. C.
- The Rev. Hubert T. Alcantara, 1090 Pacific St., Brooklyn, N. Y.
- The Rev. John R. Swift, 1 Herman Street, Boston, Mass.
- The Rev. Benjamin Queely, 304 W. 152nd Street, N. Y. C.
- The Rev. Sr. Mary Agnes (Morris) 305 W. 118th St., N. Y. C.
- The Rev. Sr. Angelina Theresa (Brooks), 486 St. Nicholas Ave., N. Y. C.
- The Rev. Sr. Phoebe Rebecca (Benjamin), 312 W. 135th St., N. Y. C.
- The Rev. William S. Jones, Bluefields, Nicaragua.

*(Continued at foot of preceding page)*



# The Negro Churchman +

*In Tenebris Lumen*

## "NEGRO LEADERSHIP"

ROBERT A. JACKSON, B. D.

Many years of service have been spent in the Protestant Episcopal Church, without the main element of satisfaction given to me and the rest of my fellow clergymen, namely, "Negro Leadership for Negro Catholics".

I have already made the great decision and have entered the African Orthodox Church, entrusting my future development into the care and guidance of His Grace Archbishop Alexahder. The same spirit with which I served under **WHITE LEADERSHIP** for over fifteen years, endeavoring to ingratiate myself because of my desires and ambitions for the spiritual welfare of my people on Catholic principles, shall still mark my endeavors, and I shall do more, by the help of God.

Let us, Negro Clergymen with a vision, trust the ripened leadership of our Apostle Archbishop Alexander, and following the guidance of Almighty God, carry this great need of a rising Race everywhere and plant it for future generations. "Negro Leadership for Negro Catholics".

(The Negro Churchman, May 1927).

NEW YORK CITY NOVEMBER, 1930

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Published monthly, except SEPTEMBER, in the interest of the  
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Archbishop GEORGE ALEXANDER, Editor and Business Manager



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VOL. VIII No. 9 NEW YORK, NOVEMBER, 1930 TEN CENTS.

### EXTRACT FROM PRIMATE'S ADDRESS GENERAL SYNOD, 1930.

Once again, through Divine favor, we are met in solemn assembly to take retrospect of the past year, with the purpose of strengthening our stakes and lengthening our cords. As we look back over the past, we thank God; as we envision the future, we take courage.

On September 28, 1921 the first Bishop of the African Orthodox Church received Consecration in the City of Chicago by the Imposition of Hands of the late Archbishop Joseph Rene Vilatte. What that historic event may yet mean in the progress and development of the African Race, only the march of the centuries will reveal. Nevertheless the first fruits of the anticipated harvest have been gathered in. From that first consecration we have produced a Conclave of seven Bishops, over half-a-hundred clergy in two hemispheres, with congregations in Canada, Massachusetts, Connecticut, New York, Pennsylvania, Illinois, Indiana, Florida, Cuba, the Bahamas, Uganda, the Transvaal, and the Cape Province of South Africa. The future is pregnant with success; the fields are white already for the harvest.

Since we received our vision of a Racial Church, and obedient to the same, dissociated ourselves from our white co-religionists in order to foster our own ecclesiastical institution wherein our discriminated people may exercise and enjoy their full share in the glorious liberty of the sons of God, certain white groups have interfered in our work. We serve notice upon these intermeddlers that we interpret their action as inimical, and bid them "Hands off". The black folks have been too long deceived, and we

most emphatically protest against the action of certain white bishops, who, failing to establish congregations among the vast millions of their own people, endeavor to attract Negroes to join their group. White bishops and priests are not now, nor ever will be, ready to associate with black folk on terms of real brotherhood and full racial equality. Color remains an effective and eternal barrier, and since this is a fact, we demand that white churchmen keep their hands off the affairs of Negro Churchmen.

The African Orthodox Church is a sacred trust placed in our keeping to safeguard, propagate, and pass down to posterity. One of the students of racial progress has recently described this Church as "the greatest endowment" bestowed upon the Negro of this generation. Whether his concept, or evaluation, is an accurate estimate or exaggeration, it is not our purpose to probe, but we may well do a little self-examination, asking ourselves, "are we bishops, clergy and laity loyal to our sacred trust? Are we boosting, or knocking our own organization, our own ecclesiastical authority?" The universal charge against our Race made by the dominant Nordic group is that Negroes are prone to be disloyal to their own institutions and leaders, and that the best in Negroes can be evolved only under the tutelage and supervision of the Caucasian. We of the African Orthodox Church denounce such declaration as rank heresy. We have told it in Gath, we have published it in the streets of Askelon that Negroes refuse to be a black body with a white head, a black tail to a white kite, a black flock with a white shepherd, or a jim-crow coach in a white train. These may not be elegant metaphors, but they picturesquely express our feelings and sentiments and honest white men will



sympathize with us in our aspirations to govern our own ecclesiastical affairs. The African Orthodox Church is a laboratory in which a great test is now being performed,—not whether Negroes are sufficiently equipped for ecclesiastical leadership, but whether Negroes are sufficiently trained and prepared to follow their own ecclesiastical leaders. Negro Protestants, particularly Methodists, have convincingly demonstrated their aptitude and ability in this respect; the interrogation mark is still in evidence so far as Negro Catholics are concerned.

We have observed a desire here and there in the African Orthodox Church to shunt aside our own liturgical forms and uses and to trespass into the distinct fields of Romanism. There is a delusion which has become crystallized in the minds of some that because Rome does this, or that, this way or that, ergo, it is Catholic. The Divine Liturgy and other Rites and Ceremonies of the African Orthodox Church, when faithfully performed, should satisfy any of us, and instead of facing towards Rome, we should face away from Rome. If Romanism had demonstrated its power to nurture parochial growth within the A. O. C., something might be said in extenuation, but observation has shown that Romanizing tendencies have stunted the growth of congregations which were formerly full of promise. On the other hand our Priests should remember that they are Catholic Priests and not Protestant preachers. The altar with its sacrifice, and not the pulpit with its sermon, is our chief spiritual asset. Our people are to be led to worship the Eucharistic King rather than to listen to preaching.

The African Orthodox Church is a crucible in which we are being tried as by fire,—our souls, our physical strength, our moral stamina, our courage, our racial consciousness. Out of that crucible some have come forth charred, identified as FAILURES, while others have emerged qualified for service. We are of the latter group. We have burnt the bridges behind us. We have crossed the Red Sea, henceforth there can be no retreat in search of the fleshpots of Egypt.

Forward! be our watchword,  
Steps and voices joined;  
Seek the things before us,  
Not a look behind.

Burns the fiery pillar  
At our army's head;  
Who shall dream of shrinking,  
By our Captain led?

Forward! through the desert,  
Through the toil and fight;

Jordan flows before us,  
Sion beams with light.

As the years go by we realize more and more the greatness of the African Orthodox Church. That greatness does not lie at present in Her statistical strength or Her ecclesiastical fabrics. The IDEALS for which She stands, the PRINCIPLES upon which She is founded,—these are the factors of Her greatness. Some of us have not taken the African Orthodox Church seriously even though holding membership within Her fold. But the thoughtful have discovered what this Church stands for. Among these I would mention State Assistant Attorney Marshall of Chicago, whose brief article, under the caption, "Be Proud of the African Orthodox Church" appeared recently in "The Negro Churchman". We shall conclude with this article from the pen of this distinguished member of our Church:—

"Some of the members of the African Orthodox Church do not understand the true greatness of their wonderful spiritual organization.

Because the numbers of members are small and their financial and physical resources limited, they act as if they do not consider their Church of much importance. We frequently hear some of them making excuses, apologies and explanations in a manner that does not show they are proud of their membership in the Church.

It is a great mistake to think that because the membership of a Church is small and its resources limited that it is necessarily not a great Church.

What makes a Church great? What makes an organization important and powerful?

First of all, we must remember that the true greatness of a Church rests upon the nobility and purity of the ideals upon which it is founded.

Secondly, we must bear in mind that in order for a Church to be a great Church and exercise any power and influence, its members must be willing to make sacrifices for the ideals of their Church.

Some Churches which are small in membership and limited in resources have nevertheless been great Churches and exercised great power and influence.

Take for example the Quakers. They have always had a very small membership and resources but that Church has exerted a wonderful influence upon the history of England and Europe. Why? Because of the high ideals of the Quaker Church and

the willingness of its members to make sacrifices for those ideals.

The African Orthodox Church has been founded upon high and noble ideals and if the members are willing to make sacrifices for those ideals that wonderful organization of Colored people, by Colored people and for Colored people, can exert a tremendous power for good among our people.

Be proud of your membership in the African Orthodox Church."

## OUR WORK IN NASSAU

(As reported to Synod by Bishop Ernest)

In May 1929, we went over to Nassau to start the work of the A. O. Church. In the face of oppositions we had been able to make what may be termed a good start—77 members. In July of the same year, the work was placed in the hands of Fr. C. J. Anthony Butler, who has done splendidly.

On the 10th of August this year we had the privilege of performing the benedictory service of a newly built Chapel, erected and completed within a short period. The cornerstone of the structure in question was laid in April of this year and by the end of July it was completed and furnished with everything necessary for Divine worship, dignified and well becoming to the services after our manner of worship, as well as commanding the respect of the entire community.

We must beg for your patience in order to speak of the whole hearted co-operation of the priest, vestry and people, in bringing to pass such excellent results.

We selected a vestry composed of young men most of whom are in the twenties and none above forty. Everyone has one objective, and that is to plant the A. O. Church in Nassau and elsewhere in the Bahamas.

The co-operation of priest, vestry and bishop, has won admiration from friend, foe and pessimist. Much sacrifice has been made by these noble young men, and we cannot fail in mentioning specially Messrs. Frank A. Albury (28) the Senior Warden, and Mr. J. M. Johnson about the same age, who is the Catechist. Their spirit was caught by the others and they also did likewise,

As bishop, our request has only to be expressed and they are carried out to the best of their abilities. When a request is not carried out it is because it is impossible.

In bearing this testimony to their loyalty, it must be borne in mind that Nassau was swept by a terrific hurricane last year October which did severe damage to the city and surrounding settlements. They have not even fully overcome the effects of that hurricane at this present time. Despite such a great set back and a poor tourist season, these young men showed indomitable courage in making all the sacrifices that they could; and being guided by a priest who showed no less courage, but who has been willing to suffer and bear with them and who tried to give them inspiration and encouragement, they have set a mark which may well be copied by many.

Fr. Anthony, has, up to the present, proven himself a worthy priest of the A. O. Church. His demeanour and deportment have been such as to win respect from every quarter. Everywhere and from various individuals voluntary expressions of love and respect have been forthcoming. We feel no thought of uneasiness about his loyalty to the A. O. Church; his work and his bishop, as well as to the Patriarch. Would to God we had all of his type. Let me ask this Synod's prayer on his behalf that he may continue in that state of obedience, loyalty and devotion, and that others of like qualities be given to the A. O. Church.

The Church, St. Felicitas, is capable of seating 200 persons comfortably. It has a chancel 20 ft. by 18 ft. There is a concrete Altar with a front finished with ground Conch shells which gives it a kind of marble appearance. The Pulpit is also of concrete and beautifully designed. Both were built by one Mr. Faulkes. The Tabernacle is of wood, the gift of Mr. Bruce Roberts who is also the builder. The design is very lovely. Mr. Bruce Roberts is not a member of the Church, but he has been so inspired with the ideals of the A. O. Church that he made this a free-will offering. The Font is of concrete, artistically designed. It is the work of Mr. Al. Fernandez. The building was designed and erected by Mr. Clarence White, a young man not yet 30 years of age. He is responsible for the benches, stalls, bishop's throne and all other wood work in the Church.

The ladies also did their part. Mrs. Reuben Bethel made the Altar cloths. They are all hand made. The carpets on the Altar steps are the result of the efforts of Mrs. Wright and Mrs. Bethel. The Candlesticks, Candelabras, Sanctuary Lamp, Sanctus Chimes are gifts of these ladies whose names I have not at hand in proper order. Many

of these ladies are not members of the A. O. Church, at least as yet. Thus, the sacrifices and co-operation of Priest and Vestry as well as congregation drew in others to help.

There is one other point I should like to get your indulgence to rehearse. The members and officers of the Church are not afraid or ashamed to ask outsiders for help for their Church. To them the A. O. Church is not an apology, it is something of which they are very proud.

We mention these seeming little things in order that it may be seen by our co-workers, both clergy and laity, how powerful the spirit of co-operation is, especially among those who are at the front, as well as the force in showing that we possess a just pride in our dear Mother, The African Orthodox Church. If all would feel that way there would be more courage, less excuse, if any, and great results.



#### S. ANTHONY'S CORNER

Church Location, 228 W. 132nd Street, N. Y. C.: Motto "Et perceptum est"; Rector, Rev. Fr. Edwin E. Thomas, L.Th.; Curate, Rev. Benjamin Queueley.

We were favored during the past month with two visits from Rev. Fr. Oliver Welch, L. Th. of Brooklyn, who celebrated Mass and preached on each occasion. On Sunday, Sept. 14, a Grand Sacred Concert was held, the same being sponsored by Mesdames Clare and Bernard. We beg to thank all those who in any way help to make it a success. Our Harvest Thanksgiving Festival will be held on Sunday, November 2, and we hope for a good response from members and friends. We call the attention of all supporters of our work that a grand social function is being planned to take place on Wednesday night, November 26, the Eve of Thanksgiving Day, at the Florence Mills Hall, in 131st Street. Due to the fact that Rev. B. Queueley had to undergo a dental surgical operation, he was absent from the services on October 12, a most extraordinary occurrence. We trust that he will be with us on October 19.—REPORTED



#### S. JOSEPH'S CHURCH

New York City

In spite of the great depression which has gripped the country, we are still pressing

forward. During the month of September, we had the honor to be favored with many distinguished visitors in the persons of, The Right Reverend Arthur Valentine of Chicago, The Reverend Father Dingwall of S. Paul's, The Reverend Father Thomas and Reverend Mr. Queueley of S. Anthony's, New York.

On S. Matthew's Day, Sunday, September 21, the Archdeacon delivered a stirring sermon from Matthew 9: 9.

On Monday, September 22, Sister Lydia Dyer, an ardent worker of this Church, was summoned to answer the final Roll Call. In accordance with the request of the deceased, funeral services were held at Howell's Funeral Chapel, 2332 Seventh Avenue, N. Y. C., on Wednesday evening, September 24. Archdeacon Kirnon officiated, assisted by the Reverend Thomas Beach, brother of the deceased. The full vested choir was present and sang, "Let not Your Heart be Troubled". The chapel was taxed to its utmost capacity, while many stood outside. There was quite a large floral tribute. On Thursday morning the body was taken to Woodlawn Cemetery, where it was committed to its final resting place by the Archdeacon. She leaves to mourn her loss, a daughter, Mary Dyer, many relatives and friends.

On Sunday morning, September 28, a large number of worshippers listened with keen interest to the sermon of Rev. Mr. Wiggins.

At 4 P. M. a Love Feast was held, at which time Brother E. T. Henry presided as Chairman. Every available seat was occupied. Those taking part on the program were: Miss Hellen Locker, piano solo; Mr. M. Harris and Mrs. A. Kirnon, vocal solos; Messrs. W. Wade and H. Sweeney played several numbers on the Clarinet and Guitar respectively. Mr. William Gore, who has been residing with the Archdeacon for several months, and was leaving the same afternoon for Washington, where he will resume his studios at Howard University, made a very touching farewell address, in which he expressed his appreciation for the courtesy rendered him by the members of the Church, and the interest and friendly spirit shown him by the Archdeacon. Messrs. N. C. Chambers and R. K. Lee, who recently returned from visiting the West Indies, spoke briefly on certain conditions, now existing in some of the Islands. Their discourse was quite interesting. Mr. E. Reid and Rev. Father Thomas also made brief addresses.



## WEDDING BELLS

S. Matthew's Chicago, Ill.

Cupid was serious this time, for in his bow he inserted one of his sharpest and truest arrows; then at the appointed time the shaft was released, and the powerful missile hit its mark.

On June 28, in the presence of a few of their friends and during the playing of the bridal march, Miss Elma Louise Shelley entered St. Matthew's Church, walked down the aisle and took her place before the altar at the side of Dr. Joseph Henry Nicolson, the bridegroom on this occasion. The ceremony was performed by the Rt. Rev. Robert Arthur Valentine, D. D.

While it is true that the doctor looked a long time before leaping into the sea of matrimony, there is every evidence that he made a good choice. Dr. Nicolson is one of Chicago's popular dentists. He holds degrees from two Universities—Howard and Northwestern. Notwithstanding his urgent dental duties, the doctor has shown himself to be an ardent and sincere foundation member of St. Matthew's Church.

We welcome this pleasant surprise and wish the newly-weds a very happy and useful life in the Master's service.

—By Special Reporter.

## BRIEFLETS

In our next issue we shall present to our readers the first section of a masterly and scholarly article on "The Eastern Orthodox Churches", by Rev. Dr. H. A. Hartley of Port of Spain, Trinidad, B. W. I. The article will be continued in successive numbers of this magazine.

At their new residence, 258-260 W. 117th Street, New York City, Wednesday, October 15, 1930. His Grace the Archbishop joined in Holy Matrimony Mr. Dennis Marsh and Miss Hilda Maude Wight, members of Good Shepherd Church.

The Eleventh Anniversary of the Church of the Good Shepherd, Parent Church of the A. O. C., will be celebrated on November 9, 1930. The Special Anniversary Program will be rendered at Beulah Wesleyan Methodist Church, 221 W. 136th Street, N. Y. C. at 3.30 P. M.

The Primate visited Massachusetts on Sunday, October 8, and preached twice in S. Luke's Church, Cambridge.

On Sunday, September 28, the Archbishop pontificated at Mass in the Church of the Good Shepherd, New York City, in celebration of the 9th Anniversary of his consecration to the Episcopate in Chicago on September 28, 1921. Rev. Dr. F. A. Toote preached from the text, "A prophet shall the Lord raise up among you." The sermon was an eloquent tribute to the work and sacrifice of the Primate.

The Endich Theological Seminary began its 1930-1931 Session on September 29. The students are assiduously pursuing their studies. Among these are the following priests,—Fathers Welch, Thomas, Kirnon, Miller and Hawkins. Also the deacons Rev. Kenneth Wiggins and James Thomas, and the sub-deacon, Rev. Benjamin Queeley. Laymen are Walter Albury, Thomas Frederick and Samuel Pryce. Total, 11.



## "OUR DUTY TO GOD AND THE CHURCH

A paper read at Synod by Mrs. Judith Breedy of the Church of the Good Shepherd

(a) Our duty to God is not only to go to Church and listen to a sermon, read the prayers and sing. While that is very essential it is incomplete without works. Our first act on the stage of life as Christians, is to do to others as we would have them do unto us. We should be kind and just in all our dealings one toward another, to lend a helping hand to a fallen brother or sister by giving encouragement. How many have been rescued by one kind word or deed, even a smile that costs nothing yet means so much to a heart that is weighed down with care and sorrow. To cheer the broken heart, to help the sick and needy is doing our duty to God.

(b) Our duty to His Church. We first enter Mother Church by the way of Baptism, then in Confirmation we ratify the same; we are now soldiers of Christ, Christ is our captain, His ministers are His Generals; we as soldiers, are under their command in their different ranks. We come to church to be trained by them to fight for Christ who is our captain. This world is the battlefield; Heaven is our home; we must fight through this world to enter our home. There is nothing pleasant in war, but there are times when we have recess, then we play, sing and make merry, but always on the look-out for our foes; if we forget to watch and listen they are liable to come on us una-

wares. I will not take up your time to tell of all these foes for you may think I am preaching a sermon, but we all know these little foxes too well that come in and spoil the grapes. Our greatest and best weapon to fight against these is love; if we have love in our hearts we can do and see everything that is good.

Our duty to God and His Church is to help His ministers. We can help in many ways both financially and spiritually. It is our duty to assist in bringing members into the church and the best way of doing this is by setting a good example, assisting in raising funds for the support of the Church, by giving encouragement to our pastors, to pray for them remembering that they are the same as we are, weak human beings. Then let us pray, dear brothers and sisters of this African Orthodox Faith, that God will give the spiritual strength to keep them and especially our dear Primate; may the Lord grant Him strength and courage to fight against trials, temptations and perplexities. Each year brings Him more cares, responsibilities, and anxieties, therefore He needs our prayers and encouragement and help in every way.



## "IN EXCELSIS" AND "DE PROFUNDIS"

### The Race Question.

"In Excelsis." We are reprinting a part of the Resolution on Race adopted by the recent Lambeth Conference and transmitted to all Churches of The Anglican Communion. The Conference took high ground on this question.

"De Profundis." The Protestant Episcopal Church in the United States of America is one of the Churches of the Anglican Communion. We append a statement from "The Living Church", leading Episcopalian weekly, in reference to this Resolution. What a terrible confession for white Americans to make! From the heights to the depths!

### I. THE LAMBETH RESOLUTION

"The Conference affirms its conviction that all communicants without distinction of race or color should have access in any church to the Holy Table of the Lord, and that no one should be excluded from worship in any church on account of color or race. Further, it urges that where, owing to diversity of language or custom, Christians of different races normally worship apart, special occasions should be sought for united services and corporate communion in order to witness

to the unity of the Body of Christ.

The Conference would remind all Christian people that the ministrations of the clergy should never be rejected on grounds of color or race, and in this connection it would state its opinion that in the interests of true unity it is undesirable that in any given area there should be two or more Bishops of the same communion exercising independent jurisdiction.

The Conference affirms that the guiding principle of race relations should be interdependence and not competition, though this interdependence does not of itself involve intermarriage; that the realization in practice of human brotherhood postulates courtesy on the part of races toward each other, co-operation in the study of racial relations and values, and a complete avoidance of any exploitation of the weaker races, such as is exemplified in the liquor traffic among the natives of Africa and enforced labor for private profit. The Conference urges that the presence of Asiatic and African students at Western Universities affords an opportunity of promoting friendliness between different races, and asks that Christians should try to create such a public sentiment that these students may be received with sympathetic understanding and enabled to share in that which is best in Western social life.

We would insist that the maintenance of the Christian obligation on the part of men to respect and honor womanhood, involving the equally chivalrous treatment of the women of all races, is fundamental; and conversely the Christian obligation on the part of the women to maintain a high standard of morals and conduct, especially in their relations with men of a different color, is equally fundamental."

## II. THE "LIVING CHURCH" CONFES- SION.

"On the subject of Race we could wish that our American Churchmen had reached a plane where we could at least agree among ourselves as to what is right and what is wrong in our own race relations. It is inevitable that a generation that had passed through civil war as a means of determining race relations could not deal effectively and without prejudice with those relations. The next generation, in scarcely less degree, could not do so, but the third generation should be able to. Few of us are satisfied with the direction these have taken, and very many of us would be glad if interracial conferences could begin the discussions of new relations be-

tween races in the United States. The next generation will find this a part of the "unfinished business" which the now elder generation bequeathes to them."

## THE LATE BISHOP HOLLY AND HIS RACE

From the Miami Times)

Friday, July 25th was the Anniversary of the Feast of Saint James, the Apostle. It was a memorable anniversary in the life of the late Bishop Holly, the first Negro to be consecrated a bishop of the Protestant Episcopal Church in the United States. The ceremony was performed on November 8th, 1874, by seven white bishops in Grace Church which is considered one of the wealthiest in New York City.

In 1878, Bishop Holly was invited by the Archbishop of Canterbury to attend the Decennial Pan-Anglican Synod, held in London, Bishop Crowther of Nigeria, and Bishop Holly of Haiti were the only representatives of their race at that August gathering of Anglican and American Bishops.

Bishop Holly was invited to preach in Westminster Abbey on the anniversary of the Feast of St. James. It is in this Abbey that the Kings and Queens of England are crowned.

Bishop Holly closed his sermon with a beautiful prayer in behalf of his Race which has been reproduced time and again. Here it is:

"O Jesu, Son of the Living God, who, when Thou wast spurned and rejected by the Jews, of the Race of Shem; and was cruelly mocked and ill-treated by Pontius Pilate and the Roman soldiers, of the Race of Japheth; hadst Thy ponderous Cross carried to the summit of Golgotha, on the stalwart shoulders of Simon, of Cyrene, of the Race of Ham; give to me, a place, not at Thy right hand, nor at Thy left, but as doorkeeper, that I may behold the redeemed of my Race, sweeping into the gates of the New Jerusalem, with the Children of Abraham, and of Isaac, and of Jacob. Amen."

By Royal Command, Bishop Holly was presented to Her Majesty Queen Victoria.

Thus on that date we remember a worthy member of our race.

NOTE.—The Editor of the "Negro Churchman" is delighted to receive a copy of the above prayer. As a youth of 12 years he had seen it in a periodical owned by a cler-

gyman, and 43 years later it inspired him to compose the following popular prayer:—

Let us pray.

Almighty Saviour, whose heavy Cross was laid upon the stalwart shoulders of Simon the Cyrenian, a son of Ham, in that sad hour of thine agony and mortal weakness, when the sons of Shem delivered Thee into the hands of the sons of Japheth to be crucified, regard with thy favor this race still struggling beneath the cross of injustice, oppression, and wrong laid upon us by our persecutors. Strengthen us in our determination to free ourselves from the hands of our enemy; put down the mighty from their seat; and exalt thou the humble and meek, through thy mercies and merits, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

## MY PRAYER.

By Bishop E. Robert Bennett

1.

Help me O Lord ! In trustfulness to pray  
As did Thy SON, Who on His fateful day  
Left all to THEE and THINE Omnipotence.  
And as He rested calm, serene, content  
To execute Thy Will Divine, as sent,  
So grant me grace to trust in Thy Defense.

2.

Waters of trouble o'er me overflow,  
'Tis cup of bitterness and grief I know  
As human heart and faith wax faint and weak,  
Yet, 'twas for me, example He has giv'n  
While here on earth, still intercedes in  
Heav'n  
That I might courage gain and strength  
to seek.

3.

Come pain and loss! But neither doth compare  
With such my Saviour had, (with none to share,)   
As wearily He trod His lonely way.  
In confidence, He won to goal supreme,  
Triumphant now, He sheds a Light, a Gleam  
Which routs my gloom and brightens all my day.

4.

Of earth my will, full carnal my desire  
As flesh and body reek unholy fire;  
Yea, even soul and spirit lack full grace.



But this Thou knowest Lord. As I confess  
Hear and forgive. Look down in pity.

Bless !

Thy chaste'n'd child, who yearns to see Thy  
Face.



### HEREAFTER

By Anna E. Shields, our Poetess

When shall I be free from pain  
And my eyes from tears refrain?  
My ever longed-for hopes attain?  
"Not here" spake the soul, "hereafter."

When shall friends in union meet,  
Loyal hearts each other greet,  
Every wish fulfilled, complete?  
Breathed the soul, "Not here, hereafter."

When shall sighs no more be heard?  
When shall praise as song of bird  
Vibrate, until each soul is stirred?  
"Not here, beloved, hereafter."

Pilgrim, do not grieve and fret,  
Just reward you'll surely get:  
Wait God's time 'til sun is set,  
His Love is here,—hereafter.

### MORBUS SABBATICUS

Morbus Sabbaticus, or Sunday sickness, is a disease peculiar to Church-goers. The attack comes on suddenly every Sunday. No symptoms are felt. On Saturday night the patient sleeps well, eats a hearty breakfast; but about church time the attack comes on, and continues till services are over for the morning. Then the patient feels easy, and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk and talk about golf or politics.

About church time he gets another attack, and stays at home. He retires early—sometimes—sleeps well, and wakes up on Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the next Sunday.

The peculiar features of the disease are:

1. It always attacks professing Church people.
2. It never makes its appearance except on Sundays.
3. The symptoms vary but it never interferes with the sleep and appetite.
4. It never lasts more than twenty-four hours.
5. No physician is ever called in.
6. It is becoming painfully prevalent and is alarmingly infectious. Make no friends of the infected.
7. No remedy is known for it except prayer.
8. Unless checked it always proves fatal in the end—to the soul. —Selected

### A Message from the Printer of the Negro Churchman

After eight years as Printer of this most useful mouth-piece of the African Orthodox Church, I notice that at Synod it was unanimously voted that the Negro Churchman be continued.

Let us ask ourselves a few questions:-

What have we, as Negro Leaders, done in the past to help our leader, His Grace Archbishop McGuire support this most useful publication? How many copies have I sold? How many "ads" have I sent in to help defray the expenses of the publication? How many subscribers have I sent in? How much have I loaned to the publication? Eight years ago our leader started with the same amount of copies as he has to-day.

In showing your willingness to support this magazine and the Church in general—Christmas being the highest festival in the Church's history—let us as true leaders, make the next issue one long to be remembered. Send in at least 10 new subscribers. Order more copies. Send in your photograph along with your Christmas message and the money to cover same not later than December 8th

COLERIDGE F. BOYCE

## FINANCIAL LEGISLATION

(General Synod 1928; amended 1930).

1. All Congregations shall contribute, as from September, 1930, the sum of Three Dollars monthly as Patriarch's Pence, for Twelve successive months.
2. All Clergymen, except the chief Pastor of a congregation shall contribute, as from September, 1930, the sum of One Dollar monthly as Patriarch's Pence for Twelve successive months.
3. Each Congregation shall contribute as from September, 1930, the sum of Two Dollars quarterly for the upkeep of the Central Administration Office, the same to be forwarded in the months of October, January, April and July.
4. Failure to comply with this legislation will automatically deprive clergy and congregations concerned of a vote, seat and entertainment at the next General Synod without notice.

By Order of General Synod,

GEORGE ALEXANDER McGUIRE,  
President.

MARTIN DeVERE STUART, Secretary.

FREDERICK A. TOOTE, Chancellor.

(N.B. This legislation holds good for all congregations in Canada, United States, and West Indies).

---

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- The Rev. William S. Jones, Bluefields, Nicaragua.

(Continued at foot of preceding page)



# The Negro Churchman



*In Tenebris Lumen*



## The Advent Welcome

Thou art coming, O my Saviour!  
Thou art coming, O my King!  
In Thy beauty all-resplendent,  
In Thy glory all-transcendent;  
Well may we rejoice and sing;  
Coming in the opening east  
Herald brightness slowly swells;  
Coming: O Thou glorious Priest!  
Hear we not Thy golden bells?

Thou art coming, Thou art Coming;  
We shall meet Thee on Thy way;  
We shall see Thee, we shall know Thee,  
We shall bless Thee, we shall show Thee  
All our hearts could never say;  
What an anthem that will be  
Music rapturously sweet,  
Pouring out our love to Thee  
At Thine own all-glorious feet.

## Christmas Greetings

THE NEGRO CHURCHMAN sends greetings and best wishes to its Readers for the approaching Christmas Season, with thanks for their patronage.

NEW YORK CITY DECEMBER, 1930

VOL. VI11 No. 10

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In Tenebris Lumen

Published monthly, except SEPTEMBER, in the interest of the  
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Archbishop GEORGE ALEXANDER, Editor and Business Manager



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VOL. VIII No. 10 NEW YORK, DECEMBER, 1930 TEN CENTS.

### ELEVENTH ANNIVERSARY CHURCH OF THE GOOD SHEPHERD, N. Y. C.

The Eleventh Anniversary of the Good Shepherd Congregation was observed on Sunday, Nov. 9, 1919. His Grace the Archbishop pontificated and preached at 11 A. M. his text being "Be ye steadfast, unmoveable, always abounding in the work of the Lord." At Vespers the Rev. Canon Wm. R. Miller was the officiant and preacher, his text being, "Let my people go."

The general Anniversary Exercises were held in Beulah Wesleyan Methodist Church. Precisely at 3:30 P. M. escorted by Troop 775, Boy Scouts of America, under the command of Scout Master J. Jacob Arendell, the Procession moved, consisting of Good Shepherd Choir, S. Joseph's Choir, S. Anthony's Choir, S. Simon's Choir, S. George's Choir, Acolytes, Deaconesses, Rev. B. Queeley, Rev. J. Thomas, Rev. K. Wiggins, Rev. J. C. Simons, Rev. Fr. E. Thomas, Rev. Fr. R. W. Hawkins, Rev. Fr. J. Ford, Rev. Fr. H. C. Herod, Rev. Canon C. O. Sheppard, Rev. Canon W. R. Miller, Ven. Archdeacon W. S. Kirnon, His Lordship E. R. Bennett, Rev. Dr. F. A. Toote, Chaplain, carrying the Archbishop's Crozier, His Grace the Most Rev. George Alexander. The Archbishop conducted a brief vesper service, Dr. Toote being Lector. After a brief introductory address the Archbishop presented Mr. Augustin A. Austin, President of the Antilean Holding Company as Chairman. Eloquent addresses were made by Bishop Bennett, Archdeacon Kirnon, Canon Miller, and Rev. Dr. Toote. Soprano solos were rendered by Miss Louetta Chatman, guest artist, Mrs. Bernard of S. Anthony's Church, and Miss Irene Miller of S. Simon's Church

The Choirs of the Good Shepherd, S. Joseph and S. Simon rendered selections. Fraternal Greetings were delivered by representatives of the Antigua Mutual Aid Society, the Border Union Mechanics Lodge, and by Mr. James B. Allen, Mr. Arrendell, Dr. Best and Mr. Richard of Imperial Lodge of Elks. Mr. Edmund Burke of the Montserrat Friendly Society, delivered a most inspiring address. The Chairman made the closing remarks, the Archbishop gave the Blessing and the Procession left the Church in reverse order. The collection at this afternoon meeting amounted to \$85.00, and at the two services held in the Church of the Good Shepherd, \$145.00 a total of \$230.00.

On Monday Evening a Parish Anniversary Dinner was given at which over eighty persons were served, consisting of members and friends. This was a "Social Festival."

A pleasant surprise came from Chicago. Bishop Valentine had read in the current number of the "Negro Churchman" of the coming anniversary, and by special delivery air-mail sent off greetings to be delivered and read at the 3:30 P. M. meeting. Somewhere in transit the communication was delayed, but arrived in time to be read by Rev. Canon Miller at Vespers. The message is here appended:—

To The Officers & Members  
of The Church of The Good  
Shepherd, African Orthodox,  
New York City.

GREETINGS:—

Through the "Negro Churchman," we are informed that you will be celebrating your eleventh anniversary to-day November 9th.



At this time, we deem it a duty and a privilege to send our hearty congratulation for the splendid manner in which you have valiantly carried the standard of the Holy African Orthodox Church these eleven years. You deserve much credit for the service which you have faithfully rendered through sunshine and rain, in joy and in sorrow. We earnestly pray, that your rejoicing to-day may be the means of inspiration to our many friends and visitors; so that they may permit their eyes to be opened to the justice of our cause; and that they will not only gaze upon us in admiration, but that they will obey the urge of their consciousness and enlist to-day as soldiers of the cross of Christ, under the banner of the Holy African Orthodox Church, fully realizing that Our Success Must reflect Credit Upon The Whole Race.

May our visitors know that we are not teaching hatred of any man, but we are teaching a practical religion on the brotherhood of man. And that while we love ALL MEN—we do not love ourselves The Less.

May the Almighty and Just Father bless you, and keep you firm in the Faith; and may you be privileged to enjoy for many more years the competent leadership of our beloved and respected Father and Primate—the Most Reverend George Alexander McGuire, D.D., M.D., D.C.

We have the honor to be

Your Servant in the Master's Service,  
ROBERT ARTHUR VALENTINE.

Bishop of the Chicago District.



#### GOOD SHEPHERD NEWS ITEMS.

Mr. Norman Weekes, for many years a member of the Church of the Good Shepherd and a faithful member of the choir, died on October 24. The funeral service was held on Monday evening, Oct. 27, 1930, at Kirtin's Funeral Chapel, a large attendance being present. The Rector was assisted by Rev. J. C. Simons, who next day interred the body in Woodlawn Cemetery. The full vested choir led in the Hymns and chants, and rendered the anthem "The Sun shall be no more thy Light by day." To his widow Mrs. Alice Weekes, and to Mr. Elon Weekes, also a faithful member of the Church and Choir, whom his brother Norman had brought into the African Orthodox Church, this magazine tenders its condolences.

On the evening of October 31, the Choir and Church School celebrated "Halloween" in good old fashioned style. There was no

end to the merriment and fun on the occasion. Most of the party were masked, and in costume. Miss Virginia Patrick and Mrs. G. Boyce were the best disguised of the ladies. About 11 P. M. a rather tall gentleman of goodly proportions made his appearance in the gathering carrying a tag on his costume reading "Count Spooks from Spookstown." When at midnight everybody unmasked, Count Spooks proved to be—THE RECTOR.

The Harvest Thanksgiving Festival was celebrated on Nov. 23, the Sunday next before Advent. The Ven. W. S. Kirnon said Low Mass at 7:30. The Archbishop sung Mass at 11 A. M., and the Rev. Fr. F. A. Toote, Ph.D., preached a very appropriate sermon. The chapel was filled to overflowing at this service, at the close of which His Grace inducted the Rev. Dr. Toote into his newly-appointed office as Senior Curate of the Church of the Good Shepherd. In the afternoon, under the direction of Lady McGuire, assisted by Mr. Callender, the Choir rendered Caleb Simper's Cantata, "A Joyful Thanksgiving" and received from the Archbishop and all the speakers great commendation for their splendid rendition. Addresses were delivered by Rev. Dr. Toote, Rev. Fr. Thomas, Rev. J. C. Simons, Rev. B. Queeley, Mr. Lionel Williams, formerly of Miami, Mr. Callender and Mrs. Chatham. S. Anthony's Chapel was well represented in the audience. At Vespers the Archbishop officiated and preached. At the close of this service, the fruits and vegetables donated were disposed of. Over forty persons made donations either in produce of the earth, or in contributions of money.

We were pleasantly surprised one Sunday Evening in October last to see the Rev. Walter T. Cleghorn, B.D., enter the Chapel of the Good Shepherd and worship with us at Vespers, after which he came to the residence of the Archbishop and Lady McGuire remaining until after midnight. Later in the week he spent another evening with these old friends of his. He was the most successful of the young clergymen who labored with our Archbishop when he was Archdeacon for Colored Work in the P. E. Diocese of Arkansas. Father Cleghorn built churches in Hot Springs and Pine Bluff, and leaving Arkansas became the pioneer colored priest in the Diocese of Los Angeles. He has built a splendid congregation out of nothing and erected two churches, the present being a beautiful edifice of Spanish architecture. He needs a long rest for he has been at "perpetual" motion ever since he became our fellow-worker in Arkansas in January 1906,

nearly 25 years ago. Go slow, Father Cleg-horn! You have been turning on the gas. Now give the old machine a little less gas, and put on the brakes. Festina lente!

## S. ANTHONY'S CORNER.

Church Location, 228 W. 132nd St., N. Y. C.; Rector, Rev. Fr. Edwin E. Thomas, L.Th. Curate, Rev. Benjamin Queeley; Motto, "Et perceptum est."

On Sunday, November 2, our Harvest Thanksgiving celebration was held. High Mass was sung at 11 A. M., the Rector being the celebrant and preacher, his text being "Thou crownest the year with Thy goodness and Thy paths drop fatness," Psalm 65. 11. He impressed the meetness of the occasion by asserting that Christians in a body ought to sing praises to God for mercies bestowed and received. He pointed out that there can be no reaping at harvest-time without sowing at seed-time, and exhorted his hearers to seek the benefits of education, secular and spiritual, that we may more discreetly sow and more abundantly reap.

At 4 P. M. a Concert was rendered, sponsored by Mrs. Bernard, our organist. There was a record attendance and the whole function was a pronounced success. Mr. Clement Gordon of the Church of the Good Shepherd acted as Chairman and the several artistes performed creditably. His Eminence looked in upon us and we enjoyed his words of encouragement. Rev. Collins of the Good Samaritan Church was also a visitor and speaker. We thank all who contributed to this success and are especially grateful to Mr. and Mrs. Bernard for the venture, it being evident that Mr. Bernard had rendered some assistance in preparing the children in particular. The response in gifts and contributions from our members on this Harvest Festival was most gratifying. At the time of this writing two of our most energetic and faithful members, Rev. Benjamin Queeley and Mrs. Powell, wife of the Junior Warden are on the sick list. We have every reason to believe that they will shortly recover.—REPORTED.

fine style. At 7:30 A. M. Low Mass was celebrated by the rector, The Rt. Rev. R. A. Valentine, D.D., and the Holy Eucharist was received by the faithful members in attendance. At 11 A. M., solemn Mass was sung. Congregation and choir joined heartily in the service. The attendance was very good, many visitors, some of them prominent high churchmen, being present. Bishop Valentine delivered a masterly sermon from St. John 16:22, "And your heart shall rejoice, and your joy no man taketh from you."

At 8:00 P. M. solemn vespers were sung, Mr. L. C. Fox, the Catechist, assisting. After the altar had been incensed, and the closing prayers said, a short but splendid program was rendered by members and friends of the church. Honorable mention must be made of Mrs. Colbert Sobrian, a soprano of unusual excellence, the soloist on this occasion; of Mrs. Eugenia Fray, one of the staunch supporters of the work, who read an intelligent and encouraging paper; and to Mr. A. E. King, also a staunch worker, who delivered the oration of the evening. The program was closed with appropriate and well-chosen words by the Rector. Again the audience at this service was good in quality and quantity.

At all these services, the chapel was most beautiful and comfortable. The altar was lighted with many candles and decorated with roses, given by Mrs. M. Vernon and Mrs. Pearl Clark. The new hot-water radiators, just installed, maintained an even and tolerable temperature. The setting was good; the attendance was good; consequently the anniversary was very good.

On the following night a post-anniversary social was held in the clubroom. The excellent impromptu speeches by members and friends characterized this affair. Dancing followed. Delicious ice-cream and cake were served by the Ladies of the Church. After Bishop Valentine had congratulated the members and friends on having past their sixth milestone, and had urged them to go forward with zeal and vigor, all the members joined hands and sang "Blest Be the Tie That Binds." The sixth anniversary celebrations had ended.

## MASSACHUSETTS TIDINGS.

His Lordship Arthur Stanley Trotman, D.D., Auxiliary Bishop of Massachusetts, has re-organized S. Luke's Parish in Cambridge with himself as Rector, Mr. Joseph Stanford, Church Warden; Mr. Edwin B. Burnett, Junior Warden; Mr. John Nicholls, Clerk; Mr. James Ford, Treasurer; Mr.

## SIXTH ANNIVERSARY CELEBRATION AT S. MATTHEW'S A. O. CHURCH

(Reported by A. E. Osborne).

On Sunday Oct. 19, S. Matthew's Church, Chicago, observed her sixth anniversary in

Ashby, Miss Lottie Todd, Miss Shay, and Mr. Aberdeen Bispham, members of the Vestry. Mrs. Harold Hewitt, a well-known musician of Cambridge is the organist. The congregation held its first service in the hall at 40 Prospect Street, Cambridge, on the 19th of October, the Sunday in the Octave of S. Luke, Evangelist and Martyr. Mr. James Ford, who is also the Lay reader, and who hopes to make application as a candidate for Holy Orders, wrote on Sunday, Nov. 9: "Your Eminence, I write because I am thinking of you to-day and your wisdom in establishing the African Orthodox Church. His Lordship sung High Mass at S. Luke's to-day and administered the Blessed Sacrament. I really felt that it was Heaven which had come down to earth. This great Church of our Race fulfils our highest hopes and our noblest ideals. Some of our adversaries thought they could eradicate S. Luke's A. O. C., but under the leadership of His Lordship Arthur Stanley, the faithful soldiers of Christ assure Your Eminence, that by the help of God, this Church shall not be wiped out. Our attendance is increasing steadily. Friends visit it at each service, and in the name of Jehovah we shall try to keep them."

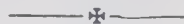
Over in Boston the Rev. Fr. Greenidge has started alterations on the building which he recently purchased for use as a Chapel. He surmounted the obstacles which had been placed in his way and for a time caused a cessation in the operations. As usual he convinced the Commissioner and Inspector and other gentlemen at a special hearing of the justice of the cause, and the building permit was willingly granted. The carpenters were put to work at once, but lack of funds has caused a temporary halt. Fr. Greenidge is appealing to the Clergy of the several congregations to send him an offering for this project. His Eminence the Patriarch made a contribution to this undertaking during October on his last visit to Massachusetts. Who will do likewise and give our deserving priest and his people a push forward? Will you?

At All Saints' Church in Boston there is a steady increase in the attendance at Sunday Services. The Rev. Fr. G. S. Nurse has become responsible for these services, and goes from New York each week end, or sends a substitute. Rev. Fr. Herod of Brooklyn has been to All Saints two or three times, also Rev. Fr. Stuart.

Much credit is due to this parish for the service which its members have rendered to the African Orthodox Church by taking out Articles of Incorporation in the Commonwealth of Massachusetts. Hats off to the

Vestry of All Saints' African Orthodox Church of Massachusetts.

Special thanks are due to Mr. Joseph Stanford, Mr. Alexander Lane, Mr. John Nicholls, Mrs. Alethea Bispham, Mrs. J. Stanford, Mrs. Prescod, and Mrs. Nora Husbands who have provided Altar, Altar Hangings, Credence Table, Candlesticks and candles, Lectern and Organ for S. Luke's A. O. Church. Lady McGuire and the Woman's Auxiliary have donated this parish for Advent a Violet Burse and Veil, and a Pall, at the request of Bishop Trotman.



### UP IN CANADA

The Sydney N. S., "Post" makes mention of the return of Archdeacon Philips from the Synod in New York and also of the Harvest Thanksgiving Service in S. Philip's Church of which the Archdeacon is rector. We quote:—

### ENJOYABLE TRIP

The Venerable Archdeacon Philips, accompanied by operator Albert Ash, John B. Armstrong and Miss Grace Bryan returned to the city last week from an extended motor tour of the United States of America. The Archdeacon and his companions visited many places of interest during their stay and the various experiences they encountered made a lasting impression on the minds of the visitors who returned home after spending a most enjoyable trip.

### HARVEST THANKSGIVING

A special Harvest Thanksgiving service was held Sunday at St. Philips African Orthodox Church. Archdeacon Philips presided and the following interesting and appropriate programme was creditably rendered by the various artists:

Hymn—No. 382.

Invocation—Scripture, Psalm 145.

Introductory remarks.

Anthem—The Choir.

Recitation—Avis Tull and Beatrice Cornell.

Instrumental Selection—Wilfred Street.

Instrumental Selection—Stanley Baird.

Recitation—Beverly Tull.

Vocal Selection—"There's a Beautiful Land on High." Mrs. A. Jones.

Saxophone Selections—Stanley Baird and Lambert Bryan.

Duet—O. D. Crick and L. Brathwaite.

Cornet Selection—Wilfred Street.

Address—Miss Martha Wagg.

Duet—Arthur Cambridge and Wilfred Street.

Instrumental Selection—Dowling Street.

Closing remarks and thanks.



Rising votes of thanks for Coxheath Farmers and Speakers.  
Vocal Selection—"Not ashamed of Christ."  
Mrs. A Jones.  
Instrumental Selection.  
Doxology.

The above programme was admirably carried out, each performer acquitting themselves in a very creditable manner and much musical ability was evident among the many performers. Miss Martha Wagg gave a very interesting and inspiring address to the audience, which was greatly appreciated by the large number of interested visitors and friends who were present.

Last Sunday at both morning and evening services a good attendance was noted at St. Philip's Church. There were two masses, one at eight and the other at eleven o'clock. The sacred edifice was crowded for the evening's service. Archdeacon Philips preached both morning and evening.

## DOWN IN THE BAHAMAS

In spite of "hard times" S. Felicitas Church in Nassau forges steadily ahead. Monthly concerts are rendered by the choir, and sales at which delightful little suppers are served have been held at the homes of various members and friends throughout the year, chief among which were those at the residences of Mr. and Mrs. F. E. Albury, Mr. and Mrs. R. M. Bethell, Mr. and Mrs. Charles Rodriguez, and Mr. and Mrs. Clarence White respectively. The excellent results have been due to the capable management of Miss Walkes and the members of the Woman's Auxiliary, assisted by Mrs. J. A. Wright, the amiable daughters of Mr. Lewis Mrs. Pauline Roberts, Mrs. John Kemp and her genial daughters. Miss Walkes enjoys the honor of having become the first female member of S. Felicitas, and though only twenty-eight years of age, she has been given by the Catechist the title of "Mother," and she is generally referred to as such by other members. Mrs. Wright wife of Dr. J. A. Wright works like the proverbial "Trojan" for the welfare of our Church. Just say "S. Felicitas," and she gets into harness ready for action, never appearing tired. The Vestry appreciate greatly the services of this splendid lady, as well as of Mesdames Higginbotham and Bosfield whose winning smiles compel you to patronize them at the sales. Mrs. Roberts, wife of our Junior Warden, is another energetic worker. All of these ladies mentioned reside in the western district of the city, and are connected with the Woman's

Auxiliary. A Guild for the ladies of the eastern district under the patronage of S. Mary the Virgin was organized by Fr. Butler in September, of which Mrs. Mary Elizabeth Albury is President. Her great executive ability and the hearty assistance of her energetic officers and members are accomplishing great things. The writer of this article is deeply grateful to the Guild of S. Mary for fruit supplied him during his recent illness. S. Agnes Guild for children presented a very interesting program on Sunday afternoon, Nov. 16, for which Miss Ruth Maude Johnson deserves much credit. "Cooperation" is the order of the day, and this spirit is being manifested by priest and people and by our friends in the community. The walls of the church are being painted and decorated. When completed we shall endeavor to place pictures of the exterior and interior in the January number of this magazine. A Lyceum is held on every Sunday afternoon and is attended by immense crowds. On Sunday, November 23 the speaker was Dr. Walker, a native of the Bahamas who went abroad and has returned to "make good" among his people. We regret to chronicle the death of Mr. R. W. Thompson. "Bobbie," as he was affectionately known to us became a member of S. Felicitas shortly after its inception, and was a faithful member of the vestry until ill health forced him to resign. During his long and painful illness his sole desire was to see the completion of the church. His prayers were answered, and when he was brought into the building, the dying man's eyes sparkled with gratitude as he realized that the sons of Ham have not forsaken God's Covenant nor thrown down His altars, even though some are still under the Juniper Tree of Despondency. Pray, brethren, for the happy repose of the soul of our brother, and of all the souls of the faithful departed.

J. MCBAIN JOHNSON, Catechist.

## HISTORIC EASTERN CHRISTIANITY

By Rev. Dr. H. A. Hartley, Trinidad, B.W.I.

The unique position of the great African Orthodox Church (I use the word "great" advisedly and with all the ken of a Seer), which throughout Christendom is daily the subject of keen thought and ardent hopes, fully justifies me in seeking from his Eminence, Patriarch Alexander, a small space in our beloved African Churchman to consider "Holy Historic Eastern Christianity."

The One Holy Catholic and Apostolic Church in the fifth century organized itself into five patriarchates, and the deplorable Great Schism between Orient and Occident was not consummated until A. D. 1054.

I. The Patriarchate of Old Rome, the Church in the lands of Greco-Latin culture.

II. The Œcumenical Patriarchate of Constantinople, the metropolis of Constantine, also known as New Rome, and later as Stamboul. The commanding position of the Bishop of Rome as well as of the Bishop of Constantinople was due to the eminence of these two cities. The Diocese of the city named after the illustrious Emperor who decreed Christianity the religion of his Empire became the Eastern counterpart of the city of Romulus, and the common Mother and center of Orthodox Christianity.

III. The Patriarchate of Alexandria which included the lands of Egyptian culture.—Egypt, Libya, Cyprus, Pentapolis, Ethiopia.

IV. The Patriarchate of Antioch in Syria comprising the churches in Syrian lands, Cilicia, Iberia, Mesopotamia (now known as the Kingdom of Iraq) and all the East.

V. The Patriarchate of Jerusalem, the See of S. James, had first a "succession of honor" due to the Holy City and its unique dignity. This honorary primacy was changed into an actual Patriarchate of Palestine by the Council of Chalcedon, A. D. 451.

When the West (Rome) went apart from the East (New Rome) in 1054, this reduced the number of Patriarchates to four. But in 1589 these four acknowledged the Patriarchate of Moscow and the Russias which had formerly been within the jurisdiction of Constantinople, or New Rome, thus restoring the number to five. All Eastern Churches, Orthodox or Separated, are offshoots from the Patriarchates of Palestine, Alexandria, Antioch and Jerusalem.

### THE AUTOCEPHALOUS CHURCHES

The Œcumenical Patriarchate of Constantinople favored and acquiesced in the setting up, as in the case of Anglican Christianity later on, in each independent state which was Orthodox, a national Church, independent in jurisdiction, but with the exception of Bulgaria, in no way divided from similar churches, nor from the See of Constantinople the centre of Orthodoxy. Each such church was termed autocephalous, being governed by its own head. The chief of these were the Churches of Cyprus, Sinai, Georgia, Greece, Serbia, Roumania, and Bosnia. Before the World's War the Holy

Orthodox Eastern Church consisted of about sixteen groups of churches. The new political alignment following the War has not only changed the map of Southern and Central Europe but caused a regrouping of churches in the new states.

Composed of these patriarchates and autocephalous churches, the Orthodox (Eastern) Church numbers 150,000,000 members, being, next to the Roman, the largest Christian communion of the world. In non-Orthodox countries, e.g., Western Europe, Canada, United States, Argentine, the Island of Jamaica, Australia, there are groups of congregations independent of the autocephalous churches.

### THE SEPARATE CHURCHES OF THE EAST

These Churches separated from the Holy Orthodox Eastern Church in the fourth and fifth centuries following the tedious Christological controversies which degenerated into national and political feuds. The various peoples of Egypt, Syria and Armenia stoutly resisted denationalization through their religion and separated from the Orthodox Church to escape it. These separated Churches are described either as Monophysite or as Nestorian.

(a) The Church of Armenia is national in a fuller sense than is true of any other Church in Christendom. Its Patriarch is styled Catholicos. The Armenians are not Eutychians, and their non-acceptance of the Council of Chalcedon happened through standing aloof and consequent misunderstanding. Probably also they were not Monophysites but simply broke away for reasons essentially national.

(b) The Coptic or Egyptian Church includes the Church of the Negus of Abyssinia. Separation from the Orthodox Church was due in large measure to patriotism, and to loyalty to S. Cyril of Alexandria. The Copts number over a million of the population of Egypt, the Orthodox people not being numerous in that country, and being mostly Greek. The Abyssinian Church has always regarded the Coptic Church of Egypt as its parent, and its Abuna is a Copt consecrated by the Coptic Patriarch of Alexandria.

(c) The West Syrian or Jacobite Church separated from the old Patriarchate of Antioch. It exercises jurisdiction over a comparatively small, but widely scattered people. It kept the old rite of Antioch in the Syrian tongue, and its liturgical language is Arabic. In 1665 the Church of Malabar in Southern India, once Orthodox, then nominally Nestorian, became Jacobite.

(d) The East Syrian, Assyrian, or Chaldean Church is known as Nestorian because the once great Persian Church with its Metropolitan at Selucia on the historic Tigris about 40 miles N. E. of Babylon, separated from the Patriarch after the Council of Ephesus A. D. 431.



**Editor's Note.** We have greatly abbreviated this splendid article of Dr. Hartley in order to avoid dividing it into two or more parts, thus presenting it in this single issue. We would also inform our readers that it is from (c) the West Syrian or Jacobite Church the Orders of the African Orthodox Church are derived. Peter Ignatius III. Jacobite Patriarch of Antioch on Dec. 29, 1891 issued a Bull allowing the consecration of Joseph Rene Vilatte as Archbishop—Metropolitan in the archdiocese of America. On May 29, 1892 Vilatte was duly consecrated in accordance with this Bull by Archbishop Alvarez of Ceylon assisted by two Syrian metropolitans. Alvarez having been consecrated in 1889 by Syrian prelates. On September 28, 1921 Archbishop Vilatte, assisted by Bishop Nybladh, consecrated George Alexander McGuire. First Bishop and Primate of the African Orthodox Church).

## LOVE, SYMPATHY, GOODWILL!

By Bishop William Ernest

A happy Christmas to all! Let the spirit of Christmas-tide reign supreme—the spirit of love, which in turn promotes good cheer and sympathy. For what would Christmas be without the spirit of sympathy? It was that sympathy for mankind which caused Christ to come down on earth bringing to the word "peace" and to humanity "goodwill."

If all at this time would forget SELF and reach out to those around us by giving and forgiving, we would be manifesting that "goodwill" which gives happiness to others and makes us happier still. May this be so more than ever.

## I BRING YOU GLAD TIDINGS

By Bishop Arthur Stanley

Brethren of the Negro Race, this is the Christmas message which I bring unto you. The voice of gladness is gone forth in all lands, the voice of exultation, consolation and salvation to sinners, as when the angelic host in their message declared: "Behold, I bring you glad tidings of great joy which shall be to all people." Rejoice with praises and clap your hands together before the face of the Lord, for he is come. Yes,

the Lord is come to bring Salvation unto you.

Beloved brethren, you are among the people to whom this glad message was brought, and since such is the case, you among the peoples of the earth, must not lose any time in spiritually benefitting from so great a message; the message of Salvation.

The Holy African Orthodox Church has received this Christmas message from the mouth and voice of the angels, and is broadcasting the same to all her dear children in every clime and in all lands.

## THE CHRISTMAS GIFT SPIRIT

By Bishop Edmund Robert

May the Holy Infant Jesus bestow His Blessing upon us, one and all, on this His Natal Feast, 1930, as we give you greeting.

Hard times, unemployment, lack of the needs of life, may cause some of us to think it incongruous to say "MERRY CHRISTMAS!" Yet it is a poor Christian who would fail to "Rejoice in the Lord."

Many of us because of straightened circumstances, will realize more fully and understand more clearly, how the Blessed Virgin Mary and Saint Joseph felt on that first Christmas morn, when the world of men, refused them a place for the birth of the Christ-Child, in ordinary comfort.

"IT IS MORE BLESSED TO GIVE THAN TO RECEIVE" is the CHRIST MOTTO. The Christian SPIRIT is the GIFT-SPIRIT. To give freely and not with the idea of return favors.

"Christmas-Gift" is God's free sending of His Only-Begotten SON to redeem a sinful world of suffering humanity. Would we be God-like and live up to our sonship, then we should give and share with others, and thus spread joy and happiness, which never fail to return in fuller measure into our own lives, enabling us to foresee a "HAPPY NEW YEAR".

May the Angels message of "glad Tidings" re-echo in our hearts and souls and prompt us to bring gifts, worship and adore the INFANT JESUS in service to God and our fellowmen, for "CHRISTUS Natus hodie" (Christ is born to-day.)

## A WORD IN SEASON

By Bishop Robert Arthur

We pause on the threshold of another year to gird ourselves with the spirit of determination to carry on in the strength of Him Who was named Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. With a heart full of love we send our greetings at this joyous



season to our fellow-workers in the Holy African Orthodox Church, and to all readers of The Negro Churchman, our highly valued and indispensable publication. We rejoice, and are thankful, that we have remained faithful to the Cause. Let us all realize that there is great honor in building for ourselves a Catholic Church on the principles of the Messiah whose birth we are about to commemorate.

### "JOY TO THE WORLD"

By Rev. Canon Sheppard

"For unto us a Child is born, unto us a Son is given." Isaiah 9:6. The joys of home are incomplete with the absence of child-life, and even where there are children, the "new-comer" adds fresh joys, brings new hopes and rekindles the dying embers of family love,—in adversity no less than in prosperity.

What the child is to the home, that Christ is to the world. Not only in Him is a "child" born, but what is infinitely more, a "son" is given,—son and heir effecting the realization of dreams long cherished, and claiming in our name, and on our behalf, that eternal inheritance for which the human race has ever yearned—LIFE.

In sending, therefore, the season's greetings to the readers of the "Churchman", I do so, urging earnestly that the principle which adorned the life of Him, Who was born to all people, dominate both the life and home this Christmastide. Thus may we experience peace within, the source of true joy and happiness, with the correlative, physical health. This is my earnest wish for all readers of this magazine.

### JOYS BORN WITH CHRIST

By Rev. Joseph A. Ford

Many of the richest and sweetest joys that human heart can experience were born into the world when Christ was born. Let us mention a few of these. One is the joy of knowing the nature of God. Christ was Immanuel,—"God with us", so near that we see, and understand, and know Him.

Another is the joy of conscious adoption into God's family, where Christ reveals Himself to us as our brother. Thus we are seen to be the children of His Father.

Lastly, a joy of a bright prophetic hope. The angel message that first Christmas dawn was more than an announcement; it was a glorious far-reaching prophecy, telling that the time was coming when the Christmas "good news" and the blessing it brings would reach "all people".

May every Christ-touched soul count its highest joy at this blessed Christmas season to consecrate himself anew to every good word and work that can help to hasten the time when all the world shall bow beneath the loving sway of the world's Redeemer and King.

### "GLORY TO GOD IN THE HIGHEST"

By Rev. James O. Greenidge

With the Church throughout the world, we of the African Orthodox Church re-echo in loftiest strains of praise, on this birthday of our Lord, and in honor of the Incarnation, the song of the heavenly hosts. Year by year the sons of earth find help and strength in the Truth that for us men, and for our salvation, He who is God of God, Light of Light, and Very God of Very God, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man. This Truth never fails to arouse enthusiasm in the spiritually minded, and to quicken their affection, and no amount of hilarity or extravagant demonstration can mar the hallowed mirth which finds its real joy in the thought of the Word made Flesh, and the life and immortality thus brought to light.

"Glory to God in the highest and on earth peace, goodwill toward men." Let us, of the African Orthodox Church repeat today the song which Angels chanted two thousand years ago.

### "WHY ARE THE HEAVENS SO LIGHTED"

By Bishop E. R. Bennett

1

Why are the Heavens so lighted?  
Why music sweet fills the air?  
Yon Hosts so bright I'm affrighted,  
See ye their faces so fair?  
One comes apart! Lo he's speaking!  
Wake! Shepherds wake! All awake!  
List to the message he's leaving,  
List well, tho' we fear and quake.

2

"Fear not," ye Bethlehem Shepherds,  
Tidings of great joy I bring;  
City of David now treasures  
Child who is new-born your King.  
Lo, He is Saviour so mighty,  
All men shall own Him their Lord;  
Seek Him in stable unsightly,  
But hail Him Incarnate Word.

3

This is the Day long awaited,  
Day which the Prophets foretold;  
Angels Host, behold elated  
Sing triumph song clear and bold.  
"Glory to God in the Highest,  
Peace on earth, peace, to men peace;"  
Christ, born the fairest and brightest  
Brings good-will never to cease.

4

Must we await the day's breaking?  
Think ye 'tis wise to delay?  
Come now, let's go without waiting,  
Haste along Bethlehem way.  
'Tis wondrous thing has been spoken,  
More wondrous Thing we shall find;  
Hail Mary! Mother God's Token,  
Hail JESUS! Lord of mankind.

## FINANCIAL LEGISLATION

(General Synod 1928; amended 1930).

1. All Congregations shall contribute, as from September, 1930, the sum of Three Dollars monthly as Patriarch's Pence, for Twelve successive months.
2. All Clergymen, except the chief Pastor of a congregation shall contribute, as from September, 1930, the sum of One Dollar monthly as Patriarch's Pence for Twelve successive months.
3. Each Congregation shall contribute as from September, 1930, the sum of Two Dollars quarterly for the upkeep of the Central Administration Office, the same to be forwarded in the months of October, January, April and July.
4. Failure to comply with this legislation will automatically deprive clergy and congregations concerned of a vote, seat and entertainment at the next General Synod without notice.

By Order of General Synod,

GEORGE ALEXANDER McGUIRE,  
President.

MARTIN DeVERE STUART, Secretary.

FREDERICK A. TOOTE, Chancellor.

(N.B. This legislation holds good for all congregations in Canada, United States, and West Indies).

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### CLERGY LIST. PROVINCE OF SOUTH AFRICA

The Most Rev. Daniel William Alexander, D. D., 3 Brunton Street, Beaconsfield, G. W.

The Rt Rev Mgr. Joel Davids, L. Th., 112 Gold Street, Sophia Town, Johannesburg, Transvaal.

The Ven. J. S. Likhing, L. Th., 3 Brunton Street, Beaconsfield, G. W.

The Rev. Fr. D. P. Morgan, P. O. Newclare, Johannesburg, Transvaal.

The Rev. Fr. I. R. Matoung, P. O. Box 120, Potchefstroom, Transvaal.

The Rev. Fr. Thomas Godlo, P. O. Bergvlie, Alexandra Township, Johannesburg, Transvaal.

The Rev. Fr. G. Nkomane, Johannesburg, Transvaal.

The Rev. Fr. David Shwai, 112 Gold Street, Sophia Town, Johannesburg, Transvaal.

The Rev. Fr. Samuel Sejoe, P. O. De Deur, Transvaal.

The Rev. Fr. Phoolo, British Bechuanaland, South Africa.

The Rev. Henry Shontsi, Balfour, Transvaal.

The Rev. Erskine Duba, Bank Station, Transvaal.

The Rev. Andrea Batulabade, Bombo, Uganda, East Africa.

The Rev. Daniel J. Baatjes, Beaconsfield, G. W.

## CLERGY LIST. AMERICAN PROVINCE

- The Most Rev. George Alexander McGuire, D.D., M.D., D.C., 486 St. Nicholas Ave., New York City.
- The Right Rev. William Ernest Robertson, D.D., 355 N. W. 14th Terrace, Miami, Fla.
- The Right Rev. Arthur Stanley Trotman, D.D., 214 Springfield St., Boston, Mass.
- The Right Rev. Frederick Alexander Garrett, M.A., 310 N. 52nd St. Phila., Pa.
- The Right Rev. Edmund Robert Bennett, D.D., 1462 Fulton St., Brooklyn, N. Y.
- The Right Rev. Robert Arthur Valentine, D.D., 4400 South Parkway, Chic., Ill.
- The Ven. Oscar W. Hollinsed, 166 W. Springfield St., Boston, Mass.
- The Ven. D. Egbert Philips, B.D., 51 Hankard St., Sydney, Nova Scotia, Can.
- The Ven. R. Daley Sibblis, Apartado 77 Antilla, Cuba.
- The Ven. Royal S. Hoagland, 542½ E. Brackenridge St., Fort Wayne, Ind.
- The Ven. William O. Perry, 1985 N. W. 4th Ave., Miami, Fla.
- The Ven. Wilfred S. Kirnon, 248 W. 130th St., New York City
- The Rev. Canon William R. Miller, L. Th., 431 Gates Ave., Brooklyn, N. Y.
- The Rev. Canon Cyril O. Sheppard, 59 E. 104th Street
- The Rev. Canon G. M. G. James, B. Th. M. A., Charlotte, N. C.
- The Rev. Fr. Horace H. Herod, L. Th., 347 Jefferson Ave., Bklyn, N.Y.
- The Rev. Fr. Joseph A. Ford, 23 W. 129th St. N. Y. C.
- The Rev. Fr. G. St. Clair Nurse, 18 St. Nicholas Place, N. Y. C.
- The Rev. Fr. James O. Greenidge, 134 Sterling Street, Boston, Mass.
- The Rev. Fr. Charles Ignatius Smith, 2215 Wharton St., Phila., Pa.
- The Rev. Fr. Frederick A. Toote, M.A., Ph. D., 211 W. 145th St., N. Y. C.
- The Rev. Fr. Ralph W. Hawkins, L. Th., 188 E. 101st Street, N. Y. C.
- The Rev. Fr. John G. Bayne, 543 Franklin Ave., Brooklyn, N. Y.
- The Rev. Fr. R. G. Robinson, 1250 N. Frazier St., Phila., Pa.
- The Rev. Fr. C. J. Anthony, Box 343, Nassau, Bahamas, B. W. I.
- The Rev. Fr. Joseph N. Dingwall, 134 Lee Street, West Haven, Conn.
- The Rev. Fr. Martin De Vere Stuart, 329 Grand Ave., Brooklyn, N. Y.
- The Rev. Fr. Oliver Welch, L. Th., 161 Halsey St., Brooklyn, N. Y.
- The Rev. Fr. Edwin Ernest Thomas, L. Th., 235 W. 130th Street, N. Y. C.
- The Rev. Fr. Charles C. Taylor, 73 Cumberland St., Jamaica, N. Y.
- The Rev. John C. Simons, 3 W. 129th St., N. Y. C.
- The Rev. David E. Ewart, Florida, Camaguey, Cuba.
- The Rev. Kenneth Wiggins, 213 W. 115th Street, N. Y. C.
- The Rev. James Thomas, 112 E. 97th Street, N. Y. C.
- The Rev. Hubert T. Alcantara, 1090 Pacific St., Brooklyn, N. Y.
- The Rev. John R. Swift, 1 Herman Street, Boston, Mass.
- The Rev. Benjamin Queely, 304 W. 152nd Street, N. Y. C.
- The Rev. Sr. Mary Agnes (Morris) 305 W. 118th St., N. Y. C.
- The Rev. Sr. Angelina Theresa (Brooks), 486 St. Nicholas Ave., N. Y. C.
- The Rev. Sr. Phoebe Rebecca (Benjamin), 312 W. 135th St., N. Y. C.
- The Rev. William S. Jones, Bluefields, Nicaragua.

*(Continued at foot of preceding page)*



# The Negro Churchman



*In Tenebris Lumen*

## The Name "African Orthodox"

By the Rt. Rev. F. A. Garrett, M. A.

The name "African Orthodox" is the most suitable name imaginable for our branch of the Holy Catholic Church. Yet, on several occasions, I have heard folks suggest what they considered a better one. It seems to me, however, that it would be difficult to find a more appropriate name than "African Orthodox." Our Church is "Orthodox" in the fullest sense of the word. We have omitted the "filioque" clause from the Creed, and are in agreement with the rest of the Orthodox Church in strictly adhering to the "right belief," which is the definition of the word "Orthodox." True, we follow the ceremonies of the Western Rite; but this is simply due to the fact that our people have been accustomed to the Latin ritual. In faith we are Orthodox. Moreover, we are "African." Why be ashamed of the fact? Through the veins of the wisest monarch who ever lived, King Solomon, flowed African blood. In fact, we belong to the greatest race that time ever saw. The blood of kings is in our veins. Our fathers built the Pyramids. Why, then, should I hang my head in shame, when they call me "African"? I am proud of my Race, proud to be an "African," and happier still to feel and know that I am "Orthodox."

—Negro Churchman, August, 1928.

### ARCHDEACON JACKSON IN CHICAGO

The Rt. Rev. R. A. Valentine, D.D., our Bishop in Chicago, announces in this issue of the "Negro Churchman" that the Ven. Robert A. Jackson, B.D., of Camden, N. J., is now in Chicago and preached twice on Dec. 28 in S. Matthew's A. O. C. Subject to the approval of the Archbishop, the Bishop has given consent to Archdeacon Jackson's plan to begin a mission congregation in Chicago.

NEW YORK CITY JANUARY, 1931

VOL. 1X NO. 1

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In Tenebris Lumen

Published monthly, except SEPTEMBER, in the interest of the  
African Orthodox Church.

Archbishop GEORGE ALEXANDER, Editor and Business Manager



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### LET ALL THINGS BE DONE DECENTLY AND IN ORDER.—1 Cor. 14, 40.

(By Rev. Fr. Stuart).

The above dictum of S. Paul, that greatest of church organizers, should be the working motto of every institution that desires its affairs to be conducted properly. Certain, it is, that in none are these principles so vital and indispensable as in that grand and noblest of organizations, the divinely instituted Holy Catholic Church, of which, be it always remembered, the African Orthodox Church is an integral, if comparatively recent, part. Whenever this mandate of St. Paul is ignored the inevitably resultant effect is confusion and unseemliness. And it is he, also, who admonishes us that God is not the Author of confusion. Christ, the Divine Pattern, set us a splendid example in this respect when He fed the five thousand. S. Mark tells us, 6—39:40, He commanded them to make all sit down in companies. And they sat down in ranks, by hundreds and fifties. Not in any kind of way, but decently and in order. Christ also enjoins us in the Lord's Prayer to ask the Father that His will be done in earth as it is in heaven. And since order is the first law of God's abode, we, as His ambassadors through the medium of the sacred ministry, cannot escape the responsibility of seeing that all things are done decently and in order that appertains to the worship of the Church which being the Body of Christ, the temple of the Most High God, and the prototype of the New Jerusalem, should approximate and even parallel, as far as in humanly possible, the glorious worship rendered to the Eternal Trinity by the Church Triumphant and the

rest of the heavenly host in the celestial cathedrals of the GREAT BEYOND. To do this it is absolutely necessary that each member of our clergy should be thoroughly cognisant of Catholic procedure, and no less capable of translating this knowledge into terms of meticulous performance in the mass and other divine offices of our church.

Permit me to digress here for a short space in order to emphasize the supremely important and immediate need for an ever present sense in our minds of the solemn, varied and tremendous responsibility that we individually and voluntarily undertook in our ordination vows. Too many of us seem to focus our efforts on the Take thou authority part of these, and to lose sight almost altogether of the correlative responsibility of OBEDIENCE. If the laity can see evidence of the *exousia* (authority) only, and no corresponding demonstration of the *dynamis* (the operating "power" of the Holy Spirit) in the conduct of the priest, then they will be sceptical, and justly so, of his having received the *supernaturale donum* (supernatural gift) at his ordination.

Before taking up the matter of the correct manner of performing the ritual and ceremonial of our church, I think it well to clear up the apparent confusion in the minds of some of our people as to what is ritual and what is ceremonial. That these are not equivalent terms even some of the clergy do not seem to realize. To quote the Rev. Wm. C. De Witt, S.T.D., professor of Pastoral Theology at the Western Theological Seminary, Evenston, Ill, Ritual has to do with that fixed order for the rendition of services set forth by authority, while ceremonial is the practical interpretation of



that order into conduct. To illustrate this by the simplest of example—When you say **Good morning**, that is ritual: if you shake the hand of the party whom you thus greet, that constitutes ceremonial. And just as the person is favourably or otherwise impressed by the tone of your greeting and the orderliness of your handclasp (some seem to think the hand is a pump, others try to crack one's fingers) so also the congregation reacts to the manner in which the ritual and ceremonial are performed by the officiant.

The tendency in some people to belittle and despise the ceremonial of the Church is due to an ignorance of the spiritual significance back of every act in its services. Nothing is done merely for aesthetic purposes. It is a strange thing that the vast majority of those who thus object delight in the intricate and elaborate ritual and ceremonies of their various secret societies. They indulge in mystical signs, but condemn as superstitious those of us who make the sign of the cross. They readily and gladly uncover their heads when the flag, the national symbol goes by; but will hold them defiantly erect should the cross, the universal flag or symbol of Christianity, be borne pass them. Were they to be presented to an earthly monarch (and which of them but would not consider this a great honour) they would have to bend the knee out of respect for the sovereign. To the King of Kings ever present in His churches, large or small, ornate or plain, they haughtily refuse to genuflect. Yet these same will repeat glibly enough, I believe in the Holy Catholic Church. **INCONSISTENCY**, thy name is **PROTESTANTISM**! The belief, in some, that Christ condemned ceremonial and even ritual, is very erroneous. No where in the gospels is to be found the proof of this fallacy. It is true, our Lord condemned the **SUBSTITUTION** of ceremonial in the place of the essence of worship. Let me quote His explicit statements concerning these religious practices of His people. **These ought ye to have done** (that is, the actual spiritual works) **and not to have left the OTHERS UNDONE**. These being the external or ceremonial observances). Again, He affirmed that He did **NOT** come to destroy but to fulfil the law. Many of these laws, of course, have been necessarily somewhat modified in their application to Christian rule and practice: however, the Holy Catholic Church in all its branches is proud of the fact that her ritual and ceremonial are legitimate, though evolutionary, offsprings of the ancient religious

practices of a people, who, from time immemorial, have held aloft the light of the knowledge of the One True God, though, alas! failing on the whole, to recognise the Trinity in Unity.

(To be continued).



#### THE REV. E. A. ABBOTT, D.D.

One of the most spiritually-minded, yet most energetic and businesslike clergymen we have the good fortune to know is the Rev. Dr. Abbott, pastor of an A. M. E. Zion Church in New Orleans, Louisiana. A preacher of righteousness carrying conviction, an example by life as well as by precept, an untiring shepherd in caring for his flock, a distinguished poet and writer, a defender of the rights of his race, Dr. E. A. Abbott would be a credit to the ministry of any religious body. He is a "Wesleyan High Churchman," after the ritual and customs of Rev. John Wesley the illustrious Anglican clergyman who became the founder of Methodism. Although Dr. Abbott observes all the Feasts and Fasts of the Church as Wesley himself required of his followers, he repeatedly asserts "I was born a Methodist, trained a Methodist, ordained a Methodist, and shall serve, and die, a Methodist." Without a trace of bigotry, generous and charitable to Catholics and Protestants of other groups than his own, the Rev. Dr. Abbott is nevertheless one hundred per cent loyal to Zion Methodism.

During the month of December 1930, Dr. Abbott and his congregation entertained the Annual Conference of Louisiana, and all delegates and visitors pronounced the entertainment extended them the best in the history of the Conference. Moreover Dr. Abbott met all conference claims on his congregation aggregating about \$500,—not bad for these times, and in addition to hospitality provided for the conference. Presiding Elder's Assessments were paid in full,—a splendid achievement in itself not attained by Dr. Abbott's predecessors for many years. He met the financial demands of the District Conference, the Sunday School Convention, and the Missionary Department. Hats off to Dr. Abbott! The Bishop of the District, the Right Rev. F. M. Jacobs of Brooklyn being seriously ill, Bishop Walls of Chicago presided over the Conference and gave due praise to Dr. Abbott for his work, openly intimating that with such a small congregation, this

young pastor had done the impossible. The Rev. E. A. Abbott, D.D., has won his spurs, and Zion Methodism is taking due cognizance of the fact. The "Negro Churchman" and his numerous friends in Greater New York wish the Doctor increasing success in 1931 and the years that follow.

## NEW YORK CLERGY ENTERTAINED

On Thursday evening, Jan. 1, 1931, the Clergy of Greater New York met, at the invitation of the Archbishop and Lady McGuire, for an informal social welcome to the New Year, at 246 West 139th Street, New York City, the residence of the hosts. The Clergy of Manhattan Borough present were, Archdeacon Kirmon, Chancellor Toote, Canon Sheppard, Fr. E. Thomas, Fr. Ford, Rev. J. C. Simons, Rev. D. A. Cranstoun. Present from Brooklyn Borough were Canon Miller, Fr. Herod, Fr. Stuart, Fr. Welch and Rev. H. Alcantara. Bishop Bennett and Canon Bayne were reported ill. Refreshments having been served, at eleven o'clock the brethren held a Round Table Conference, which proved most profitable to all present. Discussing the spiritual needs of the Clergy it was shown that they who must give spiritual strength to others must themselves replenish their own spiritual strength; that they who administer the Sacrament of Penance should themselves seek the benefit which comes from making their own confessions to some brother priest or bishop; that "quiet hours" should be conducted periodically by the Clericus for the spiritual growth of its members. In discussing the cultural life stress was laid on social contacts and the value of courses of reading of homiletical, philosophical ethical, and sociological literature. Ecclesiastical courtesies to superiors, equals, and inferiors in rank were deemed absolutely necessary in the behaviour of the clergy; politeness to all, and respect to whom due, should be the unfailing rule. Discussing the business side of the ministerial life, it was shown that during the past year (1930) there was manifested a fertility of words with an accompanying barrenness of deeds, and that 1931 called loudly for remedial measures. Many instances were adduced in evidence of the general laxity in good works. The big event of 1931 will be the coming General Synod next September to be entertained by the Manhattan Archdeaconry in celebration of the Tenth Anniversary of the organization of the African Orthodox Church and the consecration of

His Grace George Alexander as First Bishop of this Church which God has so graciously planted among our group. It was also pointed out that certain ecclesiastical firms, particularly Bohne Bros. of New York, had been very considerate in supplying church furniture and vestments to our congregations and clergy, and that reciprocal consideration should be shown. This Round Table Conference proved so spell-binding that it was 3:00 a.m. when the Clergy said "Good Morning" to His Grace.

## CHURCH OF THE GOOD SHEPHERD N. Y. C.

The Advent season was a highly beneficial one. The Rev. Dr. Toote delivered discourses in connection with the Second Advent and the Four Last Things. The Archbishop confined his sermons to the First Advent. On Nov. 30, he preached from the words of Isaiah, "The Redeemer shall come to Zion," and on Dec. 21, from the same prophet "Behold a Virgin shall conceive and bring forth a Son and shall call His name Emanuel."

The Christmas Midnight Mass was celebrated in Calvary Church a splendidly equipped edifice at 140th St. and Edgecombe Ave., erected and occupied formerly by Lutherans. The Mass was celebrated in the presence of the Archbishop with strict conformity to the ceremonial directions. The Rev. Dr. F. A. Toote was the Celebrant, Rev. Fr. Nurse was the Deacon, and Rev. Mr. Cummings the Sub-deacon. Mr. William Pohlman was Master of Ceremonies, Mr. John Minnis Crucifer, and Mr. Joseph Benjamin Thurifer. Lady McGuire presided at the pipe organ and the Choir of Good Shepherd rendered most effectively Monk's Mass in C. His Grace the Archbishop was the preacher, his text being, "And Mary brought forth her firstborn Son, and laid Him in a manger". The spacious edifice was filled with a reverent congregation, and were held spellbound by the service which lasted until two in the morning. This was the most beautiful Mass ever celebrated in African Orthodoxy.

On Monday, Dec. 29, through the efforts of Rev. Sr. Theresa, the Church School of the Good Shepherd, augmented by other children, to the number of about 200, were given a free movie talking picture show by the management of the Renaissance Theatre

to whom our thanks are due. At the close of the show this throng of hungry youngsters assembled in the Social Hall of the Chapel of the Good Shepherd and did justice to a wonderful dinner served by Sister Theresa, with the assistance of Lady McGuire, Mrs. M. White, Miss Belgrave and other ladies of the parish. This energetic deaconess had visited many stores and secured the good things for the children several days before Christmas.

The Watchnight Service was, as usual, attended by a very large number of persons, and an hour before the service began the seats were all occupied, standing room was gladly taken by those who came a little later, and throngs had to turn away to seek admission elsewhere even before 10:45 when the Choir entered singing the hymn "A few more years shall roll". From 1919 to 1929 inclusive,—eleven times in succession the Archbishop has conducted Watchnight Service at the Good Shepherd. Suffering from a severe cold he remained away from the 1930 service which was ably conducted by the Senior Curate, Rev. F. A. Toote, M.A., Ph.D. The Rev. Sr. Mary Agnes was also detained from attendance at the same service through illness.

The congregation has responded, as it always does, to the special Christmas Offering for the Rector. In 1929 it amounted to \$80.00 and notwithstanding the present hard times the offering for 1930 has not been less. We trust that all other congregations have carried out the law that a special Christmas offering be taken every year for the Rector.

A rally is now on foot to bring in on Jan. 18, 1931 Five Dollars per member for the Building Fund, and Combination Coin Albums are being used for this purpose. On Jan. 29 the Helping Hand Circle will share in the receipts of the "Savoy" Palace for the benefit of the Building Fund. Patronize the Circle and the Savoy that night.



#### S. ANTHONY'S CORNER

Church location, 228 W. 132nd St., N. Y. C.  
Rector, Rev. Fr. Edwin E. Thomas, L.Th.

Curate, Rev. Benjamin Queely

(Contributed)

On Thursday, Dec. 25, the Feast of the Nativity, the Priest celebrated High Mass at 5 a. m., when many of the faithful received their Christmas Communion. At 8

p. m. the Church School rendered a program of Christmas Carols and recitations. The Ven. Archdeacon Kirnon was the chairman and made many encouraging and complimentary remarks, at the same time expressing regret that the parents of the children did not attend in greater numbers. The Archdeacon, at the close of the program kindly consented to distribute the numerous gifts taken from the beautifully decorated Christmas tree.

On Sunday, Dec. 28, the Rector again celebrated High Mass, and the Curate preached an appropriate sermon from the text "Where is He that is born King of the Jews? For we have seen His Star in the East and are come to worship Him." The preacher emphasized the fact that while ordinary men hardly knew of, or paid little attention to the birth of the Messiah amid lowly, almost despicable surroundings, yet the heavens beamed with light and resounded with music, while men of the highest rank,—philosophers and magi, came from afar to pay homage and adoration to the Babe of Bethlehem. The Archbishop had been announced as the preacher at Vespers, but suffering from a bad cold, his place was taken by the Archdeacon who preached a stirring sermon from the words "I bring you good tidings of great joy. Suiting text to message he dwelt upon the spirit of Peace and Goodwill and expressed the hope that this would abide in our midst not only at Christmas but throughout the year.

Watchnight service was held Dec. 31 with the usual large attendance. The Rector preached. He particularly exhorted us to wipe out all regrets, disappointments and hard feelings associated with the outgoing year and turn over a new page for 1931 that would carry a record of good deeds, of earnestness, and of harmony.

The Vestry of S. Anthony's Church take this opportunity of wishing members, friends, adherents and wellwishers,—ONE and ALL, a happy and prosperous New Year.



#### S. MARK'S CHURCH, N. Y. CITY (Contributed)

On the Sunday next before Advent His Grace the Archbishop visited S. Mark's at 4. P. M. and administered the Sacrament of Holy Confirmation to a class of five persons. The Rector, Rev. Fr. Joseph Alexander Ford, catechised them in the presence and



at the request of the Archbishop, after he had presented them, and the candidates gave evidence of careful preparation. Following their confirmation they received an appropriate charge and exhortation from the Archbishop. Those confirmed were William Herbert Watts, Samuel Clarke, Fitzhenry Best, Helen Best and Arnold William Babb.

On Sunday, Dec. 28 (Holy Innocents) the congregation of S. Mark's worshipped with the congregation of the Church of the Good Shepherd, the occasion being the ordination to the Subdiaconate of Mr. David Alexander Cranstoun, for several years the Layreader at S. Mark's. The candidate was born in the island of Antigua, B. W. I., and received his elementary education in S. Mark's Anglican School in Piggott's Village, after which he passed successfully his three years Pupil Teachers Examinations conducted at the old Mico School subsequently known as Buxton Grove. On Friday, Dec. 26 Mr. Cranstoun was conditionally baptized, confirmed, made a cleric and given the Minor Orders of Porter, Reader, Exorcist and Acolyte by the Archbishop who also ordained him Subdeacon at Mass on Dec. 28. The Rev. John C. Simons served as Chaplain, the Rev. Fr. Ford presented the candidate and preached the sermon from S. Mark 1-17, "Come ye after me, and I will make you to become fishers of men." Rev. Mr. Cranstoun has been associated with Fr. Ford for many years, both in Antigua and in New York, and he will now serve as his Curate in S. Mark's Church. Later he will enter the Endich Theological Seminary to prepare for the Diaconate and Priesthood.

## CORPUS CHRISTI, PHILADELPHIA

(Contributed)

Following the ancient custom of the Orthodox Catholic Fathers of having three Masses on Christmas Day, the Church of Corpus Christi began the Feast at midnight with High Mass, the Rev. Fr. Robinson, Rector, being the Celebrant. The Altar was ablaze with lights, and adorned with beautiful flowers, prepared by Miss Ruby Thompson. The choir, under the capable management and efficient leadership of Miss M. Elizabeth Bennett, Choir Directress, rendered Eyer's Mass in E. Flat. At the close of Mass the choir sang numerous carols in front of the Mission House to the delight of the neighbors.

Watchnight service was well attended. A shortened Vesper Office was sung, and a brief exhortation delivered by the Rector. The New Year was ushered in with a Low Mass celebrating the Feast of the Circumcision of Our Lord.

Notwithstanding the many trying experiences through which Corpus Christi has passed during 1930, we feel assured that God is with us, and undismayed, we take courage and go forward into 1931.

## CONFIRMATION AT S. MATTHEW'S, CHICAGO.

Reported by Mr. C. A. Morgan

On Sunday evening, Dec. 21 at eight o'clock, the organ with Mr. Alfred Osborne presiding, pealed forth; and the choir sang with much fervor the processional hymn "Take Up the Cross the Savior Said If Thou Wilt My Disciple Be."

The candidates for confirmation, led by our lay reader Mr. L. C. Fox, marched to their seats followed by the robed choir, the Acolytes, and the Bishop. The altar, beautiful with its many bright burning candles and tastefully decorated with flowers the gift of Mrs. Malcolm Vernon, helped to lend additional inspiration to the occasion.

The congregation was large, and a full choir was in attendance. The anthem, "Hold Thou My Hand" was beautifully rendered and served to increase the spirit of adoration and reverence. Mr. Fox, the officiant at vespers, served well.

This was the first confirmation to be performed by our local Bishop, The Rt. Rev. R. A. Valentine, D.D., of Chicago district since his consecration. We who had been with him when as Deacon he organized S. Matthew's Church; we who had been with him when he was ordained Priest; we who had been with him when he was consecrated Bishop, now were with him as he performed his first confirmation, for all of us this time was a time of great inspiration and joy.

The Bishop catechised the candidates both collectively and individually, and the ready responses assured us that the class had been carefully instructed. After the singing of "Come Holy Ghost Our Souls Inspire," the candidates were presented by Mr. Fox. Seven were confirmed.

Although His Eminence The Patriarch could not be with us in person, yet an observer could not help but note the appre-

ciation and interest with which the congregation received his letter of congratulation and encouragement, which was read by the writer of this article.

The benediction given, the ceremony ended with the Recessional "O Jesus, I have Promised To Serve Thee to the End." And so another chapter in the development and growth of S. Matthew's African Orthodox Church was added to history.

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### CHRISTMAS AT S. MATTHEW'S, CHICAGO (Contributed)

The solemnity of the Advent season was dispelled by the joyful singing of carols, which was begun at 11:30 P. M., Dec. 24, and continued for half an hour. Solos were sung by Mrs. Edith Gray, and Miss Leila Webb; Mrs. Laura Scott and Mr. Vincent Scott rendered a duet. At Midnight, Mass was sung before a brilliant lighted Altar with many candles. The Christmas message was delivered by the rector, who was the Celebrant. With thankful hearts the newly confirmed received their first communion in honor of the newborn King.

On Sunday, Dec. 28, the rector was again the celebrant at 11 A. M. The sermon was preached by the Ven. Robert A. Jackson, D.D., of Camden, N. J. who is in the city. The music on this occasion was beautifully rendered by the choir, whose message was presented in the Anthem "Tidings of Great Joy." At 7.30 P. M. carols were sung in the Church by the children of the Church School. They received much praise for the ready and intelligent manner in which they replied to questions asked by the rector pertaining to Christmas and The Holy Innocents. Archdeacon Jackson was the officiant at vespers; he preached from Rev. 3:12, "Him that overcometh will I make a pillar in the temple of my God." Both sermons were instructive and gladly received by an appreciative congregation.

We are glad to report that Archdeacon Jackson's visit to S. Matthew's at this season is opportune; it gave the rector a much needed rest. The Archdeacon has expressed his love for Chicago and his desire to open up a Mission work here for the African Orthodox Church. The Bishop of Chicago has given his consent, subject to the approval of the Archbishop. We wish him every success.

Braving snow and cold spell, the children attended their Christmas Social on Monday

evening, Dec. 29 in the School Hall. This was well crowded. Everybody was happy; games, refreshment, and music were enjoyed as only children can enjoy them. The distribution of presents brought the program to a close.

Later we will report how we observed New Year's Eve and New Year's Day. The Women's League and Brotherhood are preparing a members get together banquet for New Years Day.

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### THE LATE CAPTAIN DILLET—

An Appreciation  
(By Chancellor of the African Orthodox Church)

The African Orthodox Church and "The Negro Churchman" having received intelligence, record with profound regret the demise of Captain Stephen Albert Dillet, which occurred November 19, 1930, at Nassau, Bahamas. This great character will long be remembered for his sterling race qualities, his unequivocal stand on all questions appertaining to the welfare of his group in the colony. Captain Dillet served his king and country well, and fought valiantly for the principles of race equality.

He had a checkered but enviable career from boyhood to manhood, and to old age. He was a striking figure in the social, political, and religious circles of his native land. He was truly a son of the soil, and an adopted son of the seas, a navigator of the first rank. He served in His Britannic Majesty's Service from the year 1868 when he became Acting Deputy Inspector of Lighthouses. Soon after he was appointed First Mate of the "Richmond" which position he held until 1871, when he resigned at his own volition. In 1874 he returned to the service, as First Mate of the "Richmond" and continued until she was condemned and the "Canarvon" was conditioned in her place. He continued as First Mate until the year 1910, having reached the age limit of service (forty three years); he was pensioned.

It is impossible for pen or tongue to adequately record or estimate the value of this son of Ethiopia. He was a politician of rare ability and striking personality and would have represented a constituency of his native land on several occasions if God had not decreed otherwise. As a writer many an official, from the highest to the lowest, has tasted his virile pen. His pen stood ever active to avenge wrong, to encourage,



to demand justice, and to insure peace and tranquility. As a statesman he had no peer. His greatness lay not in that he was gifted with legislative wisdom, but rather in this, that his bosom vibrated truly and healthfully to every note of the still, sad music of his people. As an orator, when we listened to his thunderous invectives against wrong or encroachments upon the peoples rights, we are reminded of Pitt; when again in plaintive harmony for sympathy and understanding we look for "Portia." And we may go on unending with the qualities of this great man, but time and space will not permit us.

He died as he lived. He was buried after his heart's desire; and there he remains until "The sea shall give up her dead and there be no more sea."

His memory shall live on to the ages, and though we fail to give full cognizance of same, future generations purged of selfishness and greed shall come and call him great. Many a tongue will reiterate the venerable name of Captain Albert Dillet, and so we commit his body to waters of the deep, there to await the General Resurrection. But may his spirit permeate us to deeds of valor and deeds of courage. May a double portion of his manliness so stir us that by God's grace we shall assist this our ancient race to stretch out her hands to God; that Princes, Captains, Generals, Governors, yea, Bishops and Archbishops shall come forth to lead our Race. As he served his earthly king to merit his protection in old age, let us hope and trust that he has also merited the approbation of the King of Kings. "Well done, good and faithful servant, enter thou into the joy of thy Lord."

By Special Dispensation of His Eminence George Alexander McGuire, Patriarch of Thy Holy African Orthodox Church, the name of Stephen Albert (Dillet) has been recorded in the Calendar of the Faithful Departed of the Holy African Orthodox Church. "Requiscat in pace."

## IN MEMORIAM—ALFRED MOITT

On the Evening of Friday, Jan. 2 1931, the funeral service of the late Alfred Arthur Alexander Moitt was held in the Burial Chapel of Undertaker Walton Frederick. His Grace Archbishop George Alexander McGuire, at the request made by the deceased while ill, was the officiant. Moitt, as a young man in Antigua, had listened to the sermons of the Archbishop when he served as an Anglican clergyman and preached frequently in S. John's Cathedral. A very large congregation attended the funeral, and

the following "Obituary" prepared by the family was read:—

"Alfred Arthur Alexander Moitt born in the City of St. John's, Antigua, December 17. 1897.

He was confirmed in the Cathedral of his native City at the age of seventeen, and was a regular communicant.

He was united in the bonds of Holy Matrimony in October, 1919, after which, he and his wife emigrated to the United States.

He was a dutiful son to his Mother, a devoted husband to his Wife, and an affectionate father to his children.

After a brief illness, he departed this transitory scene of existence on December 30, 1930.

His life had been an example to all who knew him.

He left to mourn his loss, a Mother, Wife, four children and a host of relatives and friends.

We commend his soul to the Great Omnipotence.

And may his soul rest in peace and may light perpetual shine upon him."

## THE ANTIGUA CORNER

Devoted to the Activities of the Antigua Mutual Aid Society of America, Inc.

By Edgar D. Roberts.

Passing through a critical period of the life of our Society, fraught with disappointments, criticisms and perplexities on every hand, we deem it fortunate, in the face of so many serious difficulties, to render our most grateful appreciation to the Great Provider of human affairs for His supreme help by which we have so far withstood and overcome the many hardships which threaten to hinder the progress of our Society. Sickness has struck a severe blow into our rank, and the dread monster death has taken away a number of our members. The unusual demands upon our Funds by charity, sickness and death created a keen depression and gave rise to discontent and insecurity. We are proud however, that the spirit of our officers has not dampened, instead they have pledged greater determination and courage to carry on.

The present unsettled conditions of affairs has been keenly felt and affected the morale of some of our members, but little by little we are adjusting ourselves to the condition of the times by cooperative effort. Peculiar as things have been, we have been able to take care of our responsibilities. care for our sick, bury our dead and dispense



charity to our deserving members.

We trust however, that 1931 will usher in a wave of prosperity and happiness to us all; and so our wish goes forth for peace, happiness and plenty to a united people, throughout the year and other years.

### TEAM WORK WANTED

It is not the individual

Nor the Society as a whole,

But the everlasting Team-Work  
Of every blooming soul.

Our Society has suffered by recent non-attendance of several members who seemed to lack interest in the meetings. Many of them make payments of their dues to the Secretary and neglect attending the sessions where their counsel, advice and help are needed. To offset this condition and provide a medium of attraction, the officers have recommended that an Open Forum be held on the fourth Wednesday of each month instead of the regular business meeting. That recommendation was adopted to give opportunity to members and other persons to discuss any live topic or lecture upon any interesting subject.

The first of the series was given by Dr. Albert Armstrong, a member, whose topic was "Hygiene and the Proper Care of Health!" The subject was very ably discussed, enlightening the membership how to take care of their bodies, the proper food to eat, and how to prevent common ill.

The innovation was successful; it had the effect which was intended, in that the attendance at the meeting was remarkable. The next subject to be discussed will be "The Value Of Citizenship," by our member and Attorney, Sidney A. Christian, able Lawyer and Educator. A very large attendance is expected at that meeting to be held Wednesday, January 28th, 1931, at 8:30 P. M. Invite your friends. No admission fee.

James A. George, President of the Society has been suffering from hoarseness and is unable to preside at the meetings.

Edward T. Henry, Secretary and Founder of the Antigua Mutual Aid Society, greets every member and wishes for them a Happy and Prosperous New Year. He promises greater determination to serve the Society and begs for your sincere cooperation.

### OUTSTANDING SERVICE DURING 1930.

The Society takes this opportunity to render sincere appreciation for the splendid cooperation of the Leader of the Band, Bro. Eleazer Martin, under whose leadership the Band so splendidly supported and carried out the demands of the Society. Their service is unequalled, and it is hoped that their spirit to serve will continue.

The Sick Committee is led by its chairman Sister Rebecca Catham whose untiring service is worthy of note, and who day or

night, rain or shine, visits the sick members of our Society. It is the hope of the entire membership that she will continue to carry on her valuable service for the good of all.

The Sewing Circle and Industrial Club have rendered very valuable service and helped the Society splendidly.

Mr. Thomas Wilkins with Bro. W. Burton staged a Concert for the benefit of the Society. We here render our sincere appreciation.

Sister Anna Barnabas, who single handed, staged a Concert for the benefit of the Society and turned over a neat sum of money to our general fund, is entitled to this public mention and the grateful thanks of the membership.

**TWO DOLLARS WILL MAKE YOU A MEMBER** of the Antigua Mutual Aid Society. All persons born in ANTIGUA or BARBUDA are eligible for membership or whose parents were born there. The wife of an Antiquan or Barbudian is also eligible. See the Secretary, Edward I. Henry at 234 West 129th St., N. Y. C., or phone Monument 2-9820.

### "LORD, IS IT I?"

By Bishop Edmund Robert Bennett, D.D.

1.

Reclining round the table spread  
With food the feast prescribed;  
The Saviour bless'd and brake the bread  
And to each one supplied.  
But of the Twelve who took and ate  
Of that sacred supply;  
A traitor one, who dar'd his fate  
And ask'd "Lord, is it I?"

2.

"Lord, is it I?" So meek and sad  
All but the one enquir'd;  
"Lord, is it I?" Defiant, mad,  
Ask'd him Satan inspir'd.  
"Tis he to whom the sop I give,  
Who dippeth in with me";  
Better by far he did not live,  
This Judas, for 'tis he.

3.

Reproach'd, condemn'd expos'd to all,  
In haste the culprit goes;  
Betrays his Lord, headlong to fall  
Into the depth of woes.  
Yet, who are we to censure him?  
While we bemoan his deed  
Do we not know, oft as we sin  
We do but ape his greed?

4.

We own our need for grace and help,  
(Temptations e'er draw nigh);  
'Twere not for these our very self  
Perforce must groan and sigh.  
"Lord, is it I? Lord, is it I?"  
Full penitent we cry;  
Forgive, O Master! It is I  
Would serve Thee till I die.

**FINANCIAL LEGISLATION**  
(General Synod 1928; amended 1930).

1. All Congregations shall contribute, as from September, 1930, the sum of Three Dollars monthly as Patriarch's Pence, for Twelve successive months.
2. All Clergymen, except the chief Pastor of a congregation shall contribute, as from September, 1930, the sum of One Dollar monthly as Patriarch's Pence for Twelve successive months.
3. Each Congregation shall contribute as from September, 1930, the sum of Two Dollars quarterly for the upkeep of the Central Administration Office, the same to be forwarded in the months of October, January, April and July.
4. Failure to comply with this legislation will automatically deprive clergy and congregations concerned of a vote, seat and entertainment at the next General Synod without notice.

By Order of General Synod,  
GEORGE ALEXANDER McGUIRE,  
President.

MARTIN DeVERE STUART, Secretary.  
FREDERICK A. TOOTE, Chancellor.

(N.B. This legislation holds good for all congregations  
in Canada, United States, and West Indies).

---

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*(Continued at foot of preceding page)*



# The Negro Churchman +

*Published in the interest of the African Orthodox Church*

NEW YORK CITY

FEBRUARY, 1931

VOL 1X, No. 2

TEN CENTS

## L E N T

1

The fast, as taught by holy lore  
We keep in solemn course once more:  
The fast to all men known, and bound  
In forty days of yearly round.

2

The law and seers that were of old  
In divers ways this Lent foretold,  
Which Christ, all season's King and guide,  
In after ages sanctified.

3

More sparing therefore let us make  
The words we speak, the food we take,  
Our sleep and mirth,—and closer barred  
Be every sense in holy guard.

4

In prayer together let us fall,  
And cry for mercy, one and all,  
And weep before the Judge's feet,  
And His avenging wrath entreat.

## CLASSIFIED ADVERTISEMENTS

*EIGHT CENTS a word each insertioin, payable monthly. Figures and initials count as words. No copy accepted with less than 20 words, otherwise will be charged as such. All classified copies will be set in uniform style, without display. One copy of this Publication will be sent to each advertiser as long as their advertisement runs. Forms close the 2<sup>th</sup> of each month.*

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# The Negro Churchman

In Tenebris Lumen

Published monthly, except SEPTEMBER, in the interest of the  
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Archbishop GEORGE ALEXANDER, Editor and Business Manager



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ONE DOLLAR ANYWHERE AND EVERYWHERE

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## INSTRUCTION FOR CONFIRMATION CLASSES

(For Use in the African Orthodox Church.)

### 1. What is the Church?

The Church is the Body of which Jesus Christ is the Head, and all baptized people are the members.

### 2. How is the Church described in the Creeds?

The Church is described in the Creeds as One, Holy, Catholic and Apostolic.

### 3. What do these words signify?

The Church is One, because it is one Body under one Head. It is Holy because the Holy Spirit dwells in its members and sanctifies them. It is Catholic, because it is universal, holding earnestly the Faith for all time, in all countries, and for all people. It is Apostolic, because it continues steadfastly in the Apostles' teaching and fellowship.

### 4. What is a Sacrament?

A Sacrament is a sacred rite divinely instituted to convey grace, having a sensible or visible sign connected with prayer, as the means by which the grace is conveyed.

### 5. How many Sacraments are there?

There are seven Sacraments, namely, Holy Baptism, Holy Confirmation, Holy Penance, Holy Eucharist, Holy Matrimony, Holy Orders and Holy Unction.

### 6. What is Holy Baptism?

Holy Baptism is the Sacrament which cleanses us from Original Sin, and through which we receive Regeneration or the New Birth when water is poured upon us three times in the Name of the Blessed Trinity, following which we are anointed with the Sacred Chrism.

### 7. Who gave you your Christian name, and when?

My sponsors gave me my Christian name in Holy Baptism, when I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven.

### 8. What is Holy Confirmation?

Holy Confirmation is the Sacrament through which we receive the Holy Spirit, to make us strong and perfect Christians and loyal soldiers of Jesus Christ.

### 9. What are the Sevenfold Gifts of the Spirit conveyed in Holy Confirmation?

The Sevenfold Gifts are: the Spirit of Wisdom and of Understanding; the Spirit of Counsel and of Fortitude; the Spirit of Knowledge and of Godliness; and the Spirit of Holy Fear.

### 10. Who is the ordinary minister of Holy Confirmation?

The Bishop is the ordinary minister of Holy Confirmation by the laying on of hands with prayer, following which he anoints the candidate with the Sacred Chrism.

### 11. What is Holy Penance?

Holy Penance is the Sacrament in which sins committed after Baptism are forgiven.

### 12. What must we do to receive the Sacrament of Holy Penance worthily?

To receive the Sacrament of Holy Penance worthily we must do five things: First, we must examine ourselves; second, we must have sorrow for our sins; third, we must have a firm resolution never more to offend God; Fourth, we must confess our sins before a Priest; Fifth, we must receive Absolution.

### 13. What is Holy Eucharist?

Holy Eucharist is both a Sacrament and a Sacrifice offered for the living and the



dead, in which there is the Real Presence of the glorified Body and Blood of Christ under the forms of Bread and Wine, the mysterious change being effected by the Holy Spirit at the time of Consecration by the Priest.

14. What other names are given to the Holy Eucharist?

Other names given to the Holy Eucharist are: the Blessed Sacrament, the Sacrament of the Altar, the Sacrifice of the Mass, the Divine Liturgy, the Holy Communion, the Lord's Supper.

15. Why should Christians receive the Holy Communion?

Christians should receive the Holy Communion in obedience to Christ, who said: "Do this in Remembrance of Me," and because it is the chief means of strengthening their souls and preserving them unto everlasting life.

16. How often should we receive the Holy Communion?

We should receive the Holy Communion as often as we have opportunity and are spiritually prepared, but the Church particularly requires us to receive It on Christmas, Easter, Ascension, Pentecost, and other Days of Obligation.

17. What is Holy Matrimony?

Holy Matrimony is the Sacrament which unites a Christian man and a Christian woman in marriage, and by which they are made one until death.

18. What are the benefits to be derived from Holy Matrimony?

The benefits to be derived from Holy Matrimony are: First, the sanctifying by the Holy Spirit of the love of husband and wife; Second, the bestowing upon them of grace to bear each other's weaknesses; and Third, the enabling of them to train their children in the love and fear of God.

19. What is Holy Order?

Holy Order is the Sacrament which confers upon those who validly receive it, the power to exercise special ministerial function, the Bishop alone being the minister of this Sacrament.

20. What are the Orders of the Ministry?

The Minor Orders of the Ministry are: Doorkeeper, Reader, Exorcist, Acolyte, and Subdeacon. The Major Orders are: Deacon, Priest, Bishop.

21. What is Holy Unction?

Holy Unction is the Sacrament wherein the Sick, being seriously ill, are anointed and prayed for by the Priest, for the health and strength of their souls and frequently

of their bodies.

22. Who compose the Company of Heaven?

The Holy Angels and the Glorified Saints compose the Company of Heaven. Among the Holy Angels we may mention Blessed Gabriel and Michael, and among the Glorified Saints, Blessed Mary Ever-Virgin, Blessed Peter and Paul, Andrew, John and other Apostles; the holy patriarchs, prophets and martyrs; and the holy doctors, virgins and confessors of all ages.

23. Why do we invoke the prayers of the Saints?

We invoke the prayers of the Saints because we know that they are living near the throne of God, and because of this, their prayers will be more effectual than even the prayers of the righteous upon earth. Above all, we should invoke the prayers of the Blessed Virgin Mary who will intercede with Her Divine Son on our behalf as She did for those at the marriage in Cana of Galilee.

24. Should we say prayers for the Dead?

Yes; we should pray for the repose of the souls of the faithful departed in a place of refreshment, of light, and of peace.

25. What use may we make of sacred pictures and images?

We may use sacred pictures and images in our devotions for reverence, and as an aid to worship, but never should we give them the adoration which belongs only to God.

26. What did your Sponsors promise at your Baptism that you should learn before being brought to the Bishop to be confirmed?

They promised that I should learn the Creed, the Lord's Prayer, the Ten Commandments, and such other things as the Church shall direct.

27. Rehearse the Ten Commandments in shortened form.

I. I am the Lord thy God; thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them nor worship them.

III. Thou shalt not take the Name of the Lord thy God in vain.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labor and do all that thou hast to do; but the Seventh Day is the Sabbath of the Lord thy God.

V. Honor thy father and thy mother.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness.

X. Thou shalt not covet.

28. What do you chiefly learn from these commandments?

My duty towards God and my duty towards my fellowman.

29. What is your duty towards God?

My duty towards God, is to love Him with all my heart, with all my soul, with all my mind, and with all my strength;

To worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him;

To honor His Holy Name and His Word; And to serve Him truly all the days of my life.

30. What is your duty towards your fellowman?

My duty towards my fellowman is to love him as myself, and to do to all men, as I would they should do unto me;

To love, honor, and succor my father and mother; to honor and obey the civil authority; to submit myself to all my teachers and spiritual pastors, And to order myself in that meekness which becometh a follower of Jesus Christ.

31. Repeat the Lord's Prayer.

Our Father, who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

32. Recite the Apostles' Creed.

I believe in God the Father Almighty, Maker of Heaven and Earth; and in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into Hell; the third day He rose again from the dead; He ascended into Heaven, and sitteth on the right hand of God, the Father Almighty; From thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; The Holy Catholic Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body; and the Life Everlasting. Amen.

33. What do you chiefly learn in these Articles of the Apostles' Creed?

First, I learn to believe in God the Father, the First Person of the Blessed Trinity, Who created me and all the world. Secondly, in God the Son, the Second Person of the Blessed Trinity, Who hath redeemed me and all mankind. Thirdly, in God the Holy Ghost, the Third Person of the Blessed Trinity, Who sanctifieth me and all the people of God. These three Divine Persons are

One and the same God, having the same Divine nature.

34. Recite the Angelus.

1. The Angel of the Lord announced unto Mary: And she conceived of the Holy Ghost.

Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.

2. Behold the handmaid of the Lord:

Hail, Mary, etc.

Be it unto me according to Thy word.

3. And the Word was made Flesh:

And dwelt among us.

Hail, Mary, etc.

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts; that, as we have known the Incarnation of Thy Son Jesus Christ by the message of an Angel, so by His Cross and Passion, we may be brought unto the glory of His Resurrection; through the same Jesus Christ our Lord. Amen.

Glory be to the Father, etc. (Repeated thrice).

35. Repeat the Divine Praises.

Blessed be God.

Blessed be His Holy Name.

Blessed be Jesus Christ, True God and True Man.

Blessed be the Name of Jesus.

Blessed be Jesus in the Holy Sacrament of the Altar.

Blessed be the Mother of God, Mary most holy.

Blessed be the name of Mary, Virgin and Mother.

Blessed be God in His Angels and in His Saints.

36. What is the African Orthodox Church?

It is a True part of the One, Holy, Catholic and Apostolic Church established and organized September 2, 1921, in New York City.

37. Why is the African Orthodox Church so named?

It was named African, because while it admits all persons into its membership, its special mission is to the African Race, and it is governed entirely by persons of African descent. It was named Orthodox because it conforms in Faith with the Orthodox Eastern Churches from which its Episcopate is derived.

38. To which particular Eastern Church does the African Orthodox Church owe its Episcopate?

The African Orthodox Church owes its Episcopate and Apostolic Authority to the Syrian Church of Antioch where the disciples were first called Christians, and of which See S. Peter the Apostle was the first Bishop.

39. How did this historic Episcopate reach the New World?

In a Bull issued by Ignatius Peter III. Patriarch of Antioch and the East, permission was given for the Consecration of the Priest Joseph Rene Vilatte as Archbishop—Metropolitan of the arch-diocese of America, namely, for churches adhering to the Orthodox Faith; and, on May 29th, 1892 Archbishop Vilatte was duly consecrated in Ceylon by Archbishop Julius Alvarez, assisted by the Syrian Bishops George Gregorius and Paul Athanasius all three being under obedience to the Patriarch of Antioch.

40. When did the African Orthodox Church obtain this Episcopate?

On September 28th, 1921, in the City of Chicago, George Alexander McGuire was consecrated first Bishop and Primate of the African Orthodox Church by Archbishop Joseph Rene Vilatte, assisted by Bishop Carl A. Nybladh who had been consecrated by Vilatte.

41. Who were the next Bishops of the African Orthodox Church to be consecrated?

Bishop William Ernest Robertson, November 18, 1923, in the City of New York, and Bishop Arthur Stanley Trotman, September 10th 1924, in the same city.

42. What other event occurred on September 10th, 1924.

The Conclave, or House of Bishops, of the African Orthodox Church, was duly organized, following which the first Bishop George Alexander McGuire, was unanimously elected Archbishop, and enthroned with the title of "Archbishop Alexander".

NOTICE. This Instruction has been printed in pamphlet form and can be secured in quantities at the office of "The Negro Churchman"... Editor.



## THE SEASON OF LENT

By Rev. Fr. Toote

The joyful forty days of the Christmas season have passed. With gladness have we celebrated the birth of God on earth. Now the Church enters the sad and solemn time when we prepare for the mysteries of the suffering and dying Saviour. All around us in the Church are the sombre signs of penance. At other times of the year the heavenly Alleluias are often repeated, now they are heard no more. Following thus the inspired Book, "How can we sing the Lord's song in a strange land?" the songs and hymns of gladness are hushed in the Church Services. The angelic hymn, "Glory be to God on high", is sung no more. Each Sunday of the year its glorious tones are heard at High Mass in our Churches. Its joyous strains are heard no more in the Septuagesima

Season, for this is the time of sorrow and of penance for our sins. We are entering in amid the three weeks of our baptism of penance, that we may well and worthily celebrate the Lord's baptism of blood in His sufferings for us on Calvary's cross. We are leaving Bethlehem and going to Calvary. We are leaving the infant God in His Mother's arms, and following His steps to see His fasting in the desert. We are leaving Him in the manger, and looking for Him in Gethsemane.

Septuagesima means in Latin, "the seventieth," that is the seventieth day; Sexagesima the sixtieth day, Quinquagesima the fiftieth, and Quadragesima the fortieth day before Easter.

The feast of Lent begins on Ash Wednesday and lasts till Easter Eve. During this time, there are forty-six days, but as we do not fast on the six Sundays falling in this time, the fast lasts for forty days. For that reason it is called the forty days of Lent. In the Latin language it is called the "Quadragesima," that is, forty.

The name "Ash Wednesday" comes from the ceremony of putting ashes on the heads of the clergy and the people on this day. Let us understand the meaning of this rite. When man sinned by eating in the garden the forbidden fruit, God drove him from Paradise with the words: "For dust thou art, and unto dust shalt thou return." Our bodies, then are to return to the dust from which God made them, to which they are condemned by the sin of Adam.

Behold the wisdom of our Mother the Church when she invites us by these ceremonies to bring before our minds the dust and corruption of the grave, by putting ashes upon our heads. We see the great men of old doing penance in sackcloth and ashes. Job did penance in dust and ashes. By the mouth of the prophet the Lord commanded the Jews "in the house of dust, roll thyself in dust," Abraham said, "I will speak to the Lord for I am dust and ashes." Joshua and all the elders of Israel fell on their faces before the Lord, and put dust and ashes upon their heads. When the ark of the covenant was taken by the Philistines, the soldier came to tell the sad story with his head covered with dust. When Job's three friends came and found him in such affliction "they sprinkled dust upon their heads toward heaven," the sorrows of the daughters of Israel are seen in the dust upon their heads." Daniel said his prayers to the Lord his God in fasting, sackcloth and ashes. Our Lord tells us that if in Tyre and Sidon had been done the miracles seen in Judea, that they had long ago repented in sackcloth and ashes. From these parts of the Bible we can clearly see that dust



and ashes were used by the people of old as a sign of deep sorrow for sin, and that when they fasted they covered their heads with ashes. From them the Church copied these ceremonies which have come down to us. And on this day, when we begin our fast, we put ashes on our heads with the words, "Remember, man, that thou art dust, and unto dust shalt thou return."

There is no doubt that the "Forty Days Fast," of Lent are of Apostolic origin, and to have been named from the forty days of our Lord's fasting in the desert. No writer has dared to dispute that Lent goes back to the beginning of the Church and to have come down to us from the Apostles and their disciples. The example of our Lord, in His fast of forty days in the desert, has been the origin of the Christian Lent. All His disciples followed His footsteps as He says, "But the days will come when the bridegroom will be taken away from them and they shall fast."

Anna, in the temple, fasted day and night. The Lord told His followers, "When ye fast, be not like the Hypocrites."

All the nations in the ancient world had their days and times of fasting and from the very earliest ages of Christianity it was customary for the Christians to set apart a time for mortification and self-denial to prepare themselves for the feast of Easter.

Let us then, diligently improve the opportunities that are offered to us in this Lenten Season, for the working out of our salvation; let us perform this duty of fasting in sincerity, with due judgment and understanding, and not through ignorance or superstition, that we may hereby honor and glorify God. This having been accomplished, prepared in body and spirit, we shall enter fully into the spirit of Eastertide and joyfully sing; "Christ our Passover is sacrificed for us, Alleluia: therefore let us keep the feast, Alleluia. Alleluia."



### "THE TEMPTATION OF JESUS"

Lenten Discourse by Bishop Trotman.

The text reads: "Jesus was led up of the Spirit to be tempted of the devil." This is the history of mankind, and was the challenge of the Spirit of God to the Spirit of evil; it was the struggle which was to take place for the supremacy of the world. Jesus was proclaimed by John the Baptist, as "The Lamb of God that taketh away the sins of the world," and by the voice from heaven, saying: "This is My beloved Son in whom I am well pleased." Therefore, as the Representative of the Race, the Head of a new Spiritual Kingdom and the Second

Adam, the temptation of Jesus was found in the necessity laid upon Him, of definitely determining the principle and methods of the great work that awaited Him. We need not try to speculate upon the form or character of the spirit of evil, for whatever, theory we may offer as to its origin or form, nothing alters the universal result of all experience that it is a fact; and that it was recognized by Jesus as Satanic.

Man has been too often driven from his Eden by the selfsame spirit of evil to have any doubt as to its reality. It is just as vain for man to speculate upon its nature as to mistake what that nature is.

The Lord Jesus Christ who looked into the face of the tempter, never made light of evil; but when He was confronted with the first temptation He replied by recognizing, that having taken human nature, He must accept human conditions, and elevate human life; not by facing life's temptations on wholly different terms from the normal, but by accepting the whole human conflict. Thus has Jesus taught us how to resist the devil and he will flee from us. The trouble is that men are so often their own tempters! It is not only that man is his own tempter, but he is his own penalty. The evils of sickness and disease are some of the scourges with which the spirit of evil renews those who fail in the great conflict; and it is pitiful to see so many of us going through the world and seeing its evil, forget that sooner or later, evil comes home to them that give it an abiding place within themselves.

It is therefore needful that in Lent, we withdraw from the world, and gather ourselves together that we should face the penalties that go with the evil within us, and out of a sincere heart, cry aloud for penitence and for pardon. Those who have known the struggle will welcome the season as a means of grace; and for those who have been amongst the fallen, there will be the pleasing remembrance that Lent is not only the recruiting ground for the good, but it is a fresh starting point for those who have done wrong. It may mean to them, that God may have used it as a means of instruction; that He will help them to consider aright; to estimate accurately the evils and the blessings which surround them; and when they do that, there is little doubt that, however engrossed with their pleasures, they will at least find some time in which to remember the prayer of the Psalmist—"Create in me a clean heart, and renew a right spirit within me."

The threefold temptation of our Lord shows us that body, soul, and spirit—each the abiding temple of the Holy Ghost—may be assaulted in its turn. "Command that

these stones be made bread," was the first temptation. The circumstances in which Jesus found Himself lent immense force to the appeal, for He was faint and ready to perish from bodily hunger. Jesus replied absolutely accepting the human condition with entire dependence on God. Duty was more than food. "All these things will I give thee,"—was the appeal to the desires of the soul; but our Lord, perceiving that He had no right to expect the protection of God in any course but the highest, rebuts that temptation with the words, "Thou shalt not tempt the Lord thy God." Cast Thyself down from hence," was the temptation of pride to the intellect, but our Lord replied, showing men should only worship and serve God, thereby recognizing that for Him to depart from the idea of founding a spiritual kingdom in which God should be acknowledged, would be to serve the devil. Hence we see, that body, soul and spirit were all assaulted, and these, each in its turn, are the universal temptations today. Thus Jesus Christ has given us examples which we should follow. May we not in this Lenten Season afflict our bodies with fasting, and cry unto our God in penitence and prayer, "Lead us not into temptation, but deliver us from evil?" Is not the Lord our God merciful unto all them that call upon Him?

#### RECENT DEATHS

Mrs. Angelina Cushnie, mother of the Right Rev. William Ernest Robertson, D.D., Bishop of the Southern Jurisdiction of the American Province of the African Orthodox Church, departed this life on Jan. 7, 1931 in the island of Jamaica, B. W. I. She had been confined to her bed for over twelve months and a sufferer for 27 years, so that her entrance into Life Eternal was most welcome to her. Mrs. Cushnie was a member of the Wesleyan Methodist Church, and held, until she became physically incapable, the responsible office of Class Leader. Had she lived until Feb. 14, she would have reached the age of 72 years. To good Bishop William Ernest who writes, "I tell you, it is a great loss to me," we tender, on behalf of the entire African Orthodox Church, our deep sympathy in this hour of bereavement.

The Reverend Martin DeVere Stuart, Priest. On Tuesday, January 27, 1931, the soul of Fr. Stuart, beloved Priest, passed into Paradise after he had been ill for about a week. Taken to the King's County Hospital in Brooklyn, everything was done to save him from his attack of pneumonia, but without avail. Fr. Stuart came into the African Orthodox Church in November 1929, but in these fifteen months he had endeared

himself to the clergy and laity in general. He had not a cure of his own, but assisted on the staff of S. Simon the Cyrenian in Brooklyn, Rev. Canon Wm. R. Miller, Rector. Fr. Stuart's article in the January number of the "Negro Churchman" has been well received, and several persons have intimated that they are eagerly awaiting the second article as our brother had written at the end of the first. "To be continued." We have received information that just before entering the hospital he finished his draft of the second article, and a friend who has it in his possession will send it to us for the March number. This paragraph is being written on the day following Fr. Stuart's death, and we go to press within a few hours. Funeral arrangements are not yet complete. We hope that an account of the funeral, as well as a sketch of the late Martin DeVere Stuart, will be prepared and sent us by some friend who will perform this work of love. See next number.

"Jake" Bamus, one of the two boys of whom Fr. Stuart was the guardian, died on Sunday, January 25th, in the same hospital ward, and of the same disease. "Jake" was trained as an Acolyte, and now Priest and Acolyte are serving in the Church Expectant. The clergy of Brooklyn and Manhattan conducted Jake's funeral on Tuesday, Jan. 27, in New York City.

#### S. ANTHONY'S CORNER

Church location, 228 W. 132nd St., N. Y. C.  
Rector, Rev. Fr. Edwin E. Thomas, L.Th.  
Curate, Rev. Benjamin Queely  
(Contributed)

On Sunday, January 11th, a Concert was held by the Sunkist Social Club, the members of which are boys of S. Joseph's and S. Anthony's African Orthodox Churches, and their friends. A fine program was presented.

Under the auspices of the Woman's Auxiliary of the Unique Colony Circle, of which Mrs. Gilbert is Vice-President, a Concert was rendered at our chapel at 4.30 P. M. on Sunday, January 18th., in aid of the parish, and all present enjoyed the program. It is to be regretted that the members of S. Anthony's did not give their support to either of these efforts.

The monthly united Service of the Church Schools in the Manhattan Archdiocese was held on Sunday, Jan. 18th., at 2 P. M. in S. Anthony's Chapel when a splendid attendance of pupils joined in an inspiring and encouraging service. The behaviour of the children, and their answers to questions, revealed the good training and instruction which they are receiving. This service is very popular with the young folks, and we

older ones must give them all the support possible. Quite a number of adults attended this service.

We regret to mention that on our sick list there are: Mr. George Osborne, our Treasurer; Mrs. M. Whyte, our former Organist, her aunt Miss Cromwell; and Mr. Daniels, a member of the choir.

It has pleased the Almighty to bring to recovery Mrs. Bernard, our Organist, and Mr. Clare, our Church Clerk, and we join them in their thanksgiving.

At the close of Mass on January 11th., a special appeal was made to the congregation for new members. Three persons responded to the appeal and were enrolled, namely, Mr. and Mrs. Daniels and Mr. Caines. On a previous Sunday Mrs. M. Evans joined our ranks.

## S. MATTHEWS, CHICAGO, ILL. (Reported.)

Among the many regrets brought to us during the past year is to be recorded the removal from our midst of Dr. J. H. Nicolson, who accepted the appointment as instructor in the Dental College at Howard University, his Alma Mater. The doctor is a foundation member of S. Matthews Church, and was elected her first Church Clerk which position he held creditably until October when he left for Washington, D. C. For constancy and faithful service, his name is placed on the Honor Roll of the Church.

To fill the vacancy, we sought the services of Mr. Egbert C. Enright, who four years ago found shelter in our fold. Mr. Enright is competent and served many years elsewhere in that office; but it was with much reluctance that he yielded to the persuasion of our members, who hold him in high esteem. He has accepted; we are glad, for we believe Mr. Enright, like his predecessor, will not only prove himself to be a valiant supporter of S. Matthews, but an ardent advocate of those high principles for which the A. O. C. stands. And we pray that the members of S. Matthews will always cooperate with Mr. Enright to that end.

For fear of misunderstanding, it must be stated that his hesitancy and early refusal were not due to lack of honest cooperation, but to bitter reminiscences of the past elsewhere.

On New Year's day, our faithful and willing workers took full charge of the Rectory where with their families they enjoyed themselves in banquet form. Elaborate preparation was made by Mrs. Miriam Fox, Mrs. Albertha Hall, and Mrs. Edith Gray; ably assisted by Messrs. L. C. Fox and A.

L. Hall; Mrs. Maud Hunte and Mrs. Valentine. After dinner, which was served at 6.30, games and dancing furnished amusement until 11 o'clock. Impromptu speeches and New Year's resolutions brought a much enjoyable evening to a close.

The Ven. R. A. Jackson, B.D. of Camden, N. J., was our guest of honor. He congratulated the workers for the part they are playing, and encouraged them to greater success. The Archdeacon assured us that he is surveying the field in Chicago with the desire to open up a new work which will reflect credit to himself and the A. O. C.

We were notified that because of sickness, Mr. and Mrs. George Walker, Mr. and Mrs. Michael Everett, and Mrs. Eugenia Fray could not attend. Mrs. Fray sustained injuries in an auto accident, but we are glad to report that she is well again and has returned to her post of duty. IT IS SO EASY FOR SOME TO QUIT (TO THEIR SHAME); AND FOR OTHERS TO REST IN IDLENESS. THERE IS A NEED FOR WILLING WORKERS.

## THE ANTIGUA CORNER

Devoted to the Activities of the  
Antigua Mutual Aid Society  
of America, Inc.

By Edgar D. Roberts

## ARE YOU A SLACKER?

What a vast difference between the earlier days of the Society and the present time! How well do we remember when members were anxious to attend the meetings. The earliest comers were successful in procuring a seat, late comers were unfortunate, and many times were satisfied, even with standing room, yet, they were anxious to attend. The spirit of all was high, interest was keen, the willingness to do was exemplified by every unit. But recently, so many became negligent, disinterested and violated their oath of obligation.

Where is the enthusiasm with which you entered the race? Why slacken so soon? Have you fainted on the way? You did run well, but who did hinder that you should not continue with the same speed? What may be your complaint? As there was a reason to become a member, so also must there be a reason for your inactivity. Why not air your complaint at the sessions of the Society, make known your grievances, if any, and clear away all misunderstandings.

Your support is needed now, more than ever, and we urge you to again take on the former spirit of interest. Attend the meetings, don't delay nor neglect to be present.



We miss your counsel and advice. Don't be a Slacker—remember Lot's wife. Only Slackers retreat even when not faced with danger. Resolve to renew your interest during 1931. Can we depend upon you? The faithful ones are still marking time.

#### TEAM WORK WANTED

It is not the individual  
Nor the Society as a whole,  
But the everlasting Team-Work  
Of every blooming soul.

**TWO DOLLARS WILL MAKE YOU A MEMBER** of the Antigua Mutual Aid Society. All persons born in ANTIGUA or BARBUDA are eligible for membership or whose parents were born there. The wife of an Antigua or Barbudian is also eligible. See the Secretary, Edward I. Henry at 234 West 129th St., N. Y. C., or phone Monument 2—9820.

After a period of over twenty-seven years absence from Antigua, Bro. Charles Dazle has now declared his intention to visit the homeland. He is making preparation to visit his family and plans to sail in the Spring. Gee! but it must be a grand and glorious feeling.

The new officers elected were:—Edward Livingston, President; Rebecca Chatham, Vice-President; Edward T. Henry, Secretary; Jane Chatham, Recording Secretary; Freeland Chatham, Treasurer; E. D. Roberts Counsellor; Clement Gordon, Chaplain; Anna Barnabas, Sergt-at-Arms; Mildred Henry, Custodian; C. Stewart, Marshall and Lady McGuire, Organist. They need the support of all for a successful administration.

"The Value of Citizenship" was the subject discussed by Bro. Sidney Christian, Lawyer and Educator, at the Open Forum, last meeting. Very interesting points were brought out and supplied excellent food for thought. The attendance was good.

#### SICK LIST

Bro. Oliver, 139 West 144th Street.  
Bro. Watkins, 3884 Third Avenue, Bronx.  
Bro. E. Thomas, 215 East 98th St.  
Bro. Duncan, 2 West 119th St.  
Bro. J. George, 2229 Fifth Ave., Apt. 12.

Bro. Bruce, 20 West 136th St., Apt. 12  
A. Davis, 101 West 130th St., Apt. 2.  
Sister Brownsley, 146 West 143rd St., Apt. 12-2

J. J. Henry, 151 West 143rd St.  
H. Joseph, 105 West 137th St.  
Sis. Ann Finch, Lincoln Hospital  
Bro. Alphonso Frederick, 879 Longwood Ave., Bronx  
Bro. Sydney Henry, St. Joseph Hospital.  
Sis. Ermine Bryan, 108-31—15th St., Jamaica, L. I.

#### DEATHS DURING 1930

Bros. John Lambert; James Grey; Sis. Augusta Jemmott; Sarah Warner; Florence Lloyd and Ella Louisa Thompson.  
We mourn our loss.

#### SERVICE FOR THE UNEMPLOYED

(From the "Chicago World," Jan. 10, 1931.)

The Rt. Rev. R. A. Valentine, D.D., Bishop of Chicago and the Ven. Robt. A. Jackson, Archdeacon of New Jersey, officiated at the Unity Civic Center, 3140 Indiana Ave., Sunday afternoon, Jan. 4th., at 2 P. M. A very large group of unemployed men assembled at the request of Archdeacon Jackson and entered heartily into the singing of hymns appropriate, and inspiring addresses were made by Bishop Valentine and the Archdeacon. This branch of the Catholic Church with Negro Primate, Bishops, and Clergy is here in Chicago and elsewhere to minister to the spiritual needs of the community life and ministrations to the poor unfortunates is but a meager attempt to reveal to all Catholic-minded Negroes the importance and significance of supporting the only Negro Church in America. Services are conducted regularly at S. Matthews Church, 4400 South Parkway, and also will be held every Sunday afternoon at 3 P. M. at the Unity Center Hall where an average of 1600 men are being fed daily. The following named persons assisted in the missionary services of S. Matthew's Church, viz: Mr. and Mrs. M. Everett, Mrs. Laura Scott, Mrs. Edith Gray, Mr. O. W. Morrison, Mrs. R. A. Valentine, Mrs. M. Vernon, Mrs. Louise Pittman, Mrs. Jessie Clarke, and the organist Mr. Alfred Osborne.

## CLERGY LIST. AMERICAN PROVINCE

- The Most Rev. George Alexander McGuire, D.D., M.D., D.C., 246 W. 139th Street, New York City.
- The Right Rev. William Ernest Robertson, D.D., 355 N. W. 14th Terrace, Miami, Fla.
- The Right Rev. Arthur Stanley Trotman, D.D., 204 Springfield St., Boston, Mass.
- The Right Rev. Frederick Alexander Garrett, M.A., Phila., Pa.
- The Right Rev. Edmund Robert Bennett, D.D., 1462 Fulton St., Brooklyn, N. Y.
- The Right Rev. Robert Arthur Valentine, D. D., 4400 South Parkway, Chic., Ill.
- The Ven. Oscar W. Hollinsed, 166 W. Springfield St., Boston, Mass.
- The Ven. D. Egbert Philips, B.D., 51 Hankard St., Sydney, Nova Scotia, Can.
- The Ven. R. Daley Sibblis, Apartado 77 Antilla, Cuba.
- The Ven. Royal S. Hoagland, 542½ E. Brackenridge St., Fort Wayne, Ind.
- The Ven. William O. Perry, 1985 N. W. 4th Ave., Miami, Fla.
- The Ven. Wilfred S. Kirnon, 248 W. 130th St., New York City
- The Ven. Robert A. Jackson, B. D., Chicago, Ill.
- The Rev. Canon William R. Miller, L. Th., 431 Gates Ave., Brooklyn, N. Y.
- The Rev. Canon Cyril O. Sheppard, 59 E. 104th Street
- The Rev. Canon G. M. G. James, B. Th. M. A., Charlotte, N. C.
- The Rev. Fr. Horace H. Herod, L. Th., 347 Jefferson Ave., Bklyn, N.Y.
- The Rev. Fr. Joseph A. Ford, 23 W. 129th St. N. Y. C.
- The Rev. Fr. G. St. Clair Nurse, 18 St. Nicholas Place, N. Y. C.
- The Rev. Fr. James O. Greenidge, 134 Sterling Street, Boston, Mass.
- The Rev. Fr. Charles Ignatius Smith, 2215 Wharton St., Phila., Pa.
- The Rev. Fr. Frederick A. Toote, M.A., Ph. D., 211 W. 145th St., N. Y. C.
- The Rev. Fr. Ralph W. Hawkins, L. Th., 123 E. 100th Street, N. Y. C.
- The Rev. Fr. John G. Bayne, 543 Franklin Ave., Brooklyn, N. Y.
- The Rev. Fr. R. G. Robinson, 1250 N. Frazier St., Phila., Pa.
- The Rev. Fr. C. J. Anthony, Box 343, Nassau, Bahamas, B. W. I.
- The Rev. Fr. Joseph N. Dingwall, 134 Lee Street, West Haven, Conn.
- The Rev. Fr. Martin De Vere Stuart, 329 Grand Ave., Brooklyn, N. Y.
- The Rev. Fr. Oliver Welch, L. Th., 161 Halsey St., Brooklyn, N. Y.
- The Rev. Fr. Edwin Ernest Thomas, L. Th., 235 W. 130th Street, N. Y. C.
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- The Rev. James Thomas, 112 E. 97th Street, N. Y. C.
- The Rev. Hubert T. Alcantara, 1090 Pacific St., Brooklyn, N. Y.
- The Rev. John R. Swift, 1 Herman Street, Boston, Mass.
- The Rev. Benjamin Quecely, 304 W. 152nd Street, N. Y. C.
- The Rev. David A. Cranstoun, 26 W. 137th St., N. Y. C.
- The Rev. Sr. Mary Agnes (Morris) 305 W. 118th St., N. Y. C.
- The Rev. Sr. Angelina Theresa (Brooks), 43 W. 117th Street, N. Y. C.
- The Rev. Sr. Phoebe Rebecca (Benjamin), 312 W. 135th St., N. Y. C.
- The Rev. William S. Jones, Bluefields, Nicaragua.

### CLERGY LIST. PROVINCE OF SOUTH AFRICA

- The Most Rev. Daniel William Alexander, D. D., 3 Brunton Street, Beaconsfield, G. W.
- The Rt. Rev. Mgr. Joel Davids, L. Th., 112 Gold Street, Sophia Town, Johannesburg, Transvaal.
- The Ven. J. S. Likhing, L. Th., 107 Barkly Road, Kimberly, South Africa
- The Rev. Fr. D. P. Morgan, P. O. Newclare, Johannesburg, Transvaal
- The Rev. Fr. I. R. Matoung, P. O. Box 120, Potchefstroom, Transvaal
- The Rev. Fr. Thomas Godlo, P. O. Bergvlie, Alexandra Township, Johannesburg, Transvaal.
- The Rev. Fr. G. Nkomane, Johannesburg, Transvaal.
- The Rev. Fr. David Shwai, 112 Gold Street, Sophia Town, Johannesburg, Transvaal.
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- The Rev. Henry Shontsi, Balfour, Transvaal.
- The Rev. Erskine Duba, Park Station, Transvaal.
- The Rev. Anderea Batulade, Bombo, Uganda, East Africa.
- The Rev. Daniel J. Baatjes, Beaconsfield, G. W.

### FINANCIAL LEGISLATION

(General Synod 1928; amended 1930).

1. All Congregations shall contribute, as from September, 1930, the sum of Three Dollars monthly as Patriarch's Pence, for Twelve successive months.
2. All Clergymen, except the chief Pastor of a congregation shall contribute, as from September, 1930, the sum of One Dollar monthly as Patriarch's Pence for Twelve successive months.
3. Each Congregation shall contribute as from September, 1930, the sum of Two Dollars quarterly for the upkeep of the Central Administration Office, the same to be forwarded in the months of October, January, April and July.
4. Failure to comply with this legislation will automatically deprive clergy and congregations concerned of a vote, seat and entertainment at the next General Synod without notice.

By Order of General Synod,  
GEORGE ALEXANDER McGUIRE,  
President.

MARTIN DeVERE STUART, Secretary.  
FREDERICK A. TOOTE, Chancellor.

(N.B. This legislation holds good for all congregations in Canada, United States, and West Indies).



# The Negro Churchman +

*Published in the interest of the African Orthodox Church*

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TEN CENTS



The Rev. Fr. AUBREY C. HAMILTON

(SEE WITHIN)

## CLASSIFIED ADVERTISEMENTS

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# The Negro Churchman

In Tenebris Lumen

Published monthly, except SEPTEMBER, in the interest of the  
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Archbishop GEORGE ALEXANDER, Editor and Business Manager



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## THE SIGNIFICANCE OF LENT

By Rev. Fr. Joseph A. Ford

During the Holy Season of Lent the Church bids us fast and do penance of various kinds. We fast because an overfed body renders us weak and the constant victim of temptation especially those of luxury and greed. We fast in order to bring "our bodies into subjection," as St. Paul tells us. His idea was that the human being was much like a well-fed animal which because of its condition becomes wild and intractable. Such beast must be tamed by withdrawal of food which supplies too much blood to the system. So, we too, make it possible for ourselves to follow Christ by taming our rebellious natures through fasting after the example of Him who, though without sin, went into the desert for forty days of fast before beginning His public ministry. The Church does not require us to injure our health during Lent by curtailing too much the supply of food necessary to keep up the strength and power of the body.

But those who cannot observe the letter of the law as regard the Lenten fast are not on that account exempted from the obligation of performing acts of piety such as prayer and alms-giving, in order to bring themselves into closer contact with Christ who is the King of suffering. During the Holy Season no one, young or old, strong or weak, healthy or sick, is exempt from the Lenten Spirit. Increasing the number of our daily prayers, putting more fervor into them, attending religious services which at other times we heed not, restraining ourselves in the quality if not the quantity of our food, meditating upon the Passion of

Our Lord, going over in detail every phase of His suffering in order to have a deeper appreciation of His love for us.

Kindness and forbearance towards our neighbor, devotion to some of the social works carried on by the Church in behalf of the poor and suffering, will bring the sweetness and zest into our activities which nothing else can produce.

Lent, then, is the acceptable time for drawing closer to Christ. We know that with Him alone there is safety against spiritual harm, strength against our own weakness and courage to seek to realize in our own lives the example of right living which He came into the world to teach us.



## UNITED LENTEN SERVICES, 1931

Held in St. Joseph's Church, N. Y. C.

Ash Wednesday, February 18th 6:00 A. M.—Low Mass; Rev. Fr. Toote, 8:30 P. M. Vespers and Sermon. The Church of the Good Shepherd. The Archbishop, preacher. 1st Sunday in Lent, February 22nd. Services will be held by each congregation. 4:00 P. M.—Memorial Services in memory of the late Rev. Fr. DeVere Stuart; at Calvary Church, 140th Street and Edgecombe Avenue. Wednesday, February 25th. 6:00 A. M.—Low Mass; Rev. Fr. Toote. 8:30 P. M.—Vespers and Sermon. St. Joseph's and St. Anthony's. The Rev. Fr. Thomas, preacher. 2nd Sunday in Lent, March 1st. Services will be held by each congregation. Wednesday, March 4th. 6:00 A. M.—Low Mass; Rev. Fr. Toote. 8:30 P. M.—Vespers and Sermon. St. Mark's Church. Rev. Fr.



Ford, Preacher. 3rd Sunday in Lent, March 8th. 4:00 P. M.—United Services to be held at 122 W. 129th St. His Grace Archbishop McGuire, Preacher. Wednesday, March 11th. 6:00 A. M.—Low Mass; Rev. Fr. Toote. 8:30 P. M.—Vespers and Sermon. All Saints' and St. John's. The Rev. Canon Shepherd, Preacher. 4th Sunday in Lent, March 15th. Services will be held by each Congregation. Wednesday, March 8th. 6:00 A. M. Low Mass; Rev. Fr. Toote. 8:30 P. M.—Vespers and Sermon. St. George and Holy Trinity. Rev. James Thomas, Preacher. 5th Sunday in Lent, March 22nd. Services will be held by each Congregation. Wednesday, March 25th. 6:00 A. M.—Low Mass; Rev. Fr. Toote. 8:30 P. M.—Vespers and Sermon. Ven. Archdeacon Kirnon, Preacher. Palm Sunday, March 29th. Services will be held by each Congregation. Wednesday, April 1st. 8:00 P. M.—Solemn Vespers and Sermon. The Rt. Rev. Bishop Bennett, Preacher. Maundy, Thursday, April 2nd. 6:00 A. M.—Solemn High Mass; Rev. Fr. Toote. Good Friday, April 3rd. 6:00 A. M.—Mass of the Pre-Sanctified; Rev. Fr. Toote. 12:00 M.—Three Hour Services will be held by each Congregation. 8:30 P. M.—Tenebrae; Rev. Fr. Toote.



### FUNERAL OF FATHER STUART

By Canon W. R. Miller

It is with profound regret that we record the death of the Rev. Fr. Martin DeVere Stuart, Secretary of the General Synod of the African Orthodox Church, in Brooklyn, N. Y. on Tuesday, Jan. 27th, 1931.

Father Stuart was in poor health for some time, and finally became the victim of pneumonia. The funeral service was held on Friday Eve., January 30th at All Saints Church, 201 Willoughby Ave., Brooklyn, N. Y. A large congregation consisting of former members of the Church of the Purification of which Fr. Stuart was Vicar, members of the African Orthodox Church in Greater New York, relatives and friends, was present.

Clergy of the African Orthodox Church, the Protestant Episcopal Church, and other Denominations, also the Rt. Rev. Geo. S. A. Brooks, D.D., attended the funeral.

The Pall-bearers were Rev. Canon W. R. Miller, Rev. Fr. Horace C. Herod, Rev. Fr. G. St. Clair Nurse, and the Rev. Fr. Oliver Welch.

A large Floral Wreath forming a Cross was presented by the Clergy and Congregations of the African Orthodox Church. Other Floral tokens were offered by relatives and friends.

The West Indian Benevolent and Social League of Brooklyn, of which the late Priest was a member, attended in a representative number and performed the last rites of their Society over the Mortal Remains of their Brother.

On Saturday Morning Requiem Mass was said at the Funeral Chapel of the Jeffers Undertaking Establishment, 578 Franklin Avenue, Brooklyn, N. Y., Canon Miller being the Celebrant.

His Eminence George Alex. McGuire, D.D., M.D., Patriarch of the A. O. Church, Aux. Bishop Edmund Robert Bennett, D.D., Rev. Fr. F. A. Toote, Ph.D., M.A., Rev. Fr. Horace C. Herod, L.Th., Rev. Fr. G. St. Clair Nurse, Rev. Fr. Oliver Welch, L.Th., Rev. Canon J. G. Bayne, Rev. Sr. Mary Agnes, Rev. Sr. Angelina Theresa, and a large gathering of relatives and friends were present.

The Rev. Dr. Toote, and His Eminence Geo. A. McGuire made short addresses extolling the Priestly life and activity of the Rev. Fr. Stuart. Announcement was made that a memorial Service will be held in Manhattan at a later date, in honor of the departed brother.

Interment was at Mount Olivet Cemetery by Rev. Canon Wm. R. Miller and the Rev. Fr. Horace C. Herod.

At a Clericus meeting held on Tuesday Eve., Feb. 3rd, the following Resolutions were adopted:

Resolved that the Brooklyn Clericus of the African Orthodox Church regret deeply the passing of the Rev. Father Martin DeVere Stuart, Priest of the African Orthodox Church, on Tuesday, January 27th, 1931, at 2:30 o'clock p. m. at the King's County Hospital, Brooklyn, N. Y.

Resolved that the Secretary be instructed to record the same in the minutes of the Clericus, and that a record of the funeral services held, be sent to the Press and the Negro Churchman.

Be it resolved further that the Clericus stand in silence for a period of two minutes, in token of our heartfelt sympathy for the bereaved relatives, and in supplication to

Almighty God for the repose of his soul.  
 "Rest Eternal grant unto him O Lord  
 And let light perpetual shine upon him;  
 May his soul rest in Peace."

## MEMORIAL SERVICE FOR FR. STUART

By J. Douglas Knight

The Service was held in Calvary Church, 140th St. and Edgecombe Ave., New York City, at 4 p. m., Feb. 22, 1931. The Archbishop, Most Rev. Geo. Alex. McGuire, D.D., was the preacher. The following Clergy were present,—Archdeacon W. S. Kirnon, the Rev. Dr. F. A. Toote, the Rev. Canon W. R. Miller, the Rev. Fr. H. C. Herod, the Rev. Canon C. O. Sheppard, the Rev. Fr. E. E. Thomas, the Rev. J. C. Simons, the Rev. J. Thomas, the Rev. B. Queely, and the Rev. Sisters Agnes, Theresa and Phoebe. The Choirs of Good Shepherd, S. Anthony, Holy Trinity, and S. Simon co-operated, with acolytes from Good Shepherd and S. Anthony under the direction of Mr. Joseph Benjamin, Master of Ceremonies. The Order of the Service was as follows:—Processional Hymn 437; Psalms 112, 149; Lesson, Rev. 7: 9-17, read by Fr. E. Thomas; Hymn 223; Magnificat; Hymn 445; Sermon by the Archbishop; Solo, "Open the Gates of the Temple" by Prof. Nixon of New York; Solo, "The Silent Voice" by Miss Irene Miller of Brooklyn; Hymn 447; Recessional Hymn, 223. The Rev. Canon W. R. Miller presided at the Pipe Organ, and Lady McGuire directed the musical portion of the service.

His Grace preached from the text "He was the Priest of the Most High God"—Gen. 14:18.

No more appropriate words can be found in the 66 books of the volume of the Sacred Law. Not only did they fit the occasion, but formed a complete sermon of the late Bro's. life. The text vividly described Fr. Stuart's devotion to His Master's work. The dominating thought that energized all his actions was "Wist ye not that I must be about my Father's business?"

In his usual masterly style, the Primate reviewed from Ordination to Requiem Mass. He spoke of the profound impression the late brother made at General Synod resulting in his being elected General Secretary and the many expressions of regret at the loss sustained by the A. O. C. "A Priest after the order of Melchizedec" he continued, "of whom the text was written; whose Priesthood was symbolic even of the Priest-

hood of the Messiah. These are applicable to both alike—both of Hamitic descent, both typifying the Christ life, both dispensing their priestly ministrations to all races." Here the Primate paused to lay emphasis on the valid Orders of the A. O. C. "a priesthood which even Anglicans covet. Yet, alas! many of our own Priests do not fully appreciate its value." "His was a life of consecration to his sacred calling—a life of consistency and sincerity, of humility and patience."

Continuing to outline the threefold office of Priest, Prophet and Pastor, with dramatic emphasis the preacher pointed out the psychological need of a Negro ministry for Negroes. The white man can qualify as Priest for the Negro Race but he cannot measure up to the high yet lowly office of Shepherd of Negro Souls. No true Shepherd merely meets the lambs and sheep at the Holy Sacrament of Confirmation then leaves them to preying wolves. No, the very nature of the office calls for intermingling, entertaining and being entertained so as to better learn and understand them.

This brilliant discourse was brought to a close with the following prayer:

"Lord, pour Thy Spirit from on high,  
 And Thine ordained servants bless:  
 Graces and gifts to each supply,  
 And clothe Thy Priests with righteousness."

The Rev. Canon Miller, Rector of S. Simon, with whom Fr. Stuart was closely associated reviewed the deep Christian character and piety of the late brother. Rev. Fr. Toote, Chancellor, spoke in an interesting manner calling upon the brethren to rally to the inspiration of the evening and make their priesthood worthy of the high calling with which they are called. Rev. Fr. Herod added a tribute of praise to the sterling character of the late Fr. Stuart. Ven. Archdeacon Kirnon summoned up the sentiment of the evening and prayed that the urge that must have come to every Priest and member of the A. O. C. from this Memorial Service be consummated in a greater desire henceforth to go out as Priests of the Most High God.

## A STUART MEMORIAL

February 24, 1931.

To the Editor of the Negro Churchman:

Here is a splendid opportunity for the clergy and congregations of the African Orthodox Church to honor and perpetuate

the name of one of their priests—the late Fr. Stuart.

Indeed “he was the Priest of the Most High God.” Many of his brethren expressed the wish to catch the sparks that flew from his priestly deportment. There are fine sentiments but such temporary impressions amount to naught if uncrystallized in some permanent action.

Is there not enough race-consciousness amongst us to let Caucasian Church managers “see how these Christians live”?

We would respectfully suggest that a Memorial Fund be opened. The size and form of tangible memorial will depend upon measure of support given.

We would be glad to prepare an illustrated Memorial Brochure with memoirs of Fr. Stuart, his recent writings, a full account of this Memorial Service, complete text of sermon. Size 6x9 inches. Orders must be accompanied by cash as edition will be limited. Proceeds for benefit of Memorial Fund.

Yours in His name,

J. DOUGLAS KNIGHT.

#### REQUIEM MASS, WHEN ALLOWED

In another number of this periodical we shall indicate the changes and omissions which are to be observed in Requiem Masses, our purpose now being merely to point out when they are allowed and when forbidden.

A Funeral Mass may not take the place of the Chief Mass of a Sunday or other Day of Obligation.

Sung Requiem Mass is forbidden on Christmas Day, the Epiphany, Easter, Ascension Day, Whitsunday, Annunciation, Corpus Christi, All Saints, Nativity of S. John Baptist, the last three days of Holy Week, certain other Feasts of Our Lady, S. Peter and S. Paul, and patron saints.

It may not be possible to bring the dead body to the Church, but it is allowed to say the burial office and Mass for the departed on the third, seventh, and thirtieth days after either his death or burial, and on the anniversary of death or burial.

Some authorities state that the Sung Requiem Mass is forbidden also on Ash Wednesday and all of Holy Week.

Low Mass for the Dead, even in presence of the body, is forbidden not only on the days above indicated, but all Days of Obligation, including Sundays.

#### NOTES BY THE WAY

The Rev. Father Aubrey C. Hamilton, a former priest of the American Catholic Church whose picture is shown on our front page, and whose “Eucharistic Hymn” appears in this number of “The Negro Churchman” applied on Feb. 28, 1931 for admission to the ministry of the African Orthodox Church, and has been received by the Primate. Until later Fr. Hamilton will be on the preaching staff of the Church of The Good Shepherd. Meanwhile he is pursuing a postgraduate course in the Endich Theological Seminary of which he was an undergraduate for two years.

The instruction booklet telling what the African Orthodox Church believes, and how it originated, is now ready. Send to this office for a copy which costs a dime. One dollar for a dozen; fifty cents for half-a-dozen. Mail one in an envelope for two cents to any inquirer

Bishop William Ernest, D.D. confirmed 16 persons in S. Felicitas Church, Nassau, Bahamas, on Feb. 15, 1931.

The Rev. E. A. Abbott, A. B., D. D. of 4133 Clara Street, New Orleans, Louisiana, has sent us a copy of his beautiful booklet entitled “Hymns for the Lenten Season.” This collection of the author’s best poems for this season of penitence, is arranged in well-known meters and with suitable tunes suggested. We call particular attention to two of these poems each being a meditation on the Seven Words from the Cross. Write the author at once for your copies.

We call attention to the advertisement on our last cover page. Mr. William Brandford is a competent, honest, business gentleman, well known both in Barbados and New York. Are you interested in property in “Little England”? Then write him. Wherever we may roam, there’s no place like HOME. Rent an apartment in America, but buy a house in Barbados. Fine Place! Show this “ad” to your friends, particularly from Barbados.

Patronize all our Advertisers.

Send in all Easter News for this magazine by April 11, please.



## S. JAMES CHURCH, BOSTON, MASS.

By R. Warner, Secretary

Sunday, Feb. 22 was observed as a Memorial Day for the late Fr. Martin DeVere Stuart. At the 11 a. m. Mass, Rev. Fr. Greenidge preached from Isaiah 3: 12. "Behold the Lord of hosts doth take away from Jerusalem and from Judah the Prophet, and the prudent, and the ancient." He applied these words to the departed priest, who was eminent as a prophet and endowed with wisdom to reveal the will of God. In the evening Fr. Greenidge followed with another impressive sermon from Acts 8:2 "Devout men carried Stephen to his burial, and made great lamentation over him." The preacher drew such an impressive picture that there was scarcely a dry eye, he himself being overcome with emotion. He closed with exhorting those who remain to increase their efforts and continue the good work of Fr. Stuart.

"Thy comfort comes through pain,  
Thy tender hand the burden lifts,  
And hope shines through the cloud in  
golden rifts;  
Courage and peace and all such kindred  
gifts  
Gleaming, shining after rain."



## S. LUKE'S CHURCH, CAMBRIDGE, MASS.

In accordance with the instructions received from the Primate and Archbishop of the African Orthodox Church, Memorial Services were held on Feb. 22 for the late Rev. Fr. Martin DeVere Stuart in S. Luke's Church, 40 Prospect Street, Cambridge. At the 11 a. m. Mass Bishop Trotman preached an appropriate sermon from 1 Cor. 15. 49. "As we have borne the image of the earthly, we shall also bear the image of the heavenly."

On Wed. Feb. 11 the remains of Cephias Layne, 52 years old, late of Cambridge, who died on Feb. 8, were laid to rest in Cambridge Cemetery. Formerly an Anglican he worshipped in S. Luke's since its reorganization and served as assistant organist. The funeral was held in the former S. Luke's Church at 137 Allston Street, Bishop Trotman preaching from the words, "Thy brother shall rise again." Mrs. C. Ince rendered effectively the solo "There's a beautiful land on high," accompanied by Miss May Collins, the service being fully choral. Deceased leaves a widow, seven

children and five brothers. May he rest in peace.

A. S. TROTMAN, Rector.

## S. ANTHONY'S CORNER

Church location, 228 W. 132nd St., N. Y. C.

Vicar, Rev. Fr. E. E. Thomas

Curate, Rev. Benjamin Queely

On Sunday, Feb. 15, Memorial Services were held in honor of the late Rev. Benjamin Louard, Deacon, founder and first Vicar of S. Anthony. At 11 a. m. Fr. Thomas was the celebrant of Mass, while Archdeacon Kirnon preached from Psalm 112:6, "The righteous shall be in everlasting remembrance." The preacher eulogised the departed deacon for his exemplary character, his amiable disposition, and successful work for God and the African Orthodox Church. Members of Eureka Lodge, 8152, G. U. O. O. F., and Past Grand Masters' Council, attended in regalia, and at the close of Mass representatives of both lodges reviewed the services rendered in their organizations. Rev. B. Queely was chairman, and among those present were Archdeacon Kirnon, Rev. Dr. Toote, Rev. Fr. Thomas, and members of the Primrose Chapter of the Household of Ruth. Further tribute was paid to the founder by the clergy and by Mr. Rawlins representing the Household of Ruth.

Mr. Louard, a native of St. Kitts, came to New York in 1907, and after receiving his higher education in the schools of this City, entered the Endich Theological Seminary. He was made a deacon after two years of study and founded S. Anthony's while pursuing his final year in the Seminary, but died before the completion of his studies and his ordination to the priesthood. Among the staunch officers who have continued the work are Rev. B. Queely, Mr. Claudius Powell, and Mr. G. Osborne. His widow, Mrs. Harriet Louard, and his five children, Cyril, Warren, Wesley, Edna and Benjamin are all active in S. Anthony's, and beloved by all.

The Confirmation Class and Church School are learning the Instruction recently set forth by the Primate, and this has proved a welcome aid in their training. We hope all our parishes will put this Instruction Booklet in the hands of old and young.

Mrs. Whyte and Miss Cromwell have both recovered and were able to attend Divine Service, but Mr. G. Osborne is still on the

sick list. The Social given Feb. 14 by Mrs. Bernard at the home of Mrs. Powell, in aid of the Choir Guild was well patronized.

—Reporter, C. A. E.

### HOLY TRINITY, NEW YORK CITY

(Contributed)

On Sunday, Feb. 1, 1931, at 3:30 p. m. another link was added to the African Orthodox Church by the opening of Holy Trinity Church, Rev. James Thomas, Vicar. His Grace the Archbishop presided at a short Vesper Service, the Vicar being Cantor. The chapel was full to overflowing with our members, delegations from all the congregations of Manhattan and numerous friends. The Rev. James Thomas made a short Address of Welcome and then presented the Ven. W. S. Kirnon as Chairman. After appropriate remarks the Archdeacon presented the principal speaker, the Most Rev. George Alexander McGuire, D.D., M.D., the Archbishop and Primate of the African Orthodox Church. His Grace made a stirring address in which he reviewed the history of the A. O. C., and congratulated the Vicar on the splendid opening of Holy Trinity Church which bids fair to be one of the most promising congregations of the City. Other speakers were Rev. Fr. Thomas of S. Anthony, Rev. Fr. Hawkins of S. George, Rev. Canon Sheppard of All Saints and S. John's, Rev. D. Cranstoun of S. Mark's, and the Deaconesses, Rev. Sisters Agnes and Theresa. Lady McGuire rendered the solo "Take Thou my hand", the congregation showing their appreciation by hearty applause. Selections were rendered by the Choirs of S. Joseph and S. George. The Barbuda Mutual Benevolent Association of which the Rev. James Thomas has been secretary for nearly three years, attended in a body, and Mr. Clarence Thomas, President of the Association presented fraternal greetings. The following members of the Vestry were presented,—Mr. James Webber, Mr. Cyril Dover, Mr. Abraham Nedd, Mrs. Agatha Thomas, Mrs. Edith Jeffrey and Mrs. Emily Jeffrey. Mr. Dover spoke on behalf of the Vestry giving great praise to the young Vicar. The Chairman having made the closing remarks the Archbishop gave the blessing. The collection taken at this Opening Service amounted to \$35.50.

### S. MATTHEWS, CHICAGO.

It was in the morning of Friday, Jan. 30 that we received, with deep sorrow, news of

the death of our brother the Rev. Martin DeVere Stuart, whom it was our good pleasure to meet for the first time in Brooklyn, N. Y., during the Synod of 1930, at which time we found him greatly interested in the spiritual welfare of the Church. Our message of sympathy was sent the same day, in care of Rev. Canon Miller, to the Church in Brooklyn. At Mass on Sunday, Feb. 1, there was a large congregation present as an expression of love and respect for a departed priest of the Holy African Orthodox Church. Bishop Valentine was Celebrant and Archdeacon Jackson was preacher, taking as his text "He that believeth in Me, though he were dead, yet shall he live." The Bishop, commenting upon the death of this priest emphasized the great need of volunteers to fill the gap caused by this fallen soldier. The service closed with the singing of the Hymn 401, "Now the labourer's task is o'er", and to the strains of the "Dead March in Saul", the ministers, acolytes and choristers marched out in silence as they had entered for the service. May our brother rest in peace.

—R. A. V.

### S. PETER'S, MIAMI.

Reported by S. G. Dames.

The usual services were held at our Church during the Christmas Festival. Everybody was in a frame of mind to greet the "New-born Babe of Bethlehem," despite the prevailing conditions of the day, namely, cool weather.

The Choir was at its very best, and all who worshipped with us went away rejoicing. Custance Mass in A Flat was used along with other anthems and carols suitable to the season.

On Christmas Night the children had their Christmas Tree, when all were made glad. It is safe to say that the program rendered by the children was the best in the history of the Church. They really entertained us and demonstrated very plainly that great pains was taken in preparing them. Too much credit cannot be given to Mr. Jas. C. Hepburn, our faithful Church School Superintendent, for the sacrifice he is making in devoting his time to the children. Truly much more could be accomplished, if more of our adults were interested in the children. Apart from Mr. Hepburn and our Bishop, nobody seems to care what becomes of the children. It is high time that we wake up to our high sense of duty and give the children some of our time. We are appeal-

# THE NEGRO CHURCH.

ing to all parents and guardians, to co-operate with us to the end that we might encourage the youths whom we expect to do so much for our Church in the future. Let us give them a real chance in life by devoting some of our future to their advancement.

The Ladies of the Excelsior Club under the leadership of Mrs. Ernestine Fairclough, have done very good work for the Church. It was through their efforts that the move was made to complete the Chancel of the Church. Let us hope that they do not grow weary, but that they will continue until the whole Church is completed. They plan giving a "Million Dollar Wedding", the funds of which will go towards the completion of the Church. Let us give these ladies our whole-hearted support and see to it that the plastering of the Church is completed by Easter, as planned.

The New Life Club, under Mr. S. T. Martin, has launched several projects which would mean much to us if they were pushed to the front, we call on the men to get busy and see to it that they do their share of the work and not allow the women to carry the burden of it all. Wardens, Vestrymen and Men of the congregation, let us do our part as men, by being active in the work of the Church.

Mrs. Rhoda Young, the President of the Women's Auxiliary, says that her co-workers are determined to do their bit in pushing the Church. Let every department of the Church get busy and do its part.

The Seven Clubs organized according to the days of the week are expected to do all that is required of them. Each Club must raise \$50. We are depending largely on the proceeds of this endeavor to finish the plastering of the Church. We are calling on every member to get awake to the situation and do not loiter. Stimulate one another so that each Club will bring in its quota.

We regret to record the death of the beloved mother of our Bishop which took place on the 7th of January last, also the death of one of our boys of the Church School, Charles McCartney. We extend our sympathy to the bereaved and trust that they will submit to the Will of our Heavenly Father and say "Thy will be done".

Here's to the Choir, Vestry, Clubs, Auxiliary, Church School, Lyceum and Congregation; our best wishes for the New Year. Let us fight to carry out the slogan of our Church for 1931, namely, "Completion of the Church".

## THE ANTI

Devoted to the Activities of  
Antigua Mutual Aid Society  
of America, Inc.

By Edgar D. Roberts

## DON'T GO WRONG

The new administration has not gained its equilibrium yet.. The new President is confronted with so many intricate problems that I dare say, it may be quite a while before he will be able to steer the ship into a clear course. He seems to be familiarizing himself with the chart and machinery, in order that he may be fully prepared to sail against the tide and strong winds.

The welfare of all depends upon him and the crew. While many have manifested anxiety to reach the destination, it is upon the Captain, rests the responsibility of our safety. It is therefore incumbent upon him to avoid unnecessary speed and be more concerned about the safety of his ship and its passengers. To accomplish this end, he must demonstrate care and patience, and employ clear thought and good judgment. He should avoid hasty and snap judgment, bearing in mind that other members of the complement should be consulted in matters which may enhance the successful operation of his administration.

The old adage, "two heads are better than one," may be applicable at this time. The eyes of all are upon the Captain, and he should be reminded that he alone cannot operate the ship, but that he must be able to combine his forces to produce harmony and good result. We wish the new administration genuine success.

Things were not so dull during the past month. Sister Dora Nibbs gave a concert for the Society and turned over a neat sum to help swell the Treasury. It is deplorable that the attendance was so poor, for the Sister provided a splendid array of talents rendering an excellent program. Such effort is greatly appreciated.

Members of the Band and the Industrial Club, units of the Society, gave a dance which was well patronized. The good that they have done is commendable. We urge others to do likewise.

Mr. Lemuel Foster, manager of the Victory Life Insurance Co. in this City, discussed the "Value of Insurance", at our recent Forum. His talk was edifying and helpful to many. He associated the "Seven



## NEGRO CHURCHMAN

d in the Holy Bible  
insurance organizations,  
preparation against lean  
circ His subject was masterly  
treated. To Br. George W. Jones the credit  
for Mr. Foster's contribution to our Forum.

### TEAM WORK WANTED

It is not the individual  
Nor the Society as a whole,  
But the everlasting Team-Work  
Of every blooming soul.

Bro. E. Manning has returned from a two months trip to Antigua. He claims that the island looks more prosperous than he expected, but the condition of the people needs improvement, and the island is suffering from lack of rain. He believes however, that when the general depression is abated, the people will be better able to progress.

**TWO DOLLARS WILL MAKE YOU A MEMBER** of the Antigua Mutual Aid Society. All persons born in ANTIGUA or BARBUDA are eligible for membership or whose parents were born there. The wife of an Antigua or Barbudian is also eligible. See the Secretary, Edward I. Henry at 234 West 129th St., N. Y. C., or phone Monument 2—9820.

Bro. Charles Dazle sails the first week in March for a trip to Antigua where he expects to remain for a two months stay. We wish him Bon voyage.

Bro. George Donaldson is remarkably active these days. We are proud to see that he is taking such great interest in the affairs of the Society. We trust that that good spirit will continue to hover around him. There is room for workers, keep doing and be constant.

A startling fact will be published in the next issue of this publication, look out for it.

### EUCCHARISTIC HYMN

By Father Aubrey C. Hamilton

(May be sung to the tune of "The Day is Past and Over").

"I was glad when they said unto me, let us go into the House of the Lord".

1

Midst incense slowly burning,  
While fires of Altar glow,  
We see the Rock of Triumph,  
Within His Courts below:  
Come therefore, join in solemn theme,  
And praise our God the All-Supreme.

2

Like stars that light the heavens,  
As floating gems in space,

So Christian souls are beaming  
The children of His Grace.  
Come! Sire, Prelate, Prophet, Priest,  
Around His Altar let us feast.

3

We bow in adoration,  
To creatures Bread and Wine,—  
The word of Power spoken,  
To hail the Lord Divine,  
Unseen the Spirit as a Dove,  
Descends and breathes His Perfect Love.

4

Within these walls so treasured,  
The Lord our God is here,  
And sanctifies His people  
For gifts of offered prayer.  
Awake our hearts by mercy's ray,  
For life's new dawn, for life's new day.

5

How lightly seems the burden,  
As souls from cares withdrawn,  
To rest a while in glory,  
And wait the radiant dawn,  
Oh, here forever could we sing,  
Hosanna! Blessed be our King.

### MEMORIES

"Loved long since and lost awhile".  
I live in memories, sweetheart mine,  
Memories of the happy time  
In bygone years that we enjoyed,  
When precious moments were employed  
In sharing each the other's love;  
Methinks, dear, in your above,  
You, too, in memory live and wait  
My entrance at the golden gate.

I live in memories, sweetheart mine;  
Resplendent doth your image shine,  
Serene and peaceful as of yore  
Ere you were called to yonder shore;  
How sweet the moments we commune,  
By memories of undying love  
Our mystic souls still kept in tune,  
Symbolic of the courts above.

I live in memory of the words  
You uttered; as the song of birds  
That soothe, vibrate, they fill the air  
Dispersing every sorrow, care.  
And of each loving kindly deed  
To those who of your care had need.  
Beloved, I'm wending nearer thee,  
In God's blest veil of memory.

Oh, memory, sweet memory  
Which binds my heart in love to thee!  
No height nor depth can ever part  
Or tear your image from my heart;  
And when I too shall cross the bar,  
Oh, may no shadows come to mar  
The memory of my sojourn here,  
Within the hearts I've loved so dear.

—Anna E. Shields

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# The Negro Churchman +

*Published in the interest of the African Orthodox Church*

NEW YORK CITY

APRIL—MAY, 1931

VOL. IX, NOS. 4 & 5

TEN CENTS

## A HYMN OF PRAYER

Dedicated to Archbishop Geo. Alex. McGuire, D.D.  
on his recent birthday, March 26, 1931.

(By Rev. Father Aubrey Hamilton)

### I

Almighty God, who by Thy power dost see  
The spark of love that burns in ecstasy,  
O hear us, Father, from Thy throne above,  
While we commend the object of our love.

### II

A "Called" disciple of the Church below,  
Thy mercies, Lord, we pray on him bestow;  
He is the Bishop of the souls on earth  
Awaking us to our celestial birth.

### III

May greater joys be his to find in Thee,  
The perfect bliss of peace and liberty:  
A purer heart, a purer life to live,  
All, all to Thee, in sacrifice to give.

### IV

May Angels bear through him the Food Divine,  
When priestly functions call him to Thy shrine;  
Where Father, Son and Holy Spirit bless  
The hungry souls who thirst for righteousness.

### V

And when, O Lord, his earthly toil is o'er,  
Be it the crossing to that blissful shore,  
"Well done!"—by angels is the glad refrain—  
The new Jerusalem: his Church again.

(N.B. To be sung to tune of "Saviour again to Thy dear Name)."

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# The Negro Churchman

In Tenebris Lumen

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Archbishop GEORGE ALEXANDER, Editor and Business Manager



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## A BIRTHDAY TRIBUTE

(Contributed)

The auspicious occasion of the 65th Anniversary of His Eminence the Most Rev. Geo. Alexander McGuire, D.D., M.D., D.C., Primate of the African Orthodox Church, was celebrated with due respect and honor. Sunday, March 22nd, His Eminence celebrated the Anniversary High Mass in the Cathedral Church of the Good Shepherd, when the Rev. Dr. F. A. Toote, Senior Curate, preached the Anniversary sermon from the Texts: "He that winneth souls is wise," "And they that turn many to righteousness shall shine as the stars forever and ever.

Thursday, March 26th, the date of the Anniversary, was celebrated with a grand Testimonial Reception. A dispensation having been granted for the social festivities of the epoch-making event, it was held at the Primate's Residence through the kind generosity of Lady McGuire. At 9:45 P. M., the Chairman of the evening, the Rev. Dr. Toote, notified the Archbishop, that the Archdeaconry of Manhattan kindly requested his presence at the Reception Room. The Program began with the singing of the Doxology. The Chairman, in a few brief but chosen remarks, outlined the occasion for which they had assembled, stating that the Archdeaconry of Manhattan had decided it fitting and proper that the momentous event of our Primate's Birthday Anniversary should not go by unnoted. The Chairman extended a hearty welcome to those present, and wished for them an enjoyable evening. He said that the time had arrived when we must hand down to pos-

terity the names of men and women of our Race that shall inspire them to greater deeds of valor, and that we could not show our gratitude to one more deserving than our Primate. A man among men, of whom any race could be justly proud to honor and revere, that he has kindled a fire in the Church Catholic from which future generations shall light their torches to the destiny of African Catholicism, untrammelled and unfettered by the caprice and machinations of other Races and Nationalities. Let us bequeath a heritage worthy of the Race to which we belong. Let us commemorate the virtues of our great men and women and hand them down to succeeding generations. The name of George Alexander McGuire is indelibly imprinted in the history of The One Holy Catholic and Apostolic Church, and emblazoned upon the hearts of thousands, yea millions, some of whom have only heard of him by the hearing of the ear. We have come to felicitate this High Priest of the Most High God, and to extend him sincere congratulations on having reached the Sixty-fifth milestone in his journey of years. This noble son of Ham, this benefactor of the human race, this Apostle of African Catholicity. And for him we express the "Ad multos annos," yea, that for length of days to be granted him with the enjoyment of health and rejuvenated vigor even unto and beyond the time when through God's unbounded grace he may see the fullness of the glorious harvest of the African Orthodox Church.

The Musical Program which interspersed the speeches was a treat and well rendered especially the Piano Selection by Sister Mary Agnes. The others who took part



were "The Harmony Four" who rendered several appropriate selections. A Vocal Solo by Miss D. Williams, a recitation by Miss Dean.

The following Prelates, Clergymen and other distinguished guests who spoke were as follows: The Rt. Rev. Bishop Sherwood, of the American Catholic Orthodox Church; In brief he said, "What a pleasure it was to be associated with the Primate of the A. O. C. and that he considered it a great honor to be present at the celebration of this his 65th birthday anniversary, that in his association with Archbishop McGuire he comes into contact with a man of such high intellectual attainments, that the idea never crosses him he is a colored man.

The Rev. Dr. Imes, Pastor of the S. James Presbyterian Church, N. Y. C., a long time friend of the Archbishop, spoke in glowing terms of his association with the Primate and also of the high esteem that he is held by S. James Presbyterian Church, that they are watching with keen interest the outcome of the A. O. C., that in voicing the sentiment of an old Quaker Minister the launching of the A. O. C. was a "Holy Experiment" and that it could have no one more fitted in learning and character to lead it than Bishop McGuire, that he desired to extend the occasion's greetings, and pray for the Bishop long life and for the A. O. C. every success, and God's blessing upon both. He also wished for Lady McGuire, his amiable consort, health and best wishes. Mr. H. Warner, Grand Treasurer of the I. B. P. O. E. of W. spoke, saying that he had brought greetings from said organization of which the Archbishop is also a member, and a member of the Educational Committee. That it was a profound pleasure for him to be present on such an occasion and to be able to say how proud the Elks were of the Archbishop, and looked to him in many matters for guidance especially in the educational program of their organization. He wished for both Lady McGuire and the Archbishop long life and happiness.

Rev. Dr. Sullivan, of the American Catholic Church, Professor of languages in the Endich Theological Seminary, then spoke. He congratulated the Archbishop on having attained the ripe age of 65. He spoke of his pleasant association with the Archbishop and said that the Negro Race should be justly proud of such a man, the first Negro of the Western world to be the recipient of an undoubted Apostolic Succession, and that it was incumbent upon the

Clergy and members of the A. O. C. to get an indelible impression of this great man, his special characteristics and hand them down to succeeding generations. He wished for the Primate many more years of health and fruitfulness and appealed to the members of the Church to be loyal and obedient.

Dr. Margrander, author, philosopher, and historian, expressed his appreciation for having been invited to be present and extended congratulations to the Archbishop on his birthday anniversary. He said that with the indisputable Apostolic Succession, the A. O. C. should have Apostolic success. This he said however depended upon its Clergy and members.

Dr. Estwick, a friend and well-wisher of the Bishop and the A. O. C. spoke in the most laudatory manner of the achievements, learning and scholarship of the Archbishop, and wished for both Lady McGuire and himself health, long life, and happiness.

The Ven. Wilfred Kirnon, Archdeacon of Manhattan under whose stalwart leadership and untiring efforts the Clergy of Manhattan are doing splendid work, and who was directly responsible for initiating and bringing to success the testimonial reception said in brief that it was a source of profound pleasure for him to be associated with such a great character as the Archbishop and that the Church of S. Joseph's of which he is the Rector, and the Manhattan Archdeaconry, desired to express their joy and felicitation on this the natal anniversary of the Archbishop and hope that God would spare him to see the fulfillment of his dreams. That it was a supreme delight for him to present on behalf of the Archdeaconry of Manhattan a number of gold coins, his only regret being that they could not present more tangible appreciation and gratitude to the Archbishop but hoped that in the years to come they will be able to make a more substantial presentation as a token of their esteem and regard. The following congregations made up the presentation: The Good Shepherd, S. Joseph's, S. Anthony's, All Saints and S. John, Holy Trinity (\$70); All Saints, Boston through Fr. Nurse (\$5); S. Matthew, Chicago, through Bishop Valentine, (\$5); Corpus Christi, Philadelphia, through Fr. Robinson (\$5).

The Archbishop rose and thanked the Archdeacon and the Manhattan Clergy and congregations and those friends who had contributed in any way to make the occasion

one long to be remembered; he recounted the hardships, difficulties, intrigues, unfaithfulness and disloyalty that had surrounded him in bringing the A. O. C. to its present status, and hoped that God will spare his life to see the glorious fruition of a great Church with its roots secure in the promise of Christ, and its branches stretching to every nook and corner where Negroes may be domiciled. He thanked them for their expressions of appreciation on behalf of Lady McGuire and himself, and that it was indeed a welcome surprise, and a tangible expression of their love and gratitude for him.

The refreshment committee, Rev. Sr. Theresa, Mrs. Breedy, Mrs. Clark, Mrs. Lewis, Mrs. Malcolm, Mrs. Pindar and Mrs. Parks then served the guests to a wonderfully prepared repast. A reception and enjoyment long to be remembered! As our space is limited we are unable to print the names of all those who were present, however, the Archdeacon of Manhattan desires to take this opportunity to thank all those who have assisted in any manner in making the event a success.

The following presented addresses from their several congregations; the Rev. Canon Miller, S. Simon the Cyrenian, Brooklyn; Rev. Canon C. O. Sheppard, All Saints and S. John's, N. Y.; Rev. Fr. Thomas, S. Anthony, N. Y.; Rev. J. Thomas, Holy Trinity, N. Y.; Rev. Fr. Toote, Good Shepherd, N. Y.; Rev. Fr. Nurse, All Saints, Boston; Rev. Fr. Robinson, Corpus Christi, Phila., Pa.; Rev. Sr. Agnes who was receiver of guests also made an address on behalf of the Deaconesses. The Rev. Fr. Hamilton read a poem which he had composed as an appreciation to the Archbishop.

The lay persons who spoke represented the following congregations: S. Anthony, Mrs. Bernard, Mr. Charles Evans, and Mrs. Louard who also presented a very splendid bouquet of flowers on behalf of the choir; Good Shepherd, Mr. Lionel Williams, and Mrs. Breedy.

The following Greetings were received by telegrams: Bishop William Ernest of Florida, Bishop Valentine of Chicago, Rev. Dacosta Harewood of Philadelphia, Dr. Chas. McGuire of Atlantic City, Mrs. George Lockhon and family, N. Y.; Mr. and Mrs. Ran Michael, N. Y.; Mr. Charles Evans, N. Y.; also greetings from the following: Bishop Trotman of Boston, Rev. H. I. Thomas, Beulah Wesleyan Church, N. Y.; Mrs. Ella Jones-Grey; Prof. E. Nixon;

Mr. and Mrs. F. G. Clare, Miss Ruth Higgins, Mr. T. Bacchus, Mr. R. Clarke, Mrs. E. B. Louard, Rev. Benjamin Queely, Rev. J. C. Simons, Mr. and Mrs. J. Pindar and family, Mr. Edward and Miss Camilla Ireland, Mrs. Ethelda Simmons, Miss V. Patrick, Miss Rosetta Yearwood, Miss Lester and sister, Mrs. E. Moore.

A very beautiful Bishop's Rocket was presented by the Chairman donated by Mrs. Maitland Whyte, Mrs. Florence Galloway, Mr. Donald Yearwood, Mrs. Augusta Galloway, Mr. Joseph Benjamin, Mr. Edgar Black, and Rev. A. C. Hamilton.

## NOTES BY THE WAY

The clergy and congregations are now endeavoring to secure visits from the Archbishop in consequence of his resignation of the rectorship of the Church of the Good Shepherd, effective May 1, 1931. The following appointments have been made by His Grace for the month of May: May 3, S. Ambrose, New Bedford, Massachusetts; May 10, S. Anthony's, N. Y. C., May 17, Good Shepherd, N. Y. C.; May 24, Morning, Holy Trinity, N. Y. C., afternoon, All Saints, N. Y. C., evening, S. Simon's, Brooklyn; May 31 to June 4, S. James, Boston, Mass. On Whitsunday, confirmations will be held at All Saints and S. Simon's (May 24), on Trinity Sunday, May 31, Benediction of the new S. James Church in Boston, and on June 4, Confirmation in the same congregation. Communicate with the Archbishop if you need his help.

S. Ambrose, New Bedford, Mass., has struggled bravely to keep its doors open, and through the loyal service of its godly female workers, has succeeded. Will any priest volunteer to take that work even for a while? Will you make an occasional Sunday visit? The Archbishop will appreciate this, and the members will take care of all expenses. The Rev. F. A. Toote, M. A., Ph.D., will help S. Ambrose on May 17.

Examinations are being conducted throughout the month of May in the Endich Theological Seminary. Eleven men enrolled last September. Six will take the examinations, the others having fallen by the way-side. The subjects are as follows:—Dogmatic Theology, Pastoral Theology, Catholic Religion, Canon Law, Liturgics, Church

History. Old and New Testament History, Old and New Testament Introduction, Homiletics, General History, Latin, Greek. Of these six students two are priests, two deacons, one sub-deacon, and one postulant.

It is to be regretted that so many of our Clergy are indifferent about maintaining "The Negro Churchman". Were it not for the faithful few who come to the aid of the Archbishop the funeral of this Magazine would have taken place long ago. For nine years it has made its appearance, and somebody has had to pay the printer. Reader, have YOU paid your Dollar subscription this year?

On Feb. 22 last, His Lordship William Ernest, D.D. being in Nassau, the Ven. W. O. Perry conducted the Memorial Services for the late Fr. Stuart in St. Peter's Church, Miami, Fla. At the Vesper Service the Archdeacon preached a sermon from Psalm 37:37 "Mark the perfect man and behold the upright, for the end of that man is peace".

#### S. LUKE'S CHURCH, CAMBRIDGE, MASS.

Long before the hour appointed for divine Service on Sunday, March 22, 1931, Saint Luke's Church, 4 Prospect Street, Cambridge, began to fill up so that when 11 o'clock came for the beginning of Mass, the church was literally packed with worshippers from nearly all the religious denominations in the city.

The occasion was the ordination of Mr. James Adolphus Ford to be a Sub-deacon.

The candidate who was previously given conditional baptism and confirmation, was presented by the Rev. Fr. James O. Greenidge, St. James Church, Boston, who also read the Apostolic Commission from the Primate, allowing the ordination.

Sung Mass began and proceeded to the point the minor orders. These having severally been concluded, the Sacred Order of Sub-deacon was read, when the candidate prostrated at the foot of the Altar, while the Litany of the Saints was recited by Rev. Fr. Greenidge, the choir responding. After that, the candidate was given the remainder of the ordination rite and assisted the Bishop in reading the Epistle.

An impressive sermon was then preached by His Lordship. The text was: "And the Angel of the Lord appeared unto him out of the midst of a burning bush; and said unto him, Draw not nigh hither, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. And Moses hid his face; for he was afraid to look upon God.—Exod. 3:2,5,6.

An attentive and appreciative audience remained to the end of the Mass and was given the Apostolic blessing. The singing was beautiful; the choir was specially prepared for the occasion by Mr. A. Bispham, and was augmented by individual members from other churches in Cambridge. We thank them for their assistance. We have also secured a new organist in the person of Mrs. A. Taylor, she is an accomplished musician.

Our Palm Sunday Services were very well attended. There was the usual blessing and distribution of Palms to all who were present before the beginning of Mass, and a solemn procession led by the Warden, Choir and Clergy, marched from the Vestry around the inside of the Church and proceeded to the Altar, making their genuflections, and going to their respective places. Mass was sung and a large number communicated. His Lordship preached two appropriate sermons for the day.

Easter was really a day of joy and gladness to all who worshipped with us. A larger number took Communion than on any previous occasion since our reorganization. At 11 A. M. Rev. J. Ford preached from the text, "The Lord is risen indeed, and hath appeared unto Simon." At Vespers His Lordship preached from the text, "Go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God."

In the afternoon we gave a sacred concert which was very well attended. Members of the Music Lovers' Club of Boston, came over and assisted us.

Watch S. Luke's grow! In the Name of God we have set up our banner.

A. S. TROTMAN, Rector.

#### GOOD SHEPHERD CHURCH, N. Y. C.

The Palm Sunday, Good Friday, and Easter Services were of the usual high standard and the offerings and attendance



good. The music was exceptionally splendid. Lady McGuire and her choir rendered efficiently a new Mass and the Church School contributed a Cantata entitled "Alleluia, Christ is Risen." His Grace notified the congregation that this is his twelfth and last Easter as Rector of the Church of the Good Shepherd, and that at the Annual Parish Meeting about to be held he desired them to elect a Rector from among the priests of the Church. Although the notice came as a shock to many all have endeavored to adjust themselves to the new situation. Out of the Church of the Good Shepherd, began by the Archbishop in November 1919, has developed the entire A. O. Church. The details of parish work have interfered much with the Archbishop's desire to assist the clergy near and far in their work, and in order to be at liberty so to do, he has resigned the rectorship of the Mother Church. The election of a new rector will be held on Friday Evening, May 1, 1931, and it is to be hoped that some godly, energetic, young priest will be chosen to continue the work of the Good Shepherd, and particularly to inaugurate plans for securing a Church Building. The prayers of the faithful are asked to this end.

Allen. Sisters Smith and Banfield were able to attend Church on Easter Day but Sister Allen our organist was unable to resume her activities. We hope for her speedy recovery. During her illness Sister Burgess rendered creditable service at the organ.

On Easter Day the usual large gatherings attended the services. The Venerable Wilfred Kirnon sang Mass and preached. Rev. Sister Agnes was at the organ. Candles for Easter were contributed by Bro. Carl Dyer, flowers by Sisters K. Benn, and L. Nichols. The Church School rendered a Cantata at 3:30 P. M., which reflected great credit to the teachers, Mr. R. Kirnon and Miss A. Piper. The Rev. K. Wiggins preached at 8 P. M.



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Curate: Rev. Benjamin Queely.

(Reported)

On Wednesday Evening, Feb. 25th, our congregation joined with that of S. Joseph in conducting the United Lenten Service of the Archdeaconry. The attendance was good, and our Vicar, Fr. E. E. Thomas delivered a very edifying sermon. On Sunday March 1, Rev. Fr. O. Welch, LTh., of Brooklyn preached the sermon. On Sunday March 15, Rev. B. Queely our Curate preached an interesting sermon from the words "Gather up the fragments", and made some very necessary applications of the text to the officers and members of S. Anthony.

In accordance with a new arrangement in the Archdeaconry by which one congregation may interchange with another in holding concerts for the Building Fund the first of the series was given in S. Joseph's Church by the choir of S. Anthony. The function was a grand success, well-attended, and enjoyable, and we thank all those who contributed to the program, including S. Joseph's choir. On Good Friday night Fr. Thomas conducted the Stations of the Cross, then delivered short meditations on the Seven Words from the Cross interspersed with suitable hymns.

On Palm Sunday, Fr Thomas celebrated Mass and preached. Palms were distributed and as usual the congregation was large. On Easter Day our choir was enlarged, the vested Junior Choir taking their place for the first time with the regular choir in

## S. JOSEPH'S CHURCH, NEW YORK CITY (Contributed)

The Lenten services were well attended, a marked increase being shown especially on Sunday Evenings. This was largely due to a special appeal made by our rector, Archdeacon Kirnon, on the first Sunday morning in Lent when he preached from Mark 6:31, "Come ye yourselves apart into a desert place and rest with me awhile." Other preachers during Lent were the Rev. Fr. E. E. Thomas, Rev. K. Wiggins, and Mr. Clement H. Gordon. On Sunday, March 15 the congregation of S. Anthony presented a program at S. Joseph's Church and donated the entire proceeds to S. Joseph's Mrs. Bernard, their organist, was in charge. Mr. Evans a member of S. Anthony's was the chairman. The Program was a real treat. Rev. B. Queely made the closing address. We thank Rev. Fr. Thomas and his congregation and shall return the favor.

On Palm Sunday Mrs. Francis O'Garra gave a concert. A large gathering was in attendance. The talents were good and the concert proved a success from every angle. During Lent we had on our sick list Sisters Edith Smith, Drucilla Banfield and Beatrice

Sung Mass. Our gratitude is due to Mrs. Bernard our organist through whose untiring efforts the following were trained and made members of the Junior Choir:—Mrs. Daniels, Miss Carmen Campbell, Miss Doris Campbell, Miss Edna Louard, and Miss Isabella Osborne who was unable to be present on Easter Day. Fr. Thomas was celebrant and Rev. B. Queely preached, the latter again driving home many practical truths to his hearers. In the afternoon the Junior Choir under the direction of Mrs. Bernard prepared and rendered a concert, although through illness Mrs. Bernard could not be present for the Easter Day Services. We compliment our assistant organist Master Cyril Louard for playing the Mass so well on that day. We hope to see Mrs. Bernard at her post soon, and also our Treasurer, Mr. G. Osborne, who is now partially recovered.



**S. SIMON CYRENIAN, BROOKLYN. N. Y.**  
(Contributed)

Our congregation co-operated during Lent with that of S. Ambrose, Rev. J. G. Bayne, Rector, in the Wednesday Evening services, at which the clergy of the Brooklyn Clerics delivered addresses on Church Doctrine, Polity and History.

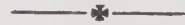
In our new location at 539 Gates Ave. S. Simon has taken on new life. We have a spacious and attractive chapel; new members have been added to our list, and our next move will be into our own Church property.

Easter Day brought its radiant light upon nature and the faithful were inspired to attend the festive services in large numbers. At the 11 o'clock Mass we had an attendance of 100 persons, 50 of whom received Communion. The Rector, Rev. Canon Wm. R. Miller, L.Th. was celebrant and preached his text being, "He is not here; He is risen." In his peroration he urged his hearers to rise above their passions, seeking those things which are spiritual and which constitute Life in its fullest sense. At night the Choir rendered a beautiful cantata, and Mr. C. Dacon made a short address.

On Low Sunday, the Third Anniversary of the Church of S. Simon the Cyrenian. His Lordship the Rt. Rev. E. Robert Bennett, D.D. was celebrant at Mass, with Rev. H. C. Herod, L.Th. as Deacon, and Rev. O. Welch, L.Th., as Sub-deacon, while the

rector preached from Psalm 118,24. "This is the Day which the Lord hath made: we will rejoice and be glad in it." At the close of the Mass Joyce Ilene, infant daughter of Canon and Mrs. W. R. Miller, was baptized. (Other recent baptisms were Palmerston Le Roy, son of Mr. and Mrs. Clarence Josephs and Dorothy Inez, daughter of Mr. and Mrs. Edward Willins). In the afternoon we were greeted by S. Joseph's Choir and their rector, Ven. W. S. Kirnon. They came in response to Canon Miller's invitation to take part in an Anniversary Program not having been informed of a change in plans. A short devotional service was conducted however, during which the choir of S. Joseph sang an anthem and made a generous offering to S. Simon Parish.

The climax of the Anniversary came at Vespers when His Eminence George Alexander McGuire, D.D., M.D. was the preacher. A large and appreciative congregation listened as in his usual inimitable style the Archbishop spoke from the words "O ye of little faith". It was a sermon which will linger in the minds of the hearers because it brought fresh courage to the Rector, Officers and members of our congregation. Onward we go, in the Name of Him who loved us and gave His life for us.



**CORPUS CHRISTI CHURCH, PHILA., PA.**  
(Contributed)

The Easter celebrations were prefaced on Holy Saturday with the blessing and distribution of Holy Water and the blessing of a beautiful Paschal Candle of which Mr. and Mrs. Charles Adams were the donors. This service was concluded with the reading of the twelve prophecies. Confessions were made by all the faithful for their Easter Communion.

The Easter services began with the High Mass at dawn. The choir rendered "Merbeck's Mass." The Altar was beautifully prepared by the ladies of the church in homage to the "Risen King."

At 7:30 A. M., a Low Mass was said for the benefit of the members who were unable to attend the other Masses.

A large crowd was in attendance at the Eucharist for the children at 9:00 A. M. The Junior Choir sang the "Missa de Angelis," by Charles Winfred Douglas. The solo work in the Mass was alternated by Misses Anna Stevenson and F. Marguerite

Robinson. Through the untiring efforts of our organist, Miss M. Elizabeth Bennett, it was made possible for the Junior Choir to render this magnificent service. Eight boys and girls dressed in white received their first communion.

The combined choirs of the church rendered at the eleven A. M. Choral Mass, "Eyer's Mass in E Flat". A stirring sermon was delivered by the rector, the Rev. Father Robinson, from S. Matt. 28:5, 6. "And the Angel answered and said unto the women; fear not ye: for I know that ye seek Jesus which was crucified. He is not here: for he is risen, as He said. Come see the place where the Lord lay." The offertory hymn was sung by Miss Roberta Bennett from the Russian Orthodox "Cherubic Hymn", by Gretchaninoff.

At the close of Vespers, the Young People's Fellowship, under the direction of Miss M. Elizabeth prepared an Easter Programme. The opening number called "Easter Cheer" was rendered by the Fellowship Chorus. Solos entitled "In the dawning of the morning" and "Easter Lilies" were effectively rendered by Misses F. Marguerite Robinson and Anna Stevenson.

Recitations were made by Miss Alice Wilmore; Masters Andrew Stevenson, Leroy Stevenson, William Green, Walter Wilmore, Richard Robinson 3rd, Robert Cherry, Lee Peace and William Nelson.

On behalf of the Vestry and members of the church, the rector desires to make an apology for the congested condition which compelled a vast number of our friends and members to stand during the services, and especially to those who were unable to gain admittance to the Vespers and Fellowship meeting. The Building Committee is now seeking larger quarters for the expanding activities of Corpus Christi.



## SAINT PETER'S CHURCH, MIAMI, FLA. (Contributed)

The Lenten season was marked by an earnest and constant appeal for deep penitence. The services were regular and in everyone was the note of "self-examination and contribution."

Palm Sunday was a beautiful day. The usual Low Mass was celebrated at 7 A. M. At 10 A. M., the service for The Blessing of the Palms was held. There was procession in the Church and outside, following

which we entered into Mass. It was Sung Mass. At 4:30 P. M., the united Street Procession of St. Peter's, St. Mary's Wesleyan Methodist, Trinity Wesleyan Methodist filed along 17th Street, 2nd Ave., then to 14th Street, turned into 5th Court and back again to 17th Street. We regret that owing to a funeral St. Matthew's could not join with us.

Holy Week was observed with daily services suitable to the season. Good Friday dawned breathing as it were a spirit of the tragedy of 1900 years ago. The day felt holy to one.

At noon the usual Three Hours' Service was begun. The attendance at this service was very large. All were held spellbound throughout the long three hours and left deeply impressed with the lessons taught from the "Seven Words on the Cross."

Easter Day was one of mingled joy and sadness. The Altar was bedecked with flowers and lighted candles. The walls of the Church, completely plastered, reflected the brilliance of the lights and at 5 A. M. precisely, the organ gave forth soft and sweet strains of a prelude while the Acolytes and Clergy marched to the Chancel. The change from the soft prelude to the swelling strains set to "I saw water flowing from the right side of the temple, Alleluia", was inspiring, during which was the Asperges. A full choir was in attendance and Custance's Mass was rendered with uplifting charm.

Mass was celebrated by our Bishop who also preached. The text was:—"Who shall roll us away the stone from the door of the sepulchre? And when they looked the stone was rolled away." This sermon, we think, will long be remembered. There were many eyes bedimmed with tears as words of comfort and encouragement as well as a call to the honor, dignity and for the service of womanhood, were delivered.

At 11 A. M., Sung Mass was again celebrated by the Bishop. At this service the beautiful Missa Seraphica was ably rendered by the choir.

At 2 P. M. was the sad part of the day. It was the funeral of Mrs. Sarah Symonette, one of the Foundation Members of the A. O. Church, in Florida. She died on Thursday the 2nd inst. She was a quiet Christian woman. Her illness was of comparatively short duration. Thursday morning, the day of her death she seemed improving. She then made her last confession, received the



sacraments of the Unction of the Sick and Holy Eucharist. At 2 P. M. she passed away to the great beyond. The Church feels sad to lose such an earnest member but rejoices in bearing record of her christian virtues. She leaves a son, many relatives and friends to mourn her loss. May her soul rest in peace and may light perpetual shine upon her.

At Vespers, 7:30 P. M., the scene was changed. All sadness was removed. The music of the evening was rich with the theme of the day, and the climax was reached when the sermon was delivered from the text found in 1 Peter, 1, 3 & 4. It was in itself an Easter Carol.

Collections and offerings for the day amounted to \$50.00.

The plastering of the Church is complete and we are now working towards the putting in of windows. Here is a splendid opportunity for any who desires to commemorate some dear relative or friend departed, or to present a gift to this Church.

We take this opportunity to compliment all members of the Choir and to thank all who contributed flowers to the Church for Easter.

We hope that the Easter has brought to all some message of comfort and hope both spiritually and temporally, especially in these days of depression, which will enable them to overcome the many and varied hardships confronting them.

#### THE ANTIGUA CORNER

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of America, Inc.

By Edgar D. Roberts

#### ARE YOU GUILTY?

For the past five months we have been encountering an unusual run upon the Treasury. Numerous demands for Sick Aid keep a constant drain upon our Funds. Every week finds an average of ten applicants in addition to previous claims making our weekly total twenty seven and over.

While it is the purpose of the Fund to relieve members in times of sickness and death, yet, it is regrettable to find a number of undeserving claims made. Several cases proved that members whose Medical certificate claimed confinement to bed, were absent

from their homes. That is an unfair practice which should be discontinued.

We publish this fact that guilty persons might know that it is unfair to make unjust claims. Such practice works hardships upon the Society, and it would be well to examine yourself and see if you are guilty.

#### TEAM WORK WANTED

It is not the individual  
Nor the Society as a whole,  
But the everlasting Team-Work  
Of every blooming soul.

On Sunday afternoon, April 12th, Bro. George Donaldson and Sister Irish will give a Concert at the Hall. A large attendance is anticipated.

The Vigilante Committee comprising of Bros. Robert Isaac, Chairman; F. Chatham; G. Donaldson; E. Livingstone; J. J. Henry; E. T. Henry; and A. Payne; Sisters M. Meade; P. Payne; and A. Barnabas; was appointed to visit the members, encourage delinquent persons whenever necessary and to help in our 1931 Program. They promise results.

On Thursday evening April 16th, The Vigilante Committee will hold an OLD FASHIONED TEA MEETING at the Hall. Valuable Prizes will be awarded to the best speaker or other talents. Refreshment FREE. Admission 35 cents. Be early to procure a seat, the Hall will be jammed.

TWO DOLLARS WILL MAKE YOU A MEMBER of the Antigua Mutual Aid Society. All persons born in ANTIGUA or BARBUDA are eligible for membership or whose parents were born there. The wife of an Antigua or Barbadian is also eligible. See the Secretary, Edward I. Henry at 234 West 129th St., N. Y. C., or phone Monument 2—9820.

The death of Bro. Sidney Henry has robbed the band of one of its dependable members. He had been sick for a number of weeks at St. Joseph Hospital where he died. He is survived by Father, Albert S. Henry, wife, child, and other relatives. The body was taken in funeral procession from Reid & Benta Undertaking establishment to the Hall where the last rites were performed.

### CLERGY LIST. PROVINCE OF SOUTH AFRICA

- The Most Rev. Daniel William Alexander, D. D., 3 Brunton Street, Beaconsfield, G. W.
- The Rt. Rev. Mgr. Joel Davids, L. Th., 112 Gold Street, Sophia Town, Johannesburg, Transvaal.
- The Ven. J. S. Likhing, L. Th., 107 Barkly Road, Kimberly, South Africa.
- The Rev. Fr. D. P. Morgan, P. O. Newclare, Johannesburg, Transvaal.
- The Rev. Fr. I. R. Matoung, P. O. Box 120, Potchefstroom, Transvaal.
- The Rev. Fr. Thomas Godlo, P. O. Bergvlie, Alexandra Township, Johannesburg, Transvaal.
- The Rev. Fr. G. Nkomane, Johannesburg, Transvaal.
- The Rev. Fr. David Shwai, 112 Gold Street, Sophia Town, Johannesburg, Transvaal.
- The Rev. Fr. Samuel Sejoe, P. O. De Deur, Transvaal.
- The Rev. Fr. Phoolo, British Bechuanaland, South Africa.
- The Rev. Henry Shontsi, Balfour, Transvaal.
- The Rev. Erskine Duba, Bark Station, Transvaal.
- The Rev. Anderea Batulavade, Bombo, Uganda, East Africa.
- The Rev. Daniel J. Baatjes, Beaconsfield, G. W.
- The Rev. Bertram Robertson, 3 Brunton St., Beaconsfield, G. W.

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Archbishop George Alexander McGuire



# The Negro Churchman +

*Published in the interest of the African Orthodox Church*

NEW YORK CITY

JUNE, 1931

VOL. IX, No. 6

TEN CENTS



The Rev. JOHN C. SIMONS

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# The Negro Churchman

In Tenebris Lumen

Published monthly, except SEPTEMBER, in the interest of the  
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Archbishop GEORGE ALEXANDER, Editor and Business Manager



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### ARE YOU RISEN WITH CHRIST?

By J.-Douglas Knight

What of the Resurrection? Is it nothing to you, all ye that proclaim? Is it merely the remembrance of the real birthday of the Church? Has not the central fact of christianity a deeper significance than an annual perfunctory observance of the Queen of Festivals?

May we not examine the resurrection from another angle than one generally considered? Its personal application will, perhaps, help to draw us into closer harmony with the Divine life.

What does the resurrection really mean to you and your people? As this article is directed primarily to the clergy of the African Orthodox Church it is therefore unnecessary to waste time and space disuading minds of literal interpretations.

The resurrected Christ life is that state to which our Lord pointed when He urged "Be ye perfect as your Father in Heaven is perfect." It is the culmination of experiences gained through the vicissitudes of life. A sort of evolution for the christian. Depending, of course, on how he assimilates the teaching of the Master Teacher. More thoughtful study ought to be given to this phase of the resurrection. The period in Christ's life from birth to crucifixion, covering as it does thirty-three years of teaching, either by precept or by example is more or less universally noted. The training field, however, seems at times to outshine the prize. The main purpose for which He laid aside the glory He had in the beginning and took upon Him the form of

a servant was to show how the Divine nature can be blended with human nature. The resurrection was proof positive of the success of His work. More stress need to be made of the result and a more intimate personal application made.

False witnesses of God the Father, ye surely are, who take not on the risen life of Christ in its fullest and deepest sense. Personal grudges, jealousies, scheming, back-biting and disloyalty to superiors of the church are evidences of the old Adam. The risen life demonstrates the true heart of Christ. Ye are dead to the world and the things thereof—all that is of the human nature. If ye be risen with Christ seek those things which are above. Prelates and Priests clothe yourselves with the mind that was in Christ. Your resurrection to the new life is certain when all things pertaining to the flesh have been buried in the tomb.

Having just past through the season of self-examination did you discover one mark or stain of the earthly—just one taint of selfishness that prevents a fuller and freer participation in the resurrected life? Where still remains the hidden treasure in the tent, brother, you cannot honestly propound a Resurrected Christ. "What we have seen and felt with confidence we tell". Progress on this plane is not made by turning over a new leaf and writing the same sad record the old leaf contained. Joshua met defeat before Ai because of the transgression of Achan. As soon as the accursed thing was routed out of the tent Israel won a noted victory. Cleansing of the temple at Jerusalem took place prior to the first Resurrection Morn. Look through your tents



Brethren! Ferret out and remove that sweet secret that retards the progress of your parish—that ONE thing. To radiate the resurrected life—to stand with your Master as he broke the earth bound chains of a dead life, the sincere prayer of each heart should be:

"The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from Thy throne,  
And worship only Thee."

The resurrection of Jesus Christ is an accomplished fact! That outstanding part in the economy of grace points the way for your resurrection to the higher life—HERE AND NOW.



#### THE LATE REV. FR. JOSEPH A. FORD.

Joseph Alexander Ford, Priest in the African Orthodox Church, founder and rector of S. Mark's Church in New York City, entered Rest Eternal on Friday, May 8, in Harlem Hospital after a brief illness of about ten days. The Burial Office was said over the remains by Rev. Dr. F. A. Toote, Rector of the Church of the Good Shepherd in Collin's Funeral Parlors on Monday Evening, May 11. The Ven. Archdeacon W. S. Kirnon then presided and several addresses were given testifying to the life and ministry of the deceased by our own and visiting clergy. On Tuesday, May 12, at 11 A. M., the body was conveyed to the Church of the Good Shepherd, and in the presence of an overflowing congregation, a Requiem Mass was sung by the Rector, Dr. Toote. The Archbishop preached from Isaiah 62, 6: "I have set watchmen upon thy walls of Jerusalem." He applied these words to the Clergy in general, and particularly to those of the African Orthodox Church. He also emphasized the faithful discharge of a watchman's duty by Fr. Ford in S. Mark's Church since his ordination to the Priesthood in July 1927. The "Negro Churchman" tenders its sympathy to the bereaved widow, relatives and congregation.



#### REV. JOHN C. SIMONS

John Cordova Simons was born 73 years ago in the Bermuda Islands. He came to the United States when he was about 35 years of age. He became a member of the Church of the Holy Communion, Protestant Episcopal, in New York City, transferring

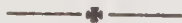
to S. Philip's and subsequently to S. David's in the Bronx, where he served as organist for four years, and then became a member of the choir for five years. He was leader of the choir and Assistant Chaplain in Liberty Hall, N. Y. C. He received minor orders and subsequently the Diaconate in July, 1926. He served as Curate in S. Joseph's Church and for the past three years at the Good Shepherd. On March 22 last he celebrated the 73rd anniversary of his birth, when he received tokens of esteem and appreciation from the Archbishop, Rev. Dr. F. A. Toote, and many members of the congregation. Although entering the ministry in late life and is not in Priest's Orders, as the senior in years among all the Bishops and Clergy in the American Province, he is affectionately addressed by all as "Father Simons." He makes his home with Archbishop and Lady McGuire to whom he is greatly devoted.



#### NOTES BY THE WAY

The Third Annual Convocation of the Southern Jurisdiction of the African Orthodox Church convened on Tuesday, May 12 in St. Peter's Cathedral, His Lordship William Ernest Robertson, D.D., Ecclesiastical Authority of the Jurisdiction, presiding. A Report of the proceedings will no doubt be sent for publication in the next issue of this periodical. The Bishop has written to the Archbishop thus:—"We are planning to invite you to visit us sometime in Epiphany next. Inasmuch as it seems a long time yet, we mention it so that you may keep it in mind and not overcrowd your calendar, or that it may enable you to make such arrangements to make your visit a possibility."

The Archbishop's appointments for the ensuing month are:—May 31, Benediction of S. James' Church, Boston; June 4, Confirmation at S. James' Church; June 7, Confirmation at All Saints' Church, Boston; June 14, Confirmation at Corpus Christi Church, Philadelphia; June 21, Good Shepherd Church, New York, at 11 A. M.; Confirmation at S. Anthony's Church, New York, at 8 P. M.; June 28, S. Joseph's Church, New York, at 11 A. M.



#### THE FOUNDER OF THE CHURCH OF THE GOOD SHEPHERD.

(A paper prepared and read by Mrs. F. Galloway at the "Good Will Concert" held

on April 26, 1931 in honor of the Founder and Rector who was then retiring from the charge of the Parish).

The Church of the Good Shepherd, as I recollect, was organized November 9, 1919 at 42 W. 133rd St., New York City, in the Virgin Islands Benevolent Association Hall, with a splendid band of followers. During the following summer we removed to the premises 224 W. 135th St. which we had purchased. There we had immense gatherings, particularly when His Grace (at that time Rev. Dr. McGuire) preached on "The Women of the Old Testament." Neither at the morning nor evening services had we space for the congregations which assembled. Our choir at that time was second to none, especially in chanting, about which His Grace who often conducted rehearsals, was very particular. The Director and Organist was, as now, Lady McGuire, the faithful helper and consort of the Founder and Rector, assisted by "your humble servant," the writer of this paper. Our several Guilds were very active, and "Water Melon" and other parties were frequent.

It was not long however before the novelty wore off. I myself due to certain changes, left and labored elsewhere as organist, although my whole heart and soul were, and have always been, with the Good Shepherd. The reasons for my devotion and loyalty to the African Orthodox Church are, (1) I believe in upholding racial leadership. (2) Our Archbishop George Alexander is worthy of being our leader, (3) He has cleared a new path for us since he returned from the West Indies in 1919, and when, in 1921, he was elected and consecrated our First Bishop. (4) Even though he has been criticized by many of the "selfwise", he has kept on and proved himself a true Alexander, a name which means "helper of men". (5) No other, (and I say this without fear of contradiction) has "opened the gates" to the Temple of Ecclesiastical freedom for our group as he has done. Others may have had visions, but never translated them into deeds. No better name could have been given him at his baptism than A-L-E-X-A-N-D-E-R. A, distinguishes him as an "Ardent" worker; L, as a "Laborer" willing to serve to the end; E, as "Earnest" in all his undertakings; X, as bearing the "Cross" which leads to the Crown; A, as "Arbitrary" in rule when compelled to be, favoring no friend, fearing no foe; N, as "Nonchalant", cool and indifferent under adverse criticism and verbal attacks; D, as "Determined" in carrying out his plans; E, "Ever" ready to promote the

welfare of his Race; R, "Recollections" of us always, even though retiring as our Rector. May God give him health and strength to continue the good work which he undertook for his people.

Some of those who were with him at the start are still faithful, and I am one of those, even though unknown to many of you present. My duties as a Church Organist take me elsewhere, but my financial obligations in this my own church are always discharged, cognizant of the fact that the work must go on whether I am present or absent. I only regret that this earthly shepherd who has practically laid down his life for our sakes receives such a meagre stipend. I was not privileged to hear his sermon on "Love" this morning, but I trust to hear him again even though I lie silent on my bier. As a preacher he cannot be excelled. I knew him in his college days, and his motto then, as now, was "Excelsior." We love and respect him, and shall ever revere him. He has done a magnificent thing in the organization of the African Orthodox Church. Long may he live to guide it onward to its destiny!

I must not conclude without saying a word for Lady McGuire, who for over eleven years has been the unwearied co-laborer of our Rector in the Church of the Good Shepherd. She will continue her work in our parish, and we are certain that God will crown her labors with success.

Prepared and delivered by one of the "originals," An ardent and devoted parishoner.

FLORENCE GALLOWAY.



## BISHOP VALENTINE APPRECIATED

Editor "Negro Churchman,"

A certain writer has said,—

"If with pleasure you are viewing

Anything a man is doing.

If you like him, or you love him,

Tell him now;

Don't withhold your approbation

Till the parson makes oration,

And he lies with snowy lilies

O'er his head."

To paraphrase these lines: "If you admire a man's work and worth, eulogize them while he is yet living. This appreciation may serve to encourage him in his struggles for the betterment of humanity. A postmortem eulogy does him no good because it is too late to inspire and cheer him to greater

efforts." Man is human, and as such, feels quickened when he is made to know that his efforts are appreciated.

With these thoughts in mind, I ask for space in your columns to sound a note of appreciation and praise of the work of The Right Reverend Robert Arthur Valentine, D. D., Auxiliary Bishop of the African Orthodox Church in Chicago, and Rector of S. Matthew's Church.

I had not been long in contact with this good priest when I was impressed with his gentlemanly qualities, and for the two years and more that I have known him he has continued the same. Unostentatious in his priestly duties, always radiant and cheerful, friendly and sympathetic, and last but not least, bold and manly in his public dealings and utterances with men. As a preacher he lacks the eloquence and persuasiveness of a Spurgeon or a Moody, a William Carey or a George Alexander McGuire; but in him an audience will find a man with a trained, experienced mind, a sound philosophy, and a simple, yet effective, message.

As Rector of S. Matthew's for the seven or eight years since he organized it, he has been most self-sacrificing in his labors, untiring in his zeal for the success of African Orthodoxy in Chicago, and all gratuitously given. "Who follows in his train?" In these days when almost every one is looking out for himself, and self alone, here is one who stands out in bold relief from the average man of his calling who will readily compromise his faith for material gain.

But this mundane life has its counterparts. Counteracting influences are always in evidence; consequently, the work of S. Matthew's has not made any phenomenal growth. But the tiny spark now burning will some day, by gradual process, burst into a mighty flame to sweep Chicago. In Bishop Valentine the African Orthodox Church has a loyal supporter, S. Matthew's a worthy priest, and the writer a sincere friend and adviser.

Thanking you for valuable space,  
Chicago, Ill., "CHICAGOAN."  
May 11, 1931.



### "THE NEGRO CHURCHMAN"

By The Rev. Dr. E. A. Abbott.

"It is to be regretted that so many of our Clergy are indifferent about maintain-

ing 'The Negro Churchman.' Were it not for the faithful few who come to the aid of the Archbishop, the funeral of this Magazine would have taken place long ago. For nine years it has made its appearance, and somebody has to pay the printer. Reader, have you paid your dollar subscription this year?"—This is taken from "Notes by the Way" in the April-May issue of *The Negro Churchman*. This lamentable situation is regrettable! *The Negro Churchman* is the *Official Organ*—the mouthpiece of the African Orthodox Church, and it should be supported by every loyal, conscientious member of African Orthodoxy.

What would the African Orthodox Church do without *The Negro Churchman*?

Who would know of the African Orthodox Church, outside her members, were it not for the *Negro Churchman*?

The *Negro Churchman* champions the cause of African Orthodoxy intelligently and with much power and great force. Its prestige is strongly felt far outside the African Orthodox Church. Its influence over Orthodox Negro Christians is well-known.

The Clergy and Laity of the African Orthodox Church should feel justly proud of the official organ of their Church since it is not only the mouthpiece of African Orthodoxy, but is also the spokesman of independent Negro Orthodox Church government.

A Church without a newspaper—an official organ to propagate and defend the faith, and intelligently enlighten the people as to its doctrine, discipline, etc., is a dead church. It will never make the progress and advancement it ought to make! Every worthwhile branch of the Christian Church has representative journals—and why? The answer is plain! The denominational journal is the bulwark of the denomination and its dogma.

Let every Bishop, Priest and Layman of the African Orthodox Church stand solidly back of the *Churchman* and its very efficient editor by becoming subscribers and encouraging others to do likewise.

As an "Honorary Member" of the African Orthodox Church, being an honorary alumnus of her seminary, may I suggest, as one deeply interested in her progress and advancement, that at the next general Synod, a Law be passed making it compulsory for every member (Clerical and Lay) of the



Church to subscribe for The Negro Churchman? This Law would do much to perpetuate the life of the Official Organ of the Church. There is a similar law in the African Methodist Episcopal Zion Church, and it works well for the "Star of Zion" Official Organ of this Church. Without it, "The Star" would die a very hard and shameful death, as hundreds of the Zion Clergy who now subscribe for the paper would not do so, were it not for this Law. Every Bishop, General Officer, Presiding Elder, Pastor and other ordained ministers must subscribe for all the publications of the Church or be left without appointment and without status in the Church.

It is regrettable that such a law compelling intelligent churchmen to read their Church's periodicals should exist, but it is justifiable since our people are not a reading people, and are very careless and unconcerned about their spiritual, moral and intellectual well-being! This "Compulsory Subscription Law" would prove a great boon to the Churchman, and would relieve its distinguished and cultured editor of much worry.

Let the delegates to the next General Synod who have the interest of their Church at heart, think seriously of this suggestion and act upon it, next September.

And remember, brethren: A non-reading people are a dead people; and a non-reading Church is a dead Church!

Let every independent, progressive, race-conscious Churchman subscribe for "The Churchman" and encourage others to do likewise

New Orleans, La.



## CHURCH OF THE GOOD SHEPHERD,

N. Y. C.

(Contributed)

The Members and friends of the Church of the Good Shepherd held a Goodwill and Testimonial Concert on Sunday afternoon, April 26, 1931. This was the culminating of the announcement made some weeks previous; by our Rector the Most Rev. Geo. Alexander McGuire, that at the Annual Parish Meeting to be convened on May 1st, he would resign the Rectorship of the Church of The Good Shepherd, and upon his request this Goodwill Concert and Testimonial Meeting was given, it being his desire to show his tangible appreciation to his two Curates, The Rev. Fr. Simons and especially

the Rev. Dr. Toote, who had given him such able assistance during the past 6 months as Senior Curate. The Chapel of The Good Shepherd was filled with loyal and ardent devotees of the Bishop-Rector, who was about to take leave from them as Rector. The Chairman Mr. Lionel Williams, a sincere and loyal member of the African Orthodox Church presented the program as follows: Hymn 520; Invocation by the Rev. Dr. Toote; Vocal Solo, Mrs. Andrews; Address on the Founder of the Church of The Good Shepherd, Mrs. F. Galloway; Reading, Miss Dean; Piano Selection, Miss Baker; Address, The Ven. Archdeacon Kirnon; Anthem, "Gloria" from the 12th Mass by the Choir; Saw Solo, Mr. Dean; Vocal Solo, Miss Roberts; Violin Selection, Mrs. Andrews; Reading, Miss Agatha Laviscount; Address, Rev. Fr. E. Thomas, Rector of St. Anthony's Church; Cornet Duet, Rev. Mr. Wiggins and daughter; Vocal Solo, Mrs. Warner; Reading, Miss Henry; Vocal Solo, Miss Husband; Quartette, "Hark! my Soul" Lady McGuire, Mrs. Goldson, Mr. E. Weeks, and Mr. H. Gallion. Vocal Solo, Miss Patrick; Address and Presentation of \$50 in gold by the Archbishop to Dr. Toote; Closing Hymn 392; Benediction by the Archbishop.

The Archbishop thanked the members and friends for having so willingly and generously responded to his call to show their appreciation to those who had rendered him service in the Church of the Good Shepherd. He recounted the history of the Good Shepherd from the founding to its present status, and wished that in their choice of a Rector to succeed him they would choose wisely and sanely, a man who would to the best of his ability carry out the aims and object of the founder. He said that he desired to thank Dr. Toote for the valuable assistance given him in the Church of the Good Shepherd, and that it was a very great pleasure to him to present a tangible token of appreciation from the members of the Church and himself, that he regretted however that he could not make it a more substantial sum.

Dr. Toote responded in brief and thanked the Bishop, members and friends of the Good Shepherd and said that it was a pleasure for him to have assisted the Bishop, and that at any time the church of the Good Shepherd needed his service it would again be an agreeable pleasure to serve them. The annual Parish Meeting of the Church of the Good Shepherd was held on Friday Evening, May 1, 1931. The preliminary business closing up the year was transacted. The Rector The Most Rev. George Alexander McGuire being in the Chair, vacated

the Chair as Rector, and as Bishop of the Jurisdiction, declared the Meeting opened for the transaction of all business that may come before it. He then presented his resignation as Rector. After a very lengthy discussion as to the great loss to be sustained it was regularly moved and seconded that the resignation be accepted with regret. Motion put and carried.

It was then regularly moved and seconded that the outgoing Rector be honored with the title of Rector Emeritus, and that the Church of the Good Shepherd be placed at his personal disposal, with the concurrence of the Rector, whenever he may desire same. Motion put and unanimously adopted.

It was also moved, seconded and unanimously adopted that a weekly honorarium be granted the Rector Emeritus for life. This being concluded the house proceeded to the election of a Rector. After some discussion the Rev. Dr. Toote was nominated, and unanimously elected Rector of the Church of The Good Shepherd. The Bishop approved the election, and Rev. Dr. Toote was called upon to state his acceptance, or otherwise. Dr. Toote accepted and was loudly acclaimed. The Bishop then declared Dr. Toote the Rector of the Church of The Good Shepherd, and placed him in the Chair to preside.

The following persons were elected as Vestry to serve with Dr. Toote, for the ensuing year: Wm. Ferguson, Senior Warden; J. Wattle, Junior Warden; Theodore Bacchus, Treasurer; Florence Galloway, Secretary; Lady McGuire, Rev. Sr. Agnes, Camilla Ireland, Rebecca Chatham, Elon Weeks, Judith Breedy, Arthur Thomas, Richard Edwards.

The Rector, after a few complimentary words on the services rendered by Lady McGuire, appointed her as Organist and Choir Directress.

All members present made remarks pledging their support to the New Administration and Rector. The Bishop pronounced his blessing upon the Rector, officers and Members and wished for them a successful year. Sunday May 3rd, the Vestry made their first corporate communion. The following New Members have been received and Registered: Miss Dolly Isaacs; Mr. Gordon. Stanley and Mrs. Coaxum; Majorie Miller, Louise Roberts, Ruth Higgins, Mr. Waterman, George S. Barnes, Daisy Hunt, Ivy and Ellinor Barnes.

The first effort (a Whist Party) for the Building Fund, was given by the Members of the Vestry, at the home of Mr. and Mrs. Wattle, on Thursday evening May 14th. To Mr. and Mrs. Wattle and those who assisted to make it a success, We tender our thanks. The Rector and Vestry are endeavoring to secure larger and more suitable accomodation for our growing membership and future expansion. The Archbishop celebrated Mass and preached on Sunday after Ascension Day, May 17th, and at Solemn Vespers, Fr. Nurse of All Saints, Boston, was the officiant, and Fr. E. Thomas of S. Anthony was the preacher, our Rector being at New Bedford, Mass.

### S. ANTHONY'S CORNER

Church location, 228 W. 132nd Street, N. Y. C., Rev. Fr. E. E. Thomas, Rector; Rev. Benjamin Queely, Curate, The Church School and Confirmation Class are making good progress. The Archbishop will visit us for the administration of the Sacrament of Holy Confirmation on June 21, at 4 P.M. and we trust that parents and guardians will have their children ready by that time.

On May 3, at 4 P. M. Mr. Demont, an accomplished baritone singer gave a recital at our chapel in aid of the Building Fund. The recital was sponsored and conducted by Prof. A. Hamilton who accompanied the renditions on the piano. All the numbers were well executed, and the performance certainly deserved a better attendance, particularly by the members of S. Anthony's Church. Where are those members who are "not going to let S. Anthony's fall"? Where, on such occasions? We express our heartfelt gratitude to Mr. Lamont, Prof. Hamilton and all their kind friends who contributed to the program.

The biggest event for the month was the visit of our Primate George Alexander who pontificated and preached at S. Anthony's Church on Mother's Day, May 10. The congregation was large and listened with deep sympathy and attention to the sermon of His Grace preached from Proverbs i. 6, "My son forsake not the law of thy Mother." In closing his sermon he paid a glowing tribute to his own mother, still alive at the age of four-score and six years. We take this opportunity of expressing our hope that it is a part of her blessed consolation in her latter days to see that the son she brought forth, nurtured and guided, has

become of such service to mankind and such a jewel in his Race.

Mr. George Osborne, Treasurer of S. Anthony, is very much improved. Although Rev. Benjamin Queely, our Curate, is at present taking his Year's Examinations in Endich Seminary, and is under orders from his physician to drop some of his routine church work, he officiated on Sunday Evening, May 17th, the Rector being visiting preacher at the Church of the Good Shepherd on that occasion.



## GIFTS TO S. SIMON, BROOKLYN

Information has come to the office of "The Negro Churchman" from Mr. Claude C. Farmer that due to the death of the late Rev. Dr. Fr. Martin De Vere Stuart the following articles have been given to "The Rector, Church Wardens and Vestry" of the African Orthodox Church of S. Simon the Cyrenian in the Borough of Brooklyn, King's County, New York:—

- 1 Book of Gospels and Epistles.
- 1 Sick Call Book.
- 1 Sanctuary Lamp.
- 1 Dozen Easter Anthems.
- 1 Book of Sermon Outlines.
- 3 Red Altar Boy's Cassocks.
- 5 Purple Altar Boy's Cassocks.
- 8 Cottas.
- 1 Dozen Copies S. Cecilia's Mass by Gounod.
- 1 Gold Cloth Cope, Value \$25.00.
- 1 Missal, Value \$25.00.
- 1 Priest Cassock and 2 Priest Surplices.
- 1 Dozen Ancient and Modern Hymnals, words only.
- 1 Large Organ Copy A. and M. Hymnal.
- 1 Dozen new copies of the Cathedral Psalter.
- 1 Full Set of Purple Mass Vestments.
- 1 Full Set of Green Mass Vestments.
- 1 Baptismal Stole and various small items.

## S. MARY THE VIRGIN, BROOKLYN

(Contributed).

Another link has been added to the chain of African Orthodoxy. The Borough of Brooklyn, N. Y. furnishes the latest reported addition. The Rev. Fr. Oliver Welch, L. Th. presents the infant church organization S. Mary the Virgin.

Within the short period of three months, working as a Guild, Fr. Welch and his supporters lend strength to the slogan "We DO Things Differently" by holding their opening services in a building on 132 Halsey Street, Brooklyn, N. Y. that is being bought by S. Mary the Virgin. A feat worthy of the highest commendation and shows loyal cooperation! At 11 A.M. High Mass was sung by the Rector, Fr. Welch. The Chapel and new vessels of the Altar were blessed by the Rt. Rev. Edmund Robert Bennett, D.D. Auxiliary Bishop of New York. He was also the preacher, taking his text from Psl. 127, 1: "Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh in vain." Solemn Vespers were sung at 4 P. M. The Most Rev. Geo. Alexander McGuire was present together with the following visiting clergymen: Rev. Fr. Edwin E. Thomas, Rector of S. Anthony, New York City; Canon Wm. R. Miller, Rector, and Rev. Fr. H. H. Herod, Assistant of S. Simon the Cyrenian, Brooklyn, N. Y., together with members of the choir and congregations of S. Anthony and S. Simon. S. Mary's choir opened the second part of the program with the anthem "King All Glorious". The Primate called the charter members of the new church to the channel rail and in their presence delivered to the Rector Certificate of Authority constituting S. Mary the Virgin a parish of the African Orthodox Church. The month of May being specially devoted to the adoration of the Blessed Virgin, no more appropriate time could have been selected to honor Her. He said, "as this day was Expectation Sunday large things are expected of St. Mary's." He complimented the Rector, and his supporters, on the splendid results of three months' work, and paid special tribute to the choir. Rev. Fr. Welch outlined the work he essays to attempt. Fr. Thomas and Canon Miller assured him of their wholehearted cooperation. Mr. Chas. Evans, representative of S. Anthony, New York, in a suggestive manner urged the spirit of cooperation for ultimate success. Mr. J. Douglas Knight briefly stated the principles on which the Guild of S. Mary is founded—"To Benefit all Mankind" regardless of church affiliation. It is to be, he said, a powerful arm of the church touching the moral and physical side of life. Rev. Fr. Welch in his closing remarks thanked all who in any way contributed to the result of the day's proceedings. Especially was he gratified by the pledge of cooperation offered by the Rev. Canon



Miller, Rector of S. Simon the Cyrenian, a Brooklyn sister church. The choir of S. Simon the Cyrenian rendered the closing anthem, "Praise the Lord, O Jerusalem."

### S. PHILIP'S CHURCH, NOVA SCOTIA.

Notes from the "Sydney Post".

The Easter services at St. Philip's church were largely attended. There was the celebration of the Holy Communion at eight and ten thirty o'clock. At the musical program rendered in the afternoon as well as the service of Vespers the church was taxed to capacity when extra seats had to be brought to accommodate worshippers. Archdeacon Philips preached at both morning and evening services on "Signs of the Resurrection" and "The Unexpected Surprise." The soloists were Henry Marsh and Ernest Thomas. N. B. Crawford officiated at the organ for the day. Easter lilies in memory of departed ones decorated the altar and chancel.

There were the regular services both morning and evening with large congregations in attendance at S. Philips African Orthodox Church on Sunday last. The divine liturgy was sung and the subject in the morning was "Abiding in Christ."

In the evening Archdeacon Philips continued his interesting discourses on the commands of Jesus after his resurrection, the text being "Receive Ye the Holy Ghost."

On Sunday afternoon the Colored Young People's Society met at half-past four with Mr. Dowling Street in the chair. Mr. Wilfred Street, vice-president, read the scripture. The rules governing the society were read and approved at this meeting.

### FROM THE LIPS OF WISE MEN

Be not diverted from your duty by any idle reflections the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern. — Epictetus.

The only present love demands is love.  
—Gray.

When we desire anything our minds run wholly on the good circumstances of it, when 'tis obtained, our minds run wholly on the bad ones.  
—Swift.

He gives nothing but worthless gold.  
Who gives from a sense of duty.—Lovell.

To love is to know the sacrifices which eternity exacts from life.  
—Craigie.

For blessings ever wait on virtues deeds.  
And though a late, a sure reward succeeds.  
—Congreve.

Love most concealed doth most itself discover.  
—Davison.

He is an eloquent man who can treat humble subjects with delicacy, lofty things impressively, and moderate things temperately.  
—Cicero.

Be useful where thou livest. —Herbert.

## CLERGY LIST. AMERICAN PROVINCE

- The Most Rev. George Alexander McGuire, D.D., M.D., D.C., 246 W. 139th Street, New York City.
- The Right Rev. William Ernest Robertson, D.D., 355 N. W. 14th Terrace, Miami, Fla.
- The Right Rev. Arthur Stanley Trotman, D.D., 204 W. Springfield St., Boston, Mass.
- The Right Rev. Edmund Robert Bennett, D.D., 1462 Fulton St., Brooklyn, N. Y.
- The Right Rev. Robert Arthur Valentine, D. D., 4400 South Parkway, Chicago, Ill.
- The Ven. Oscar W. Hollinsed, 166 W. Springfield St., Boston, Mass.
- The Ven. D. Egbert Philips, B. D., 51 Hankard St., Sydney, Nova Scotia, Can.
- The Ven. R. Daley Sibblis, Cayo Mambi, Cuba.
- The Ven. Royal S. Hoagland, 542½ E. Brackenridge St., Fort Wayne, Ind.
- The Ven. William O. Perry, 1985 N. W. 4th Ave., Miami, Fla.
- The Ven. Wilfred S. Kirnon, 248 W. 130th St., New York City.
- The Ven. Robert A. Jackson, B. D., Camden, N. J.
- The Rev. Canon William R. Miller, L. Th., 453 Putnam Ave., Brooklyn, N. Y.
- The Rev. Canon Cyril O. Sheppard, 59 E. 104th Street
- The Rev. Canon G. M. G. James, B. Th. M. A., Charlotte, N. C.
- The Rev. Fr. Horace H. Herod, L. Th., 347 Jefferson Ave., Bklyn, N. Y.
- The Rev. Fr. G. St. Clair Nurse, 18 St. Nicholas Place, N. Y. C.
- The Rev. Fr. James O. Greenidge, 134 Sterling Street, Boston, Mass.
- The Rev. Fr. Charles Ignatius Smith, 2215 Wharton St., Phila., Pa.
- The Rev. Fr. Frederick A. Toote, M.A., Ph. D., 282 W. 137th St., N. Y. C.
- The Rev. Fr. Ralph W. Hawkins, L. Th., 123 E. 100th Street, N. Y. C.
- The Rev. Fr. John G. Bayne, 543 Franklin Ave., Brooklyn, N. Y.
- The Rev. Fr. R. G. Robinson, 1250 N. Frazier St., Phila., Pa.
- The Rev. Fr. C. J. Anthony, Box 343, Nassau, Bahamas, B. W. I.
- The Rev. Fr. Joseph N. Dingwall, 134 Lee Street, West Haven, Conn.
- The Rev. Fr. Oliver Welch, L. Th., 132 Halsey St., Brooklyn, N. Y.
- The Rev. Fr. Edwin Ernest Thomas, L. Th., 235 W. 130th Street, N. Y. C.
- The Rev. Fr. Aubrey C. Hamilton, 274 West 140th Street, N. Y. C.
- The Rev. John C. Simons, 246 W. 139th St., N. Y. C.
- The Rev. David E. Ewart, Florida, Camaguey, Cuba.
- The Rev. Kenneth Wiggins, 1469 Fifth Ave., N. Y. C.
- The Rev. James Thomas, 112 E. 97th Street, N. Y. C.
- The Rev. Hubert T. Alcantara, 1090 Pacific St., Brooklyn, N. Y.
- The Rev. John R. Swift, 1 Herman Street, Boston, Mass.
- The Rev. Benjamin Queely, 304 W. 152nd Street, N. Y. C.
- The Rev. David A. Cranstoun, 26 W. 137th St., N. Y. C.
- The Rev. Sr. Mary Agnes (Morris) 301 W. 118th St., N. Y. C.
- The Rev. Sr. Angelina Theresa (Brooks), 21 W. 117th Street, N. Y. C.
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- The Rev. William S. Jones, Bluefields, Nicaragua.

# **"FOR GOD AND RACE" ON TO NEW YORK CITY**



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**THE 11th GENERAL SYNOD**  
OF THE  
**African Orthodox Church**  
AND THE  
**10th Anniversary of African Orthodoxy**

which will be held  
**SEPTEMBER 2-7, 1931 in New York City**



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All Churches are requested to act at once and make arrangements for their delegates to be present at this epoch-making event, also to forward as early as possible their assessments for the entertainment of General Synod.

**For further information write to**

Ven: WILFRED KIRNON, Chairman

Rev. F. A. TOOTE, Sec'y., 282 W. 137th St., N. Y. C.



# The Negro Churchman +

*Published in the interest of the African Orthodox Church*

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TEN CENTS



The Rev. E. A. ABBOTT, M. A., D. D.

## CLASSIFIED ADVERTISEMENTS

*EIGHT CENTS a word each insertioin, payable monthly. Figures and initials count as words. No copy accepted with less than 20 words, otherwise will be charged as such. All classified copies will be set in uniform style, without display. One copy of this Publication will be sent to each advertiser as long as their advertisement runs. Forms close the 21th of each month.*

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## FINANCIAL LEGISLATION (General Synod 1928; amended 1930).

1. All Congregations shall contribute, as from Sep-  
tember, 1930, the sum of Three Dollars monthly as  
Patriarch's Pence, for Twelve successive months.
2. All Clergymen, except the chief Pastor of a congre-  
gation shall contribute, as from September, 1930,  
the sum of One Dollar monthly as Patriarch's  
Pence for Twelve successive months.
3. Each Congregation shall contribute as from Sep-  
tember, 1930, the sum of Two Dollars quarterly  
for the upkeep of the Central Administration  
Office, the same to be forwarded in the months of  
October, January, April and July.
4. Failure to comply with this legislation will auto-  
matically deprive clergy and congregations con-  
cerned of a vote, seat and entertainment at the  
next General Synod without notice.

By Order of General Synod,  
**GEORGE ALEXANDER McGUIRE**,  
President.

**FREDERICK A. TOOTE**, Chancellor.  
(N.B. This legislation holds good for all congregations  
in Canada, United States, and West Indies).

# The Negro Churchman

In Tenebris Lumen

Published monthly, except SEPTEMBER, in the interest of the  
African Orthodox Church.

Archbishop GEORGE ALEXANDER, Editor and Business Manager



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### COMMENCEMENT EXERCISES

Endich Theological Seminary and College.

Honorary Degrees conferred upon Rev. Dr.

E. A. Abbott of New Orleans and  
Bishop C. Smit of Newark.

On Monday, June 22, 1931 at 8:45 P. M. the Commencement Exercises of the Endich Theological Seminary and College were held in Calvary Church, 140th Street and Edgecombe Ave., New York City. Over 300 persons were present when the combined vested choirs of Good Shepherd Church, S. Joseph's Church, S. Anthony's Church, Holy Trinity Church and S. Mary the Virgin's Church (the last mentioned being in Brooklyn) marched into the Auditorium singing the Rally Hymn, "Stand Up, Stand Up For Jesus." Behind these were the graduates and under-graduates, the honored guests, the officers and the Dean.

The Venerable the Archdeacon of Manhattan having conducted the Devotions, the Choir of the Church of the Good Shepherd rendered an Anthem. The Dean of the Seminary, the Most Rev. George Alexander, D.D., M.D., D.C., then delivered an address emphasizing the "Necessity of an Educated Ministry", and showing how the Endich Theological Seminary and College had met this need in the African Orthodox Church during the past nine years. Had it not been for this school the work of planting and extending the Church could not have been so well done. The Rev. Kenneth Wiggins, a member of the Senior Class then read his recent examination paper in Ecclesiastical Latin, giving its history and making translations. The Rev. James Thomas, another Senior, read his examina-

tion paper in Pastoral Theology, outlining the qualifications and duties of the clergy and the best methods of financing a parish and building up the Church School. The choir of S. Joseph's Church rendered an Anthem at this point, after which Rev. Fr. E. E. Thomas, L.Th., a member of the postgraduate class read his examination paper in Church History covering the early period of the Church up to the First General Council of Nicea, Mr. Prince A. Alken of Brooklyn, then rendered a tenor solo, accompanied at the piano by the Rev. Canon W. R. Miller, L.Th. Mr. Walter Albury also of the postgraduate class then read his sermon on "Immortality" which he had prepared for his final examination in Homiletics as a specimen of Dogmatic Preaching.

Following these papers the Dean conferred the following Degrees. (1) Licentiate of Theology upon Rev. James Thomas, Rev. Canon C. O. Sheppard, Rev. Kenneth Wiggins and Rev. Fr. Gladstone Nurse. (2) Bachelor of Divinity upon Ven. W. S. Kirnon; notice being given that Mr. Walter Albury would receive this Degree in the near future. These men are all products of "Endich". (3) Doctor of Divinity upon the Rt. Rev. Cornelius Smit, B. D., a graduate of this school, now a Bishop holding West Syrian Orders, though not of the African Orthodox Church. (4) Master of Arts upon the Rev. Edward A. Abbott, D.D., distinguished Methodist Minister of the Zion connection, located in New Orleans. Honored with the Doctorate by this school five years ago, his achievements since that time in the ecclesiastical, literary and journalistic fields having received recognition on both sides of the Atlantic, the Dean



# THE NEGRO CHURCHMAN

and Faculty have conferred upon him his Master's Degree. (5) Doctor of Philosophy upon Rev. Martin Sullivan, Instructor in Latin in this School.

During the singing of Anthems by the choir of S. Mary the Virgin, and the choir of S. Anthony respectively a collection of about \$25.00 was taken. The Rev. Frederick A. Toote, M.A., Ph.D. then preached the Baccalaureate Sermon from Psalm 107:30 "So He bringeth them unto their desired haven." In his concluding remarks the preacher took occasion to condemn the recent action of a certain white archbishop who had come to New York and ordained a number of colored men who had received absolutely no theological training and who had not even the rudiments of an English education. The Rev. Canon C. O. Sheppard, L.Th. made a telling speech along the same line. This was followed by more vigorous ones by Rev. E. A. Abbott, M.A., D.D., and by the Hon. Louis Jeppé, Ex-Chancellor of the A. O. C. The most fiery address was made by Bishop C. J. C. Sherwood of the American Catholic Orthodox Church who in scathing terms castigated bishops and archbishops of his own race who, while possessing Antiochean Orders, had failed to serve their white fellowmen, but had, in a most unfriendly spirit, entered into the special sphere of the African Orthodox Church. The Rev. Canon Miller, L.Th., Mr. E. Cruickshank, Mr. J. Wattley and Mr. C. C. Ifill also spoke. Among other on the platform were Rev. H. C. Herod, L.Th., Rev. Fr. Oliver Welch, L.Th., and Rev. John C. Simons, former student of Endich; Rev. B. Queeley and Mr. Thomas Frederick, present students. Introduced from the audience as matriculants of the school were Messrs. Cruickshank, Ifill, George LaMonte and George Francis. The occasion was most inspiring and marked another step forward in African Orthodoxy. It was ten minutes past midnight when His Lordship Bishop Sherwood gave the audience his blessing, and the recessional "O Jesus, I have promised, To serve Thee to the end" brought the Commencement Exercises to a close.



## COMMENCEMENT SERMON BY DR. TOOTE (Concluding Portion)

At this Commencement, I stand expressing a peculiar and singular greeting to this class of '31, to men who have received a distinct call; to men whom we hope under

God will adorn the history of their race with trophies and laurels, for posterity to emulate. Today is more than Commencement day for you. This is an epoch making event that shall reverberate to the ages. And may God help you to realize this momentous occasion. Life is an ocean voyage, and the sailing of a ship is like the beginning of life. It is like the launching of a soul upon a voyage across the years. A life, a soul, headed for some far harbor. I pray, O Class of '31 for safe voyage, quiet seas, pleasant companionship, high courage and character in time of storm and emergency, but above all, through storm and sunshine, to arrive at the Port of Destination with life and cargo safe and sound. God will take care of the influence, reputation and character of the man who lives only to do his duty. As the Mariner has many safety devices for travel prepared for him by those who have crossed before him, so too do we sail with the benefit of other men's experiences, their inventions, their knowledge of the sea of life.

We are not castaways on a raft, we have the captain of our salvation at the helm.

Brethren, the African Orthodox Church has been called into being and set apart by God to administer chiefly to men of African descent. Some have remarked that it is not Christian because of its avowed racial attitude. These never call to mind that the great apostle S. Paul was selected and set apart for the Gentile Church alone. What a lamentable occurrence has happened in New York recently. The encroachment of a certain white Bishop of Chicago, which calls forth the condemnation of every self-respecting and race conscious Christian, be he white or black. That of ordaining a group of men of our race to the sacred order of priesthood, who had received absolutely no Theological training and who had not even the rudiments of an English Education. These men rather than prepare themselves for their own racial Church, leaves her for the only reason that she requires of her teachers an educated Ministry. And they seek affiliations where they are only considered for the pecuniary benefits, and emoluments that they can contribute to the building up of an alien leadership. What institution, civil or ecclesiastical parades ignorance? None. And any man, be he white or black, that fosters ignorance in leadership in the Church of God is not a true servant of Christ. Remember the words of St. Paul to Timothy "Study to show thyself approved by God, rightly dividing the word of truth."

We send our sons and daughters to colleges to obtain a higher education. Because they must cope with advancing civilization. Who would trust their lives to a captain of a ship that was not trained in a nautical school, and had not passed the board of navigators?

These men who seek alien leadership receive meager consideration which is not commensurate with the sacrifices that they make. They surrender their spiritual freedom, their social prestige, their race's future, and they dub themselves in the eyes of patriotic christians of any race as men void of decency, of self respect, and racial integrity, when they should be standing in their own spiritual and racial supremacy. They greet themselves in their pseudo achievement, because they have not even the sagacity of the fable fox. And this reminds me of the incident in American history, when the sword of Cornwallis was surrendered to Washington at Yorktown, some of the Americans with a want of consideration, which at such a moment was venial, began to cheer. But turning to them, the noble Virginian said in a fine rebuke, "Let posterity cheer us." Gentlemen, you, as the youngest branch of the church, may put your sickle into the ripened harvest of the world's experience, and if you learn the lesson which that revelation has to teach, posterity will raise for you such a cheer as shall ring through all ages. Yours is the challenge today whether or not this race is intellectually, morally, socially, and spiritually equipped for Catholic leadership. And we must answer now as we must answer God. Posterity adjures us not to falter. "It matters not how straight the gate, how charged with punishment the scroll, I am the master of my fate, the captain of my Soul." "Tis to you the trust is given, 'Tis by you the bolt is driven, by the very God of heaven put it through."

Every ship has a captain, so do we of the A. O. C. A competent captain! A captain of no mean scholarship, worthy of the foeman's steel of any race. A tried and true captain, in the captaincy of his Eminence, Archbishop, and Dean of Endich Seminary and College, the Rt. Rev. George Alexander McGuire. This prince of the church militant, this prophet, sage, and Bishop, this leader of men among men shall have his name emblazoned upon the hearts of generations to come, and posterity revere his memory as one of earth's great spirits born. And when the age shall seek a monument of his achievement, though brick

and mortar may not enshrine it, those that live will point to the living pillars and stones that he has reared as his undying monument. So Venerable Dean, we pray for you "Ad multos annos", and beseech the God of heaven to give you joy and peace as you steer this mighty bark over mountainous seas and contrary winds into its destined heaven. The voyage done! Life lived, prayers answered, you having committed your voyage to God—"He bringeth them into their desired haven."

Men of Endich, take Christ for your Guide, and he may lead you along a rough and thorny road and up a steep hill-side. He may expose you to the chill of night and the heat of noon and the cutting blast. You may have to press on when dreary, and fight on when faint, and hope on when discouraged. But you cannot lose the path of life. You cannot fail to reach the heavenly rest."



### THE ENDICH COMMENCEMENT

By Rev. E. A. Abbott, M.A., D.D.

I have attended and taken part in many Commencements. In fact, I have been attending Commencements practically all my days. I have enjoyed them all, and have gotten much intellectual, moral, and even spiritual benefit from these gatherings. I have been inspired, encouraged, and have even had the "spirit of aspiration" to overpower me at Commencement. But I declare unto you, dear readers, that I have never enjoyed a Commencement as well as I have the 1931 Commencement of the Endich Theological School, New York City. Brush cannot paint the picture adequately. Pen cannot describe the wonderful story. Tongue would fail to tell it as it should be told. Therefore I shall not attempt to "tell it all!"

A vested choir of over one hundred mixed voices led the procession, followed by the graduating class, honorary degree men, the alumni, clergy and bishops. It was a most wonderful sight to behold as these men marched into the chapel in their various vestments, and in gown, cap and hood,—Doctors, Masters, Bachelors and Licentiates.—white men and black men—all on intellectual, moral, social and spiritual par. The orations were of an exceptionally high order. The Baccalaureate Address by the Rev. Dr. Toote was excellent,—I may say par excellence. Honorary and meritorious L.Th., B.D., M.A., D.D. and Ph.D. degrees

were awarded to Bishops, Clergymen, Professors, Poets, Writers and Seminarians.

A Negro Institution organized by Negroes, graduating white men as well as black men, and giving honorary degrees to Caucasians of mark as well as to Negroes! Surely this is a great achievement, yea, a marvellous step forward in "race relations" and intellectual advancement through race leadership. Hats off to Endich Theological Seminary and College! Three cheers for her Dean and Faculty! Let us thank God for the founder and "bless the founder's name!"

A word to the graduates of 1931. First, to the "L.Th." graduates. Please remember that you are simply Licentiates in Theology, that is, licensed theologians. You should, and you MUST go higher! The age in which we live demands it. Do not rest contented until you shall have received your Bachelor's Degree. To the "B.D." graduate; You have run well, but have not yet reached the goal. The goal lies before you. Go to it! Continue striving for the Master's Degree; then rest not day nor night until you have won your Ph.D."—the final intellectual goal.

God bless and keep you all. May you long live to preach the Gospel, feed the flock of Christ, administer the Holy Sacraments, and lead your people to greater, nobler, and higher heights—Congratulations to the Dean and Faculty, the 1931 graduates and the Honorary Degree men of Endich Theological Seminary and College.



#### NOTES BY THE WAY

The Primate recently visited Holy Trinity Church, N. Y.; S. Simon the Cyrenian, Brooklyn; S. James, Boston; All Saints, Boston Corpus Christi, Philadelphia; Good Shepherd, New York; S. Anthony's, New York; S. George's, New York. He found all these congregations doing splendid work, and the "Negro Churchman" wonders why some of them do not send in reports of these visits and other happenings! This periodical solicits news from the churches through their appointed reporter. Unless the news is sent no mention will be made.

The Primate will visit on June 28 S. Joseph's Church at 11 A. M., and All Saints' Church at 8 P. M. On July 5 he will visit the Church of the Good Shepherd at 11 A. M. These three are in the City of New York.

On July 12 and 19 he will be with S. Philip's Church in Sydney, Nova Scotia, Canada. On July 26 at 4 P. M. and 8 P. M. he will be with S. George's Church, New York City. Dates should be secured for similar visits by the Clergy many weeks ahead and not at the eleventh hour.

From S. Alban's Church, Cayo Mambi, Cuba, report comes to the "Negro Churchman" of the Annual Missionary Meeting held on Sunday, May 31, 1931, at 7 P. M. The Ven. R. Daley Sibblis, Archdeacon of Cuba, presided and preached the missionary sermon. Following this an interesting program of songs and addresses followed. One speaker referred to His Grace Geo. Alex. McGuire as the greatest missionary of the present age, who as an Apostle to his Race has organized for them the Holy African Orthodox Catholic Church with a valid Ministry, and opened for them the door of ecclesiastical opportunity. Another speaker referred to Archdeacon Sibblis as a Pioneer Missionary in Cuba, who like S. Paul, had endured many hardships, and had determined to endure them to the end. A collection of Five Dollars was taken for Home Missions.

Attention is called to the notice printed on our last cover page from the Manhattan Archdeaconry General Synod is fast approaching and the August number will as usual, contain the Agenda and the usual Synod notices. Begin now to raise your various assessments. How about Patriarch's Pence? Remember the Law.

The Rev. Dr. Abbott writes to this periodical as follows:—"I have read the tribute paid by Mrs. Florence Galloway to the Primate, and enjoyed it immensely. The article reminds me of the tenth anniversary of his Consecration as First Bishop of the African Orthodox Church, and I am of the opinion that the celebration of this event, which has meant so much for Negroes, should be not only national, but international. The Diocese of New York (Protestant Episcopal) has recently celebrated the tenth anniversary of the consecration of Bishop Manning, presenting him with a beautiful pectoral cross and other valuable gifts from within and without the diocese. Manning has not done for his people one-fourth what McGuire has done for his. The latter has blazed a trail for others to follow, while the former is building on a foundation laid by others. Why not have a great celebration next September to honor our own? Though a minister of the Methodist Church I stand



ready and willing to do my part in making the occasion a grand success."



## BENEDICTION OF S. JAME'S CHURCH, BOSTON

(Reported)

On Trinity Sunday, May 31, 1931, a large congregation assembled at 11 A. M. for the first service to be held in the new S. James African Orthodox Church. Through the courage, faith and perseverance of the Rector, Rev. Fr. J. O. Greenidge, an old dilapidated building used as barn and stable until recently has been transformed into a most beautiful Chapel with Church School hall below. His Grace the Archbishop sang Mass and preached the Opening Sermon from the words "I was glad when they said unto me, Let us go into the house of the Lord." At 4 P. M. the Benediction took place. In addition to the Archbishop there were present His Lordship, Arthur S. Trotman, Auxiliary Bishop of Massachusetts, Rev. Fr. James Greenidge, Rector of S. James, Rev. J. Swift and Rev. J. Ford, subdeacons. An augmented choir, under the direction of Mr. James Folkes rendered the musical part of the service. The church was thronged with members and friends including many distinguished visitors bearing greetings and congratulations from their organizations.

The service of Benediction having been performed the Archbishop spoke of the untiring devotion, usefulness and integrity of Fr. Greenidge which had culminated in his successful efforts to build a house for God. He then presented Fr. Greenidge as Master of Ceremonies for the remaining portion of the program. The speakers included Rev. Jas. A. Ford, Curate of S. Luke's Church, Cambridge; Rev. Maurice Joseph of the A. M. E. Zion Church; Rev. Mr. Brooks of the Apostolic Church; Mr. J. Skeete of the Order of Mechanics; Mr. William Monroe Trotter, of the Equal Rights League and Editor of the "Boston Guardian"; Mr. C. Stuart of the U. N. I. A. of Boston; Dr. D. D. Hall, Dr. J. Simmons, Dr. W. Pinhero, Dr. W. Prendergast and Mr. Joseph Harris. Bishop Trotman having expressed thanks to the audience, speakers and choir, the Archbishop gave the Apostolic Benediction.

At 8.30 P. M. the Archbishop pontificated at Vespers and the Auxiliary Bishop preached from the text "This is none other but the house of God, and this is the gate of heaven."

The Offertory Solo, "Lift up Your Heads" was rendered by Mr. J. Folkes in his usual effective style.

On Monday, June 1, at 8.30 P. M. the Service was conducted by S. Luke's Choir and Congregation, all responding heartily to the invitation from S. James. Bishop Trotman, Rector of S. Luke's sang Vespers, and Rev. James Ford, Curate, preached the sermon from the text "The Glory of this latter house shall be greater than the former."

On Tuesday at 8.30 P. M., S. Michael's Choir and Congregation of Boston held service, Rev. J. Swift, Subdeacon being in charge in absence of the Rector.

On Wednesday, at 8.30 P. M. All Saints Church of Boston was in charge of the service, Mr. Robinson the Catechist officiating in the absence of the rector.

On Thursday, at 8 P. M. His Grace administered the Sacrament of Holy Confirmation to Lameston Sandiford and Gwendolyn Harris, and preached.

On Friday night, in the Lecture Room, Rev. Mr. Brooks of the Apostolic Church, his assistant and congregation conducted a Prayer Service, bringing to a close the observances connected with the Benediction of S. James Church which stands as a beacon of African Orthodoxy in the Hub City.



## CHURCH OF THE GOOD SHEPHERD

234 W. 129th St., N. Y. C.

Rev. Fr. F. A. Toote, Rector

The Church of The Good Shepherd is making good under its new administration. Our Rector Fr. Toote is drawing the people with his magnetic power. His Sermons are inspiring and edifying and the church is filled to its capacity every Sunday. There is a marked improvement in the attendance at the Vesper Services from the fact that Fr. Toote has been preaching Special Sermons announced. On the whole he is doing splendidly, and the members are giving him their every support. He has organized the St. Augustine's Guild for the Servers and Acolytes, and the St. Felicitas' Guild, and Sunbeam Social Club, for the girls and young women of the congregation.

The Rector and Vestry are exerting every effort to secure a Church to accommodate its already growing membership, and also that will be suitable for the many Parish

activities. We are all rallying to this end.

The Women's Auxiliary gave an afternoon Tea at the home of Mrs. Pinder, 8 E. 118th St., on Sunday, May 24th. Mrs. Clarke the Vice-President, Rev. Sr. Theresa, Mrs. Pinder and Mrs. Breedy served the refreshments. This their first effort for the year was quite a success.

On the evening of May 19th, a number of ladies of the Church met at the home of Mrs. J. Breedy and organized the Busy Bee Club, whose aim is to work for the building fund.

Our Lyceum is making steady progress, and has been the means of bringing to the front the latent talent in our Church, especially among the young people. Much credit is due to Mr. Williams the President.

His Grace, the Archbishop visited us on Sunday, May 17th, and again on June 21st. At the latter visit we had a record breaking crowd to greet the Archbishop. Though he has only been absent from the active work of the Parish for two months, we have missed him very much, and are ever longing to hear his paternal voice of love and admonition.

Mrs. Rhoda Young, a member on St. Peter's Church, Miami, has presented her letter from the congregation, and has been received under the watch-care of our church; we extend to her a hearty welcome.

Sunday, June 28th, by permission of the Archbishop, The Rt. Rev. J. C. Van Loo will be the Special preacher at Mass.

Sunday, July 5th, His Grace the Archbishop will be with us.

Sunday, July 19th, The Ven. Archdeacon Kirnon will celebrate Mass and preach.

Please note that for the Summer Season the Church school has been changed from the afternoon to 9 A. M.

Captains and Members of the Good Shepherd we hope that you are working hard on your building fund. We also solicit the assistance of any of our friends at home and abroad, in this our drive to secure a home for the Mother Congregation.

MRS. J. BREEDY, Reporter.



#### S. ANTHONY'S CORNER

Church Location, 228 W. 132nd St., N. Y. C.

Vicar, Rev. Fr. E. Thomas, L.Th.

Curate, Rev. B. Queeley

S. Anthony celebrated its seventh anniversary on Sunday, June 7, 1931. At 11

A. M. The Vicar, Fr. Thomas, was both Celebrant and Preacher. His sermon, a most inspiring one, was from the text "My presence shall go with thee, and I will give thee rest", Exodus 33:14. In a most befitting manner the preacher eulogised the character and work of the departed founder, the Rev. Ezekiel B. Louard. He offered also words of consolation to the family of the departed clergyman and complimented them for their adherence to the work begun by him. At 4 P. M. the usual anniversary exercises were held, Mr. C. Evans being chairman. The attendance was very good due to the fact that there were representatives from the sister churches. The following clergy were among the visitors: The Ven. W. S. Kirnon, B.D., Archdeacon of Manhattan (S. Joseph Church), Rev. Canon C. O. Sheppard, L.Th. (All Saints and S. John's), Rev. Fr. F. A. Toote, M.A., Ph.D., (Good Shepherd Church), Rev. Fr. R. W. Hawkins, L.Th., (S. George's), Rev. Fr. O. Welch, L.Th., (S. Mary the Virgin, Brooklyn), Rev. Fr. A. C. Hamilton, Rev. J. C. Simons, Good Shepherd), Rev. D. A. Cranstoun, (S. Mark's), Lady McGuire, Organist and Vested Choir of the Church of the Good Shepherd, assisted, also the vested choir of S. Joseph and S. Mark's. The choir of S. Anthony contributed an anthem to the program. In addition to the addresses made by the visiting clergy and the contributions of visiting choirs a splendid program of music, songs and recitations was rendered by home talent which space will not permit us to describe in detail. The Ven. Archdeacon Kirnon who had sung a short Vesper service at the opening of the exercises raised the collection which amounted to over \$30.00. The spirit of cooperation which exists among the congregation in New York City is due to the activities of the Archdeaconry of Manhattan. On Sunday, June 14 at the 11 A. M. Mass, Rev. Fr. Hamilton preached a very edifying sermon on "The Communicable Attributes of God." All were delighted to see Mr. G. Osborne our Treasurer present at the Anniversary Exercises after his long and severe illness.

—Reported.



#### HOLY TRINITY CHURCH, N. Y. C

On Whitsunday, May 24, 1931, our Primate, the Most Rev. George Alexander McGuire visited Holy Trinity Church at 11 A. M., Pontificating, Preaching, and communicating the people. The congregation was a large one and listened atten-

tively to the sermon which was preached from a clause of the Creed,—“I believe in the Holy Ghost.”

At the close of the service His Grace left the Chancel and came to the Nave where he gave a fatherly talk to the congregation. Among other things he spoke very kindly of our Vicar, the Rev. James Thomas, L.Th., and of the splendid work he had done in his Senior year at the Endich Theological Seminary and College. It is our earnest hope that His Grace will visit us frequently, now that he has resigned the rectorship of the Church of the Good Shepherd. We need the stimulus of his presence and discourses.

—Reported.



## SOUTHERN JURISDICTION HELD CONVOCAION

(Reported)

The Annual Convocation of the Southern Jurisdiction was held from the 13th of May to the 17th.

Owing to sickness and economical conditions some of the delegates who should have attended were unable to be present. Despite this setback the attendance was splendid and some constructive work was done for the development of the work in the Jurisdiction.

The welfare of the Church was discussed from many angles and several plans were deliberated upon and adopted as well as suggestions given to improve existing conditions. Among these, the most outstanding were as follows:—

1. Each member of the Jurisdiction will be called upon to pay the sum of One Dollar per year tax. A portion of this will be used to form a Fund to provide salary for clergy brought in the Jurisdiction, a portion is to be applied to the C. E. Fund of the Jurisdiction, the balance will be used towards the salaries of the present clergy now serving in the Jurisdiction.

2. A Mission Board was also formed to raise funds to meet emergencies which may arise in the Jurisdiction.

3. All the women of the Jurisdiction are to form units in their respective Churches under the name “Daughters of Alexander”. They will have a day of their own in the Convocation. They will report financially and otherwise to the Convocation. Amounts raised from this source will be placed in the general Treasury of the Jurisdiction.

4. To teach and encourage thrift among the youths and others, each Church is requested to form a “Thrift Association” among its members suitable to local conditions.

During the Convocation we received visits from several of the Clergy of the different Denominations. The Choirs of these denominations also gave us help in the various programs which we rendered. Such helps as mentioned above we regard as invaluable and hereby beg to record and express our deep appreciation to both Clergy and Choir for their kind assistance.

We cannot fail to mention the noble service rendered by the Choir of St. Peter's under the leadership of their worthy Choirmaster and efficient organist Mr. S. G. Dames and Mr. Jos. Davis respectively.

One of the happiest events of the Convocation was the reading of the letter bringing greetings from our revered and beloved Patriarch, also stating his willingness to visit us during the Epiphany. A happy beam passed over the countenance of all, and the willingness to work to its consummation was expressed.

On Sunday night the 17th May the Convocation was brought to a close with vespers and the Benediction of the Blessed Sacrament.



## THE CHANCELLOR'S OFFICE

657 Cauldwell Ave.

New York, N. Y.

June 2, 1931.

The Most Rev. George Alexander,  
246 West 139th Street,  
New York, N. Y.

Your Grace:

I am herewith enclosing for your information and to notify The African Orthodox Church of the following new Canons which were adopted by the Episcopal Synod of The African Catholic Orthodox Church, on March 29th, 1931.

They will be self-explanatory.

Cordially and Sincerely Yours,

CLEMENT J. C. SHERWOOD.

Bishop Coadjutor to the  
Metropolitan and Chancellor.



## THE AMERICAN CATHOLIC ORTHODOX CHURCH

Canon 17.

The Bishops and all lesser clergy of The American Catholic Orthodox Church shall



observe and maintain, the agreement or concordat executed with the African Orthodox Church on the Twenty-Fourth day of January, Nineteen Hundred and Twenty Eight, and which reads as follows: **KNOW ALL MEN BY THESE PRESENTS THAT** We, the officers and clergy of The American Catholic Orthodox Church do by these presents hereby acknowledge and declare the prior rights and sphere of the activities of the African Orthodox Church and agree to strictly refrain from establishing or receiving congregations of Negro people, and from Ordaining or Consecrating any Negro, except with the consent or upon the written request of the Chief Ecclesiastical Authority of the said African Orthodox Church.

#### Canon 18.

No Bishop shall officiate at any service or gathering of a religious body with whom this Church is not in full communion and fellowship, without first securing permission in writing from the Archbishop-Metropolitan of the Church.

#### Canon 19.

No Priest or those in lesser Orders shall participate in any service or gathering of a religious body with whom this Church is not in full fellowship and communion, without first securing in writing permission from his Ordinary.

Note:—The undersigned, The Chancellor of the American Catholic Orthodox Church has compared the foregoing Canons with the original thereof as filed in the chancery of the Church.

ATTESTED BY ME, Dated this the 2nd Day of June, 1931.

CLEMENT J. C. SHERWOOD,  
Chancellor.



#### "WE SHALL CONQUER"

(by Annie Shields, our Evangelistic Poet).

Psalm 44:5 "Through Thee will we push down our enemies: through Thy Name will we tread them under that rise up against us."

We shall not blush to own our name,  
Nor bow our head in servile mien,  
We shall not plead and strive in vain,  
We shall conquer.

We shall not stand aside for man,  
But opposition's chasm span  
Democracy begets no clan,  
We shall conquer.

With justly pride we'll lineage trace,  
Will file in line and keep the pace,  
A loving, praying, loyal race,—  
We shall conquer.

We'll conquer prejudice and hate;  
Segregation; at the gate  
Of knowledge we will not wait,  
We shall conquer.

We're conquering with a steady tread  
O'er ravines of the countless dead,  
"Even as I," the Lord hath said,  
"Ye shall conquer."

And oh! how fair the battlefield,  
When every foe in love will yield;  
Palms of victory we shall wield.  
As we conquer.

Then onward, through this Christian war  
We'll march; though racial venom pour,  
We count each cross a blessing, for—  
We shall conquer.

Dear God, accept our chant of praise,  
As Eastward through the gloom we gaze,  
May love and peace attend our ways,  
As we conquer.

Every breath we breathe, each thought  
Pursues, and like to like is caught;  
And a mental war in air if fought,  
Right doth conquer.

Upward then, send thoughts divine,  
On spiritual plane they will entwine  
In one great force at vict'ry's shrine,  
Love will conquer.

"Praise God from whom all blessings flow,  
"Praise Him all creatures here below,"  
Praise Him above this truth to know,  
We shall conquer.



#### SPECIAL NOTICE

The Ven. O. W. Hollinsed is suspended from the Ministry of the African Orthodox Church until General Synod when he will be placed on trial.

The Archbishop

### CLERGY LIST. AMERICAN PROVINCE

- The Most Rev. George Alexander McGuire, D.D., M.D., D.C., 246 W. 189th Street, New York City.
- The Right Rev. William Ernest Robertson, D.D., 355 N. W. 14th Terrace, Miami, Fla.
- The Right Rev. Arthur Stanley Trotman, D.D., 204 W. Springfield St., Burton Mass.
- The Right Rev. Edmund Robert Bennett, D.D., 1462 Fulton St., Brooklyn, N. Y.
- The Right Rev. Robert Arthur Valentine, D.D., 4400 South Parkway, Chicago, Ill.
- The Ven. D. Egbert Philips, B.D., 61 Hankard St., Sydney, Nova Scotia, Can.
- The Ven. R. Daley Sibblis, Cayo Mambi, Cuba.
- The Ven. Royal S. Hoagland, 542½ E. Brackenridge St., Fort Wayne, Ind.
- The Ven. William O. Perry, 1985 N. W. 4th Ave., Miami, Fla.
- The Ven. Wilfred S. Kirnon, B.D., 248 W. 130th St., New York City.
- The Ven. Robert A. Jackson, B.D., Camden, N.J.
- The Rev. Canon William R. Miller, L.Th., 453 Putnam Ave., Brooklyn, N.Y.
- The Rev. Canon Cyril O. Sheppard, L. Th., 59 E. 104th Street
- The Rev. Canon G. M. G. James, B. Th. M. A., Charlotte, N. C.
- The Rev. Fr. Horace H. Herod, L. Th., 347 Jefferson Ave., Bklyn, N.Y.
- The Rev. Fr. G. St. Clair Nurse, L. Th., 18 St. Nicholas Place, N. Y. C.
- The Rev. Fr. James O. Greenidge, 134 Sterling Street, Boston, Mass.
- The Rev. Fr. Charles Ignatius Smith, 2215 Wharton St., Phila., Pa.
- The Rev. Fr. Frederick A. Toote, M.A., Ph. D., 282 W. 137th St., N.Y.C.
- The Rev. Fr. Ralph W. Hawkins, L. Th., 123 E. 100th Street, N.Y.C.
- The Rev. Fr. John G. Bayne, 543 Franklin Ave., Brooklyn, N.Y.
- The Rev. Fr. R. G. Robinson, 1250 N. Frazier St., Phila., Pa.
- The Rev. Fr. C. J. Anthony, Box 343, Nassau, Bahamas, B. W. I.
- The Rev. Fr. Joseph N. Dingwall, 134 Lee Street, West Haven, Conn.
- The Rev. Fr. Oliver Welch, L. Th., 132 Halsey St., Brooklyn, N. Y.
- The Rev. Fr. Edwin Ernest Thomas, L. Th., 235 W. 130th Street, N.Y.C.
- The Rev. Fr. Aubrey C. Hamilton, 274 West 140th Street, N. Y. C.
- The Rev. John C. Simons, 246 W. 139th St., N.Y.C.
- The Rev. David E. Ewart, Florida, Camaguey, Cuba.
- The Rev. Kenneth Wiggins, L. Th., 1469 Fifth Ave., N. Y. C.
- The Rev. James Thomas, L. Th., 112 E. 97th Street, N. Y. C.
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- The Rev. John R. Swift, 1 Herman Street, Boston, Mass.
- The Rev. Benjamin Queely, 304 W. 152nd Street, N.Y.C.
- The Rev. David A. Cranstoun, 26 W. 137th St., N. Y. C.
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- The Rev. Sr. Mary Agnes (Morris) 301 W. 118th St., N.Y.C.
- The Rev. Sr. Angelina Theresa (Brooks), 21 W. 117th Street, N.Y.C.
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- The Rev. William S. Jones, Bluefields, Nicaragua.

# **"FOR GOD AND RACE" ON TO NEW YORK CITY!**



The Archdeaconry of Manhattan  
invites you to attend  
**THE 11th GENERAL SYNOD**  
OF THE  
**African Orthodox Church**  
AND THE  
**10th Anniversary of African Orthodoxy**

which will be held  
**SEPTEMBER 2-7, 1931 in New York City**



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this greatest assembly of Negro Churchmen  
of Apostolic Succession.*

**ARISE Ye Scions of a Noble Race to the call of  
Spiritual Freedom**

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**For further information write to**  
Ven. WILFRED KIRNON, Chairman  
Rev. F. A. TOOTE, Sec'y., 282 W. 137th St., N. Y. C.



# The Negro Churchman +

*In Tenebris Lumen*

*Published in the interest of the African Orthodox Church*

NEW YORK CITY,

AUGUST 1931

VOL. IX, NO. 8

TEN CENTS

## Prayer For The General Synod

\* \* \* \* \*

**B**LESS, we beseech thee, O Lord Jesus Christ, thy Church throughout the world, and especially that portion thereof which thou hast graciously planted among our Race. Send, we pray thee, thy Holy Spirit to preside in the Synod (about to be) now assembled in thy Name and Presence. Direct us in all we undertake for the advancement of thy Kingdom and the welfare of the Holy African Orthodox Church. Pour upon our Primate Alexander, our Bishops and other Clergy, and the Congregations committed to their charge, thy continual blessing. Regard with thy favor our struggling people who seek peace, justice and equality in things spiritual and temporal, and grant that our humble efforts to maintain ecclesiastical freedom may by thy divine assistance, stimulate the vast millions of our bloodkin to stretch out their hands to the God of our forefathers, the God of Ham, of Simon the Cyrenian and of Endich the eunuch of Ethiopia. Then shalt thou be pleased with this thy people, and princes, priests and prophets shall come forth from among them, to truly preach and truly promote peace and goodwill among all mankind, looking to thy glorious appearing, who livest and reignest with the Father, in the unity of the Holy Ghost, one God, world without end. Amen.

(Set forth by the Primate Alexander)

## CLASSIFIED ADVERTISEMENTS

*EIGHT CENTS a word each insertioin, payable monthly. Figures and initials count as words. No copy accepted with less than 20 words, otherwise will be charged as such. All classified copies will be set in uniform style, without display. One copy of this Publication will be sent to each advertiser as long as their advertisement runs. Forms close the 21th of each month.*

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## FINANCIAL LEGISLATION (General Synod 1928; amended 1930).

1. All Congregations shall contribute, as from September, 1930, the sum of Three Dollars monthly as Patriarch's Pence, for Twelve successive months.
2. All Clergymen, except the chief Pastor of a congregation shall contribute, as from September, 1930, the sum of One Dollar monthly as Patriarch's Pence for Twelve successive months.
3. Each Congregation shall contribute as from September, 1930, the sum of Two Dollars quarterly for the upkeep of the Central Administration Office, the same to be forwarded in the months of October, January, April and July.
4. Failure to comply with this legislation will automatically deprive clergy and congregations concerned of a vote, seat and entertainment at the next General Synod without notice.

By Order of General Synod,  
**GEORGE ALEXANDER McGUIRE**, President.  
**WILFRED S. KIRNON**, Acting Sec'y.  
**FREDERICK A. TOOTE**, Chancellor.

(N.B. This legislation holds good for all congregations  
in Canada, United States, and West Indies).

# The Negro Churchman

In Tenebris Lumen

Published monthly, except SEPTEMBER, in the interest of the  
African Orthodox Church.

Archbishop GEORGE ALEXANDER, Editor and Business Manager



## SUBSCRIPTION RATE

ONE DOLLAR ANYWHERE AND EVERYWHERE

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VOL. IX No. 8 NEW YORK, AUGUST, 1931 TEN CENTS.

## AGENDA ELEVENTH GENERAL SYNOD

Convened in New York City, Sept. 2-7, 1931,  
by Invitation of the Archdeaconry of  
Manhattan.

### WEDNESDAY, SEPT. 2.

8:30 P. M. Pontifical Vespers. The Rt. Rev. William Ernest Robertson, D.D., Cantor. The Rt. Rev. Arthur Stanley Trotman, D.D., Lector.

9:15 P. M. Tenth Anniversary Sermon. The Rt. Rev. Robert Arthur Valentine, D.D., Preacher.

9:45 P. M. Tenth Anniversary Thankoffering. Each Parish, Clergyman and Deputy is requested to present a special Offering in a suitable designated envelope for this historic occasion.

10:00 P. M. Official opening of Synod. The Most Rev. George Alexander McGuire, D.D., M.D., D.C., Primate.

10:15 P. M. Welcome Addresses. (a) The Rt. Rev. Edmund Robert Bennett, D.D., Response by the Ven. Dixon Egbert Philips, B.D. (b) The Ven. Wilfred Shervington Kirnon, B.D.; Response by the Rev. Gladstone St. Clair Nurse, L.Th. (c) The Rev. Frederick Augustus Toote, M.A., Ph.D.; Response by the Rev. Richard Grant Robinson. (d) Rev. Sister Theresa; Response by Mrs. Elvira Headley.

10:55. Announcements.

11:00 Blessing by the Archbishop. Adjournment.

### THURSDAY, SEPT. 3.

8:30 A. M. Sung Mass; the Archbishop pontificating. Corporate Communion Memento of the late Rev. Frs. Martin De Vere Stuart and Joseph Ford.

9:30 A. M. Breakfast.

10:30 A. M. Conclave of Bishops (in

camera).

10:45 A. M. All Congregations, Clergy and Deputies meeting their assessment. The Secretary's Table in order to be seen in the General Synod. See "Financial Isolation" printed on the inside page of front cover.

11:30 A. M. Roll Call. Courtesies tendered to Visiting Clergy and Others.

11:45 A. M. New congregations receive into Organic Union. (a) Holy Trinity, New York City, (b) S. Mary the Virgin, Brooklyn, N. Y.

12:00 M. Journal of the Archbishop, Grace Dr. George Alexander.

12:30 P. M. Report of His Lordship William Ernest.

1:00 P. M. Luncheon Recess.

2:30 P. M. Report of His Lordship Arthur Stanley.

3:00 P. M. Report of His Lordship Edmond Robert.

3:30 P. M. Report of His Lordship Robert Arthur.

3:45 P. M. Announcement by Secretary of Conclave of action taken with regard to Episcopal Service in the Philadelphia district.

4:00 P. M. Report of Archdeacon Philip B.D., of Nova Scotia.

4:15 P. M. Report of Archdeacon Kirby B.D., of Manhattan.

4:30 P. M. Report of Archdeacon Sibson of Cuba.

4:45 P. M. Supplementary Oral Report of Clerical and Lay Deputies.

6:00 P. M. Dinner Recess.

8:30 P. M. Hymn, Lesson, Creed Prayers. The Rev. Canon Cyril O. Spald, assisted by Rev. John C. Simons.

8:45 P. M. Roll Call. Minutes.

9:15 P. M. Annual Address of Primate.



# THE NEGRO CHURCHMAN

10:00 P. M. Annual Report of the Chancellor, the Rev. Dr. F. A. Toote.  
 10:15 P. M. Special Report of Committee on New Statistical Form (Bishop nnett, Fr. Herod, Fr. Welch).  
 10:30 P. M. Annual Report of the gistrar, the Rev. Horace Herod, L.Th.  
 10:45 P. M. Miscellaneous.  
 11:00 P. M. Blessing by the Auxiliary shop of Massachusetts. Adjournment.

## FRIDAY, SEPT. 4.

8:30 A. M. Low Mass. The Lord Bishop the Southern Jurisdiction pontificating.  
 9:30 A. M. Breakfast.  
 10:15 A. M. Roll Call. Minutes.  
 10:40 A. M. Report on Church Calendar, v. Dr. F. A. Toote. Recommendations.  
 10:50 A. M. Committee on Special Aid ted 1930 to Key West. (Rev. Fr. Nurse, dy McGuire, Mrs. Maitland Whyte).  
 11:10 A. M. Committee on Special Aid ted 1930 to Cuba and Nicaragua. (Rev. . Toote, Rev. Fr. Herod, Rev. Sr. Agnes), w action to be taken.  
 11:30 A. M. Report of the Brotherhood of Simon the Cyrenian by the Organizer, e Rt. Rev. Dr. Bennett.  
 11:45 A. M. Report of Patriarch's Pence ring the year. Recommendations.  
 12:00 A. M. Report on Central Office ind. Recommendations.  
 12:15 P. M. "Reporting Church News onthly". Discussion opened by the Aux- ury Bishop of Chicago and Rev. Edwin E. omas, L.Th., of New York City.  
 12:45 P. M. How Three Parishes had eds and Contracts drawn to protect their operty". Reading of documents by Rev. . Greenidge of S. James, Boston; Rev. . Welch of S. Mary the Virgin, Brooklyn; v. Dr. Toote of Good Shepherd, New rk City.  
 1:00 P. M. Luncheon Recess.  
 2:30 P. M. "Shall the names of Clergy- en doing no Pastoral Work in the African thodox Church be dropped"? General scussion.  
 3:00 P. M. "Are our standards of Min- erial Education Improving"? Discussion ened by Rev. Canon William R. Miller, Th.  
 3:30 P. M. Report on New Edition of vine Liturgy. Recommendations.  
 4:00 P. M. "What Progress is being ade in Liturgical and Ceremonial Worship our Churches"? Discussion opened by e Ven. D. E. Philips, B.D.  
 4:30 P. M. "Which form of Government ould be Emphasized at this Time,—Con- egational, Episcopal, or Hierarchical"? meral Discussion.

5:00 P. M. Report of Committee on Cathedral Foundation. (Bishop Bennett and Archdeacon Kirnon). Recommendations.

5:30 P. M. "Shall New York City be made the Permanent Residence of the Arch- bishop of the A. O. C."? General Discussion.

5:45 P. M. "Shall the Primate of the American Province be the Permanent Patriarch of the African Orthodox Church of the World"? General Discussion.

6:00 P. M. Dinner Recess.

8:30 P. M. Tenth Anniversary Program, the Archbishop presiding. Musical contri- butions from our New York Choirs and other talent. The following addresses will be made:—

(a) "Our Church, its Past, its Present, its Future." By the Rt. Rev. William Ernest, D.D.

(b) "Our Leader". By the Hon. Louis Alexander Jeppe.

(c) "Our Foster-Mother". By the Rt. Rev. C. J. C. Sherwood of the American Catholic Orthodox Church.

(d) "Our Bishops". By Rev. Dr. F. A. Toote.

(e) "Our Clergy". By Rt. Rev. Dr. Trot- man.

(f) "Our Deaconesses". By Rt. Rev. Dr. Valentine.

(g) "Our Laymen". By Mrs. Maitland Whyte.

(h) "Our Women", By Ven. D. E. Philips, B.D.

10:30 P. M. Tenth Anniversary Banquet, Ven. W. S. Kirnon B.D., Toastmaster. Toasts suitable to the occasion will be call- ed for from those at the Banquet Table.

## SATURDAY, SEPT 5.

8:30 A. M. Low Mass. Archdeacon Philips, Celebrant.

9:30 A. M. Breakfast.

10:15 A. M. Roll Call, Minutes.

11:00 A. M. Judicial Investigations.

11:30 A. M. Canonical Amendments.

12:00 M. Report of Special Tenth Anni- versary Offerings, by the Hon. Theodore Bacchus, Treasurer.

12:15 P. M. Report of Donations re- ceived for Synod Entertainment made by Archdeacon Kirnon.

12:30 P. M. Invitations for the 1932 General Synod.

12:45 P. M. "How I organized the Broth- erhood of Mercy", a talk by Rev. Jas. O. Greenidge.

1:00 P. M. Luncheon Recess.

2:30 P. M. Women's Auxiliary Session. The Senior Bishop (William Ernest) pre- siding. Reports of General Officers: Lady McGuire, Pres.; Rev. Sr. Theresa, V. P.;

# THE NEGRO CHURCHMAN

Mrs. M. Whyte, Sec'y.; Mrs. J. Breedy Treasurer.

3:00 P. M. Report of the Women's United Tenth Anniversary Thankoffering as agreed upon at last General Synod.

3:30 P. M. Reports from the various Parish Branches of the Auxiliary.

4:00 P. M. Outline of Work for ensuing year. Election of Officers.

4:30 P. M. Voluntary Remarks and closing of Women's Session.

5:00 P. M. Archbishop and Bishops in Conclave. Hearings will be granted to any who desire same on important matters.

6:00 P. M. Dinner.

## SUNDAY, SEPT. 6.

7:30 A. M. Low Mass in the Chapels of Greater New York.

8:45 A. M. Breakfast.

11:00 A. M. High Mass and Sermon in said Chapels by Visiting Prelates and Priests by invitation.

2:00 P. M. Dinner.

3:30 P. M. Public Mass Meeting, the Archbishop Presiding. All Clergy, and all the Choirs of Greater New York are requested to be in Procession on time. An array of brilliant volunteer speakers of both sexes will be heard. Prepare Your address now. General Topic: "African Orthodoxy as it enters its Second Decade". Special offering raised by Rev. Dr. Toote. Music under the direction of Lady McGuire.

6:30 P. M. Tea.

8:15 P. M. Vespers and Sermon in the Chapels of Greater New York, Bishops and visiting Clergy assisting.

## MONDAY, SEPT. 7.

8:30 A. M. Low Mass. Rev. Fr. F. A. Toote, Celebrant.

9:30 A. M. Breakfast.

10:15 A. M. Roll Call. Minutes.

11:15 A. M. Treasurer's Full Report of Offerings and Donations.

11:30 A. M. Financial Transactions.

11:45 A. M. Election of Officers of General Synod.

12:00 M. Commissions and Committees appointed.

12:10 P. M. Miscellaneous Business.

12:40 P. M. Resolutions of Thanks.

12:55 P. M. Final Reading of Minutes.

1:15 P. M. Te Deum. Prayers and Blessing by the Primate.

1:30 P. M. Adjournment sine die.

2:00 P. M. Parting Luncheon and Social Hour.

## SYNOD REMINDERS

1. The Financial Legislation as amended last year, and as appears on the inside of front cover will be strictly observed. Make good NOW. Have you any other indebtedness?

2. Women's Session is arranged Saturday afternoon. While no female can be elected a Deputy to General Synod, a Parish that has met its Financial Obligations as per above legislation may elect a woman who will be given a seat and vote in Synod, but who can vote only in Women's Session.

3. The Agenda is subject to change. Other items will be considered under "miscellaneous" business.

4. All Elected Lay Deputies and General Representatives must present credentials duly signed by their Rectors or Church Wardens.

5. All Reports of Bishops, Archdeacons and General Officers must be carefully written, read to the Synod, and handed to be filed.

6. Deputies who desire accommodation should communicate at once with Archbishop Kirnon or Dr. Toote. See last column page notice.

7. The present plan is to hold General Synod in the Metropolitan Church at West 129th Street, New York City. Should any change be made each congregation will be notified.

8. Every Congregation sending Clergy or Lay Deputies to General Synod must contribute \$5, \$10 or \$15 to the Entertainment Fund, forwarding same to Archbishop Kirnon who will make report thereof to General Synod. The Congregations of Manhattan have assessed themselves in much larger sums as they are the Hosts for 1911.

9. It has been the custom for each Congregation to give One Dollar in special envelopes for Synod Expenses. In accordance with this plan we shall have to conform with the following ruling by last General Synod: "On motion of Bishop Bennett, seconded by Archbishop Kirnon and carried, it was resolved that each adult and child donate during the ensuing year Ten dollars, or half dollars, or quarter dollars, or dimes, or nickel to be presented as the Tenth Anniversary Offering at the next Synod". This means that every member of the A. O. C., from the Primate to the youngest child, must contribute TEN DOLLARS, or Five Dollars, or Two and a half dollars, or One Dollar, or Fifty Cents. The method of collecting this will be left to the Clergy. Make your Offering and deposit it at the Open

# THE NEGRO CHURCHMAN

service. Due Report will be made of this ninth Anniversary Thankoffering which must be devoted to some Special Cause and used for Synod Expenses and Donations. 10. The Ven. W. S. Kirnon, B.D., has been appointed Acting Secretary of General Synod by the Primate, to fill out the unexpired term of the late Fr. Stuart.

11. The Prayer for General Synod printed on the front page of this magazine to be said in all churches during August and during the sessions.

## AMENDMENTS TO CONSTITUTION AND CANONS.

Made by General Synod, 1923.

Amendment 1 to Constitution

The Constitutional Name of this Church, wit, "African Orthodox" shall invariably be employed on all legal and official documents and in all business transactions, but in description, information or expediency, the designation "Orthodox Episcopal" may be used.

Amendment to Canon VII., to be Designated Section 6.

6. Pending the establishment of Dioceses and Jurisdictions, and at such other times as it shall be deemed necessary, the General Synod, at the request of the Primate, shall have power to elect Auxiliary Bishops, who shall in all cases serve as assistants to, and under the direction of the Primate, in whatever field of service he may from time to time designate. No election of any Priest

Auxiliary Bishop shall be considered completed until the Primate has given his written approval. In the event of his refusal to approve, he shall state in writing his reasons therefor, and the General Synod may then proceed to elect another Priest Auxiliary Bishop.

Amendments to Canon IX., to be designated Section 8 and Section 9

8. Any Priest or Deacon holding Orders from the Eastern Orthodox Churches may, on application for admission into the ministry of the African Orthodox Church, be received having presented his Letters of Ordination and other credentials and documents satisfactory to the Bishop.

9. Every Bishop, having received into the ministry of this Church a Priest or Deacon as provided for in this Canon shall immediately send full data thereof to the Secretary of General Synod for record, and a report to the ensuing session of General Synod.

Amendment to Canon XIV., to be Designated Section 10.

10. All property, real and personal, purchased, donated, or acquired in any manner by a congregation shall be vested in the Vestry of said congregation as Trustees for the African Orthodox Church, and no real property shall be purchased, sold, donated, accepted or exchanged, without the consent and approval of the Bishop having jurisdiction, and every such transaction shall be immediately reported by said Bishop to the Secretary of the General Synod who shall transmit a copy thereof to the Primate.

## THE AFRICAN ORTHODOX CHURCH

Archbishop George Alexander McGuire,  
Primate

486 St. Nicholas Avenue, N. Y. C.

Feast of St. Matthew

September 21, 1929.

To the Rt. Rev. Auxiliary Bishops  
in the Northern Jurisdiction.  
Right Reverend Fathers in God:

Pursuant to your request for detailed written instructions in connection with your duties, I shall from time to time issue circular letters of which this is No. 1.

Until further notice, and subject to any change, which, in the judgment of the Primate, may be deemed necessary, and of which you will be duly informed, the following duties will be required of you:—

1. To supervise the Clergy and Congregations within your respective Districts.

2. To organize new Congregations in said Districts.

3. To license Lay Readers for service within your respective Districts.

4. To conduct regular meetings of the Clericus.

5. To hold periodical Convocations of the Clergy and Congregations within your District.

6. To see that all requirements of General Synod, such as Patriarch's Pence, Church Extension Assessment, General Synod Entertainment Tax, Cathedral Foundation, etc. are met by the Clergy and Congregations.

7. To administer the Sacrament of Confirmation and Holy Orders upon written appointment of the Primate, within your District or elsewhere.

8. To make Special Episcopal visits to points beyond your District and within the Province, at the request of the Primate, should necessity arise.



## THE NEGRO CHURCHMAN

9. To submit for the Primate's acceptance, or otherwise, all prospective Candidates for any Holy Order.

10. To obtain the approval of the Primate for all proposed ministerial changes, and to keep him constantly informed of all developments within your District.

Very Cordially Yours

GEORGE ALEXANDER, Primate.

[Circular Letter No. 2 will be issued S. Matthew's Day, Sept. 21, 1931].

—G. A. M.

### NOTICE EXTRAORDINARY

The Divine Liturgy of the A. O. C. will be ready for Synod in two bindings, hard and soft covers. Popular Prices.

S. JOSEPH'S CHURCH, N. Y. C.  
(Reported)

Slowly, but steadily we are pushing ahead in spite of the economic depression, and during the spring and summer season marked increase in the activities of our membership has been shown. During the month of May, we found it necessary to reorganize all guilds. A meeting was called for the purpose, and the members responded loyally. After a brief address our Rector thanked the officers and members of the present guilds for the splendid work they had done, and expressed his hope that even better work would be accomplished in the future. It was then agreed that we organize five guilds instead of six. Mr. M. D. Boatswain, Mrs. D. Banfield, Mr. E. Henry, Mr. G. Mason, and Mr. A. Ogarra volunteered to head the Guilds and the Rector then gave them full power to organize and select their officers. "Avoid procrastination" is our motto.

On Sunday June 28th we were honored with the presence of His Grace the Archbishop who left us much food for thought, from his sermon; S. Joseph desires to thank His Grace for the kind visit. The Rev. Kenneth Wiggins who was recommended to the Endich College by this congregation as a candidate for Holy Orders, graduated from said school, with the degree of L.Th. He has been elected to serve as curate for one year. We are proud of Rev. Mr. Wiggins and have therefore set before him an open door. On Sunday, July 14th a large and liberal gathering attended a "Rally" given at 4 P. M. under the auspices of the guilds. The members and friends caught the true "Rally" Spirit and actually emptied

their pockets. Unity Guild under the leadership of Mr. M. D. Boatswain reported \$9 and was announced as the winner. The audience cheered wildly as Mr. Boatswain thanked his co-workers. At the general check-up, however, it was discovered that the Perserverance Guild, headed by Mr. Mason, had turned in \$10.00, but only reported \$9.50. Mr. Mason showed a spirit of fine sportsmanship by blaming himself for the error, and refusing to have the previous announcement changed. The cheers for Unity and its members, viz: Mr. Boatswain, Miss M. Kirnon, Miss M. Daw, Mr. and Mrs. S. Gerald, Mrs. B. Kirnon and Mrs. K. Benn. On Thursday evening, July 16th the Young People's Club, presented drama, "Men Not Wanted" to a large audience. The play went over big, up to the time of writing, requests have been pouring in to repeat same. We shall. Mrs. Burgess and Mrs. A. Kirnon continue to render creditable service at the organ during the absence of our organist Mrs. All. Mr. R. Banfield, the chairman, is to be thanked for the splendid work he is doing. We acknowledge with thanks the gifts of Mrs. Jane Tuitt Skerrit and Mrs. Margie Jones.



### SOME OF MY ACTIVITIES (By Archdeacon Kirnon)

During the past three months I have in addition to presiding at the meetings of the Archdeaconry of Manhattan and directing the preliminary work for the entertainment of the Eleventh General Synod, visited as many congregations as possible, without neglecting S. Joseph's my own parish.

During May I visited All Saints which is now occupying a very beautiful chapel ready for services all week round. I enjoyed the very unique program rendered by Junior members, and most heartily complimented the Rector, Rev. Canon C. O. Sherrard, and his people, on their progress.

On Thursday Evening, July 9th, I assisted in the Installation of Officers of the Women's Auxiliary in St. George's Church. Rev. R. W. Hawkins, rector. There were about 30 persons present, everything being done orderly and reflecting great credit to the rector and people.

On Sunday, July 5th I visited St. Anthony at 8 P. M. and found a large gathering. Sunday, July 12th at 11 A. M. I visited St. Mark's and noted a large attendance there also. I appeal to all congregations to have this Archdeaconry to be up and doing. "By the street of Bye and Bye one arrives at the House of Never".

# THE NEGRO CHURCHMAN

## S. MATTHEW'S CHURCH, CHICAGO

(Reported)

The first anniversary of the Consecration of Bishop Valentine was observed on Sunday, May 31, in conjunction with the fifth anniversary of the Women's League. The members of the League received Corporate communion at 7:30 A. M. Mass was sung at 11 o'clock, when the choir, under the direction of Mr. Alfred E. Osbourne, rendered beautiful music. The Anthem, "Hold Thou My Hand Dear Lord", which was sung at the Consecration by Mrs. Malcolm Vernon, was again rendered by her at special request. His Lordship read and explained the "Oath" and "Duty" of a Bishop, and reminded the congregation that no bishop who fails to live up to his Oath and Duty, mentions honestly and creditably in the sight of man and of God. He fervently prayed and hoped that all his actions might be guided in the light of his "Oath" and "Duty". The entire service was indeed inspiring. It was good to have been present.

Several visitors, including our good friends the Rev. and Mrs. Frederick Jordan of Carey Temple, shared in our reception from 6:30 to 7:30 P. M.

At the close of Vespers, which were sung by Mr. L. C. Fox our Reader, the League gave a special program. Their anniversary song was most beautifully rendered by the members. Appropriate messages were delivered by the three foundation members: Mrs. Irene Valentine, Mrs. Eugenia Fray, and Mrs. Laura Scott. Mrs. Edith Gray was the soloist for the League.

Through the splendid co-operation of Mrs. Kirnon, Mr. Edgar James, and our organist, a successful concert was given on the 7th of May. The program was unique: Mrs. Vernon furnished several artists including Mrs. Stallworth, a radio soloist, who thrilled the audience with his deep bass voice; Mr. James furnished a band, which he directed in very good style to the admiration of all present. We were privileged to have as Chairman the Rev. James T. Young, B.D., M.A., an able Presbyterian minister.

A Bishop's Chair for the Sanctuary, the gift of Mrs. L. C. Fox, Mrs. Fray, Mrs. Fray, and Mrs. Valentine, came as a great surprise. This will fill a long-felt need. Mrs. Malcolm Vernon, our enthusiastic worker, later presented the Church with another Chair. This regal gift can be used when there is a visiting prelate.

## NOTICE EXTRAORDINARY

The Divine Liturgy of the A. O. C. will be ready for Synod in two bindings, hard and soft covers. Popular Prices.

### S. ANTHONY'S CORNER

Church Location: 228 W. 132nd St., N. Y. C.

Rev. Fr. E. E. Thomas, L.Th., Vicar

Rev. B. Queeley, Curate

(Reported)

During the past month three clergymen visited and preached to our congregation. The Ven. W. S. Kirnon, B.D. was with us on Sunday Evening, June 28th preaching a most encouraging sermon, and very suitable for S. Anthony, from the words "Come, see a man who told me all things that I ever did". The Rev. Fr. J. O. Greenidge, Rector of S. James' Church, Boston, visited us on July 5th, preaching a stirring sermon at the 11 A. M. Mass from the words "In thy light shall we see light." He exhorted his hearers to recognize the light of God the Father shining through the Son and the Saints, yea, even through His ministering priests. He stressed the sacrifice which the priests of the A. O. C. are making and the duty of the people to give them support and due reverence. Rev. Ralph W. Hawkins, L.Th., of S. George, New York City, was with us on Sunday, July 19th, choosing for his text "Then He arose and rebuked the winds and the sea; and there was a great calm". He brought us a message of confidence in God who will still the waves and the winds of adversity which may beset our Church.

On Sunday, June 21st the Sacrament of Holy Confirmation was administered by the Primate, the Most Rev. Geo. Alexander McGuire, D.D., M.D., to three candidates, viz., Mrs. Louise Daniels (baptized in S. Philip's, Barbados); Master Warren Gilbert Louard, 13 years (baptized in S. Philips, New York City); Master Wesley Herbert Louard, 12 years (also baptized in S. Philip's Church, N. Y. C.). His Grace expressed himself as highly pleased with the responses made by the candidates to the questions asked from the Catechism particularly by the Louard brothers, sons of the deceased founder of our congregation, the late Rev. E. B. Louard. The confirmation sermon was preached by the Vicar, Rev. Fr. E. E. Thomas, L.Th., from the words "And when Paul had laid his hands upon them, the Holy Ghost came upon them." The sermon was most appropriate to the occasion and full of inspiration for the newly-confirmed.

## THE NEGRO CHURCHMAN

An old-fashioned Tea Meeting was held on Monday Evening, June 28th, arranged by Mrs. Bernard, our Organist and indefatigable worker. On July 5th, a Lovefeast was held under the auspices of Mrs. Clare, Mrs. Louard and Mrs. Osborne. Father Thomas was indisposed on Sunday, July 19, being unable to officiate at S. Anthony, or at S. George where Fr. Hawkins had expected him. He is now improved.



### WELCOME ADDRESS TO SYDNEY, NOVA SCOTIA

By His Worship Mayor MacConnell  
The Right Rev. Archbishop McGuire,  
African Orthodox Church.

I deem it a very pleasant duty to be here this afternoon to welcome you to our City on behalf of our citizens. You have chosen a very good time to see our Island at its best, and trust, our very much respected Archdeacon will take you around and show you goodly numbers of our beauty spots.

The work that your congregation is doing in the Pier District of our City needs no special words of praise from me at this time. As every person in our City is convinced, the fruits of this religious labor are very noticeable, and more so now, since the present Archdeacon assumed charge of your Parish.

The population of the Pier District is very cosmopolitan—a great many countries and creeds being represented, and it is to the credit of your congregation and the other denominations, laboring in this District, that conditions are so harmonious, and every person working for the general betterment of our City.

I hope your visit with us may prove to be very beneficial to the parish of Archdeacon Philips, and be the means of stimulating the members of his parish to still greater efforts in making the Pier District a better place to live in.

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### REPRINT FROM "THE SYDNEY POST" "Archbishop Visits City".

S. Philip's African Orthodox Church was packed to capacity on Sunday afternoon when a public reception was tendered the Most Rev. Archbishop George Alexander McGuire, of New York City, Primate of the African Orthodox Church, who is at present on a visit to the city.

Presiding over the reception was Venerable Archdeacon D. E. Philips, rector of the church, and seated on the platform were His Worship Mayor MacConnell, Rev. Friggens, of Victoria United Church, Miss Wagg, and MacIvor of the United Mission staff and Mr. F. A. Hamilton, B.A., LL.

The service opened by the singing of the doxology, following which His Grace, the Archbishop, led in an eloquent prayer. Archdeacon Philips then welcomed the distinguished patriarch to the city on behalf of S. Philip's congregation. His Worship the Mayor, then extended a hearty welcome to the Archbishop. The church choir then favored those present with a very fine rendition of the sacred selection entitled "Great is the Lord," with Mr. N. Crawford presiding at the organ. Another talented member of the congregation, Mr. Wakefield Harris, also rendered an appreciative saxophone solo. The following organizations next extended a welcome and hearty greetings to Archbishop McGuire. The Women's Auxiliary was presented by the President, Mrs. Amy Brathwaite, who gave an excellent address of welcome to the honored guest. Similar addresses were given by Mr. Ernest Thomas of the Young People's Society; Mr. Cyril Kennedy representing Court Washington Ancient Order of Forresters, and Mr. Samuel Knight of the U. N. I. A. The Heart and Hand Circle was represented by the President, Mrs. In Thomas.

All these addresses of welcome express the sincere wish that the Archbishop would enjoy his short stay in the city.

Mrs. Olton was heard in a beautiful vocal solo entitled "Over the Stars There Rest". Rev. Mr. Friggens also extended a hearty welcome to the noted divine, and doing so expressed the sentiments of the Sydney Ministerial Association of which Archdeacon Philips is a valued member.

Miss Wagg and Miss MacIvor made similar remarks, stating the feeling of Co-operation existing between S. Philips Church and the United Mission in their great work in this district. Mr. Hamilton also gave a fine address of welcome to the visiting prima and Mrs. Louise Nurse, on behalf of the women in general, also gave a welcome to the Archbishop. The choir was then heard in another fine selection "Praise, the Lord O My Soul." Mr. Emmanuel Philips also gave an enjoyable vocal solo.

In response to these varied and interesting addresses of welcome Archbishop McGuire thanked each and every one for the



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## THE NEGRO CHURCHMAN

ind words, and also stated that during his last visit in 1923, the members of S. Philips Church worshipped in the Forresters Hall on Henry Street, and now at this visit, the members by their own energetic efforts and the inspiration of Archdeacon Philips, possessed an edifice of their own. This achievement was one to be proud of.

The Archbishop is one of the greatest Negro orators of the present day, and by his magnetic personality and wonderful oratorical ability impressed young and old alike. This service closed by a pleasing organ voluntary by Mr. Crawford and an anthem "O Worship the King." The Archbishop pronounced the benediction.

On Sunday morning large congregations were in attendance at both the low mass at 8 a. m. and sung mass at 10:30 a. m. The low mass was conducted by Rev. Archdeacon Philips while His Grace, Archbishop McGuire officiated at the 10:30 a. m. mass, and discoursed in a forceful and inspiring manner on the text as found in the 55th chapter of Isaiah 4th verse "Christ, The People's Witness, Leader and Commander".

Another large congregation was present at the evening service and listened to one of the most eloquent discourses delivered. The noted and distinguished visitor took for his text the 6th chapter Micah, 8th verse. In discoursing on his subject, the Archbishop very forcefully urged the members of his race to maintain their high standards of living and by thus doing to gain an illustrious place in the world.

The sermon was divided into three main topics (1) Justice (2) Mercy and (3) Humility.

Archbishop McGuire very eloquently explained the meaning of the above three virtues, and applied them to everyday life and circumstances.

The singing at all services was very hearty, and the inspiring messages delivered by the Archbishop were greatly appreciated and highly beneficial to all who attended.

An elaborate programme of social activities have been arranged by S. Philip's congregation in honor of their primate, Archbishop G. A. McGuire, of New York during his stay in the city.

An "at home" will be held on the church premises, Hankard Street, on Monday, and on Tuesday, there will be a congregational meeting with presenting of officers. Archbishop McGuire will enjoy a visit to Louisburg and the Mira camp on Wednesday, and on Thursday, the congregation will hold a picnic at Mira, while on Friday His Grace will visit the Steel Plant.

Next Saturday will be kept quietly by Archbishop McGuire and on Sunday the following services will be conducted: 8 a.m. low mass; 10:30 a.m. sung mass; at 4 p.m. mass meeting at the U. N. I. A. Hall; vespers at 7 p.m., followed by confirmation, and farewell at close of the service.

Archbishop McGuire will in all probability leave this city on Monday, July 21st, for New York and his visit to the city will give added impetus to Venerable Archdeacon Philips and the members of S. Philip's Orthodox Church to continue their efforts towards perfection and to retain their ambition as evidenced by the erection of the fine new church in which the services are now held.



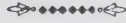
### NOTICE EXTRAORDINARY

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## CLERGY LIST. AMERICAN PROVINCE

- The Most Rev. George Alexander McGuire, D.D., M.D., D.C., 246 W. 135th Street, New York City.
- The Right Rev. William Ernest Robertson, D.D., 355 N. W. 14th Terrace, Miami, Fla.
- The Right Rev. Arthur Stanley Trotman, D.D., 204 W. Springfield St., Boston, Mass.
- The Right Rev. Edmund Robert Bennett, D.D., 1462 Fulton St., Brooklyn, N. Y.
- The Right Rev. Robert Arthur Valentine, D.D., 4400 South Parkway, Chicago, Ill.
- The Ven. D. Egbert Phillips, B.D., 89 Laurier St., Sydney, Nova Scotia, Can.
- The Ven. R. Daley Sibblis, Cayo Mambi, Cuba.
- The Ven. Royal S. Hoagland, 542½ E. Brackenridge St., Fort Wayne, Ind.
- The Ven. William O. Perry, 1985 N. W. 4th Ave., Miami, Fla.
- The Ven. Wilfred S. Kirnon, B.D., 248 W. 130th St., New York City.
- The Ven. Robert A. Jackson, B.D., Camden, N.J.
- The Rev. Canon William R. Miller, L.Th., 453 Putnam Ave., Brooklyn, N.Y.
- The Rev. Canon Cyril O. Sheppard, L. Th., 59 E. 104th Street
- The Rev. Canon G. M. G. James, B. Th. M. A., Charlotte, N. C.
- The Rev. Fr. Horace H. Herod, L. Th., 347 Jefferson Ave., Bklyn, N.Y.
- The Rev. Fr. G. St. Clair Nurse, L. Th., 18 St. Nicholas Place, N. Y. C.
- The Rev. Fr. James O. Greenidge, 134 Sterling Street, Boston, Mass.
- The Rev. Fr. Charles Ignatius Smith, 2215 Wharton St., Phila., Pa.
- The Rev. Fr. Frederick A. Toote, M.A., Ph. D., 282 W. 137th St., N.Y.C.
- The Rev. Fr. Ralph W. Hawkins, L. Th., 123 E. 100th Street, N.Y.C.
- The Rev. Fr. John G. Bayne, 543 Franklin Ave., Brooklyn, N.Y.
- The Rev. Fr. R. G. Robinson, 1250 N. Frazier St., Phila., Pa.
- The Rev. Fr. C. J. Anthony, Box 343, Nassau, Bahamas, B. W. I.
- The Rev. Fr. Joseph N. Dingwall, 134 Lee Street, West Haven, Conn.
- The Rev. Fr. Oliver Welch, L. Th., 132 Halsey St., Brooklyn, N.Y.
- The Rev. Fr. Edwin Ernest Thomas, L. Th., 235 W. 130th Street, N.Y.C.
- The Rev. Fr. Aubre. C. Hamilton, 723 St. Nicholas Avenue, N. Y. C.
- The Rev. John C. Simons, 246 W. 139th St., N.Y.C.
- The Rev. David E. Ewart, Florida, Camaguey, Cuba
- The Rev. Kenneth Wiggins, L. Th., 1469 Fifth Ave., N. Y. C.
- The Rev. James Thomas, L. Th., 112 E. 97th Street, N. Y. C.
- The Rev. Hubert T. Alcantara, 1090 Pacific St., Brooklyn, N.Y.
- The Rev. John R. Swift, 1 Herman Street, Boston, Mass.
- The Rev. Benjamin Queely, 304 W. 152nd Street, N.Y.C.
- The Rev. David A. Cranstoun, 26 W. 137th St., N. Y. C.
- The Rev. James Ford, 37 Howard St., Cambridge, Mass.
- The Rev. Sr. Mary Agnes (Morris) 301 W. 118th St., N.Y.C.
- The Rev. Sr. Angelina Theresa (Brooks), 21 W. 117th Street, N.Y.C.
- The Rev. Sr. Phoebe Rebecca (Benjamin), 312 W. 135th St., N. Y. C.
- The Rev. William S. Jones, Bluefields, Nicaragua.

# **"FOR GOD AND RACE" ON TO NEW YORK CITY!**



The Archdeaconry of Manhattan  
invites you to attend  
**THE 11th GENERAL SYNOD**  
OF THE  
**African Orthodox Church**  
AND THE  
**10th Anniversary of African Orthodoxy**

which will be held  
**SEPTEMBER 2-7, 1931 in New York City**  
in Metropolitan Church, 122 W. 129th Street



*The eyes of the Christian World will be focused upon  
this greatest assembly of Negro Churchmen  
of Apostolic Succession.*

**ARISE Ye Scions of a Noble Race to the call of  
Spiritual Freedom**

All Churches are requested to act at once and make arrangements for their delegates to be present at this epoch-making event, also to forward as early as possible their assessments for the entertainment of General Synod.

**For further information write to**  
Ven. WILFRED KIRNON, Chairman, 248 W. 130th St.  
Rev. F. A. TOOTE, Sec'y., 282 W. 137th St., N. Y. C.



# The Negro Churchman



*In Tenebris Lumen*

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*Published in the interest of the African Orthodox Church*

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NEW YORK CITY,

OCTOBER 1931

VOL. 1X, No. 9

TEN CENTS

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## THIS LETTER IS FOR YOU! - READ IT!

246 West 139th Street, N. Y. C.

Holy Cross Day, September 14, 1931.

My Dear Friend:

On September 28, 1921 in the City of Chicago, I was consecrated the First Bishop of the African Orthodox Church which under my leadership had been organized about four weeks earlier in New York City, and has since then extended through Canada, United States, West Indies, South and East Africa and elsewhere.

To commemorate the Tenth Anniversary of my Consecration, and to give concrete expression of my gratitude to Almighty God for His Blessing upon my endeavors during this decade, I have executed a Contract of Sale for a suitable church edifice, located at 122 West 129th Street, New York City, and which is undergoing extensive alteration and complete renovation. Early in November it will be ready for Dedication as "Holy Cross Church."

For many years my numerous friends have urged me to secure a church, promising me their financial support. Please aid me in this great venture of faith, and do so NOW. "He gives twice who gives quickly." Interest your personal friends, or send me their addresses. Awaiting your kind and generous response,

I am very fraternally yours,

GEORGE ALEXANDER MCGUIRE,

Archbishop.

## CLASSIFIED ADVERTISEMENTS

*EIGHT CENTS a word each insertioin, payable monthly. Figures and initials count as words. No copy accepted with less than 20 words, otherwise will be charged as such. All classified copies will be set in uniform style, without display. One copy of this Publication will be sent to each advertiser as long as their advertisement runs. Forms close the 2<sup>th</sup> of each month.*

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## FINANCIAL LEGISLATION (General Synod 1928; amended 1930).

1. All Congregations shall contribute, as from September, 1930, the sum of Three Dollars monthly as Patriarch's Pence, for Twelve successive months.
2. All Clergymen, except the chief Pastor of a congregation shall contribute, as from September, 1930, the sum of One Dollar monthly as Patriarch's Pence for Twelve successive months.
3. Each Congregation shall contribute as from September, 1930, the sum of Two Dollars quarterly for the upkeep of the Central Administration Office, the same to be forwarded in the months of October, January, April and July.
4. Failure to comply with this legislation will automatically deprive clergy and congregations concerned of a vote, seat and entertainment at the next General Synod without notice.

By Order of General Synod,  
**GEORGE ALEXANDER McGUIRE**, President.  
**WILFRED S. KIRNON**, Acting Sec'y.  
**FREDERICK A. TOOTE**, Chancellor.

(N.B. This legislation holds good for all congregations  
in Canada, United States, and West Indies).

# The Negro Churchman

In Tenebris Lumen

Published monthly, except SEPTEMBER, in the interest of the  
African Orthodox Church.

Archbishop GEORGE ALEXANDER, Editor and Business Manager



## SUBSCRIPTION RATE

ONE DOLLAR ANYWHERE AND EVERYWHERE

Office: 246 W. 139th Street New York City, N. Y. Tel. Bradhurst 2-1240

VOL. IX No. 9 NEW YORK, OCTOBER, 1931 TEN CENTS.

### THE PRIMATE'S ADDRESS TO SYNOD.

Abbreviated.

Ten years ago, on September 2, 1921, we held our First General Synod in New York City on which occasion we named the "African Orthodox" Church, defined its Faith, proclaimed its mission, elected its first bishop, and appointed Committees on Constitution and Canons, and on the Divine Liturgy. On September 28, 1921 the Bishop-elect was duly consecrated in the City of Chicago by the late Archbishop J. R. Vilatte.

In these ten years ecclesiastical history has been made by the Negro Race, and men of African descent have written a new page in the annals of the Holy Catholic Church. Some of our good friends still refer to the African Orthodox Church as "a holy experiment," but to us who have caught the vision, and who are putting over this great program She is a great adventure of faith whose foundations are set firmly upon the Rock, which is Christ.

"The Church's one Foundation  
Is Jesus Christ, Her Lord."

During this calendar year we have experienced the loss of two priests. In January last the Soul of Martin De Vere Stuart entered Life Eternal. His dignified bearing, his pleasing personality, his marked culture, his reverence and devotion for sacred things and places, his ardent love for full Catholic ceremonial were distinguishing characteristics which endeared him to all who met him at the last General Synod and won for him unanimous election as General Secretary. Before he could function in this office the Master of the

Vineyard called him from labor to rest. In the month of May Joseph Alexander Ford joined the innumerable throng in Paradise. Fr. Ford witnessed the beginnings of the African Orthodox Church. He received his theological training and spent his entire ministry in the African Orthodox Church becoming the founder of S. Mark's Church which remains as his monument. The Church paid due honor to both of these deceased priests. May their souls, and the souls of all the faithful departed, by the mercy of God, rest in peace.

Travellers in the deserts of Arabia and Africa delight to recount their joyful experience when, after long weary weeks of march over the arid, burning sand they light upon an oasis to feast their eyes upon living vegetation and to quaff the waters of the cooling spring. So does one, as he journeys along the humdrum pathway of life, passing one milestone after another blazing a trail for others to follow, facing and surmounting one obstacle after another with much to discourage him from bystanders in the camp of the enemy and disloyal members of his own household rejoice when glancing towards the horizon he espies an oasis. On March 26 last your Primate had such an experience. As he paused at the 65th milestone of his career reflecting whether he had acted wisely in leaving the established highways of ecclesiastical achievement which others had laid to carve out for his Race another through the uncharted forests, he was given an unexpected surprise and tribute,—a birthday celebration which has brought him new determination and courage to press forward, to "trust in God and do the right."



For this generous act he places on record his profound gratitude. Kind thoughts, kind words, kind deeds are the cementing forces which keep our hearts knit in that bond of fellowship which we crave.

The question has been asked "will the African Orthodox Church survive?", that is, after the present Primate has "crossed the bar." The implication is that the A. O. C. is built like Dragon's Temple, upon a single column, and that when the Samson of Death shall lay that column low, the whole structure will disintegrate into fragments and dust. Such a query is to my mind a gratuitous insult to the Bishops and Priests under my leadership. It gives them no credit for their ability or determination to carry on, and to erect the superstructure upon the foundation which has been laid. Did the Christian Church not survive the tragic death of the founder on Calvary because the Apostles whom He sent forth, endued with power from the Holy Ghost, established the Church in the corners of the known earth? I resent the insinuation that our Bishops, Priests, and consecrated Laity will conduct the African Orthodox Church to Her burial in a grave beside that of Her organizer.

We note with great satisfaction, that the several congregations and their clergy are taking care that contracts, deeds, and titles to real estate are drawn so as to protect the rights of the individual parish as well as the rights of the African Orthodox Church. When our people make financial sacrifices to purchase church property, every step should be taken by Bishop, Priest, Vestry and others concerned to see that it is duly deeded and recorded in the names of Trustees of the Parish and as a part of the African Orthodox Church. Any reluctance, negligence, or irregularity in this matter can only breed suspicion that those responsible have base motives.

Our first ten years have necessarily been devoted chiefly to propaganda. We have been busy expounding our principles, preaching our gospel of ecclesiastical and spiritual liberty, defending our Orders, answering our critics, fighting strongly entrenched enemies from without and withstanding defections and schisms from within. Nevertheless we have built churches and secured other real property in Nova Scotia, Boston, New Haven, Brooklyn, Manhattan, Chicago, Miami, Liberty City, Bahamas, South and East Africa, and Cuba. For the new decade upon which we now enter let the slogan be "Arise and build." The

era of church building has arrived. Hitherto the African Orthodox Church has been in the creeping stage. Let Her now arise, take up Her bed, and walk. "Let us arise, and build."

We need, first and foremost, a central church, or pro-cathedral, for the seat of the Archbishop and as headquarters for the Church and General Synod. We need an edifice that will win respect for the African Orthodox Church, and in which every member, young or old may have a share. Such an edifice is available now if the General Synod will undertake it through chosen Trustees, and if there is immediately organized a Cathedral League with a branch in every parish to raise the needed funds. The Archbishop is willing to make great sacrifices in procuring a loan of several thousand dollars to secure the building in question, and asks of you and your members and friends immediate gifts or loans, and substantial pledges. Here is the opportunity to do something worth while. "Let us rise up and build."

Soon after our last General Synod the Auxiliary Bishop of Philadelphia tendered his resignation from the ministry of the African Orthodox Church due to "a change of religious convictions." The Conclave has accepted the resignation, and commend the brother to your prayerful sympathy. Through the courageous and persevering efforts of Rev. Fr. R. G. Robinson, rector of Corpus Christi, the work in Philadelphia has been kept alive. Pennsylvania is a field second only to New York for the African Orthodox Church. For the time being we shall place there a competent Archdeacon, and supply Episcopal ministration from this end. We have reasons to believe that this plan will succeed.

We regret that the number of unemployed or inactive priests is increasing. Harlem has become a dump for hastily-ordained priests which a certain peripatetic bishop unscrupulously piles upon our community, and the African Orthodox Church does not desire to be *particeps criminis*. Do not huddle together idly in New York, Brooklyn and other cities while Macedonia calls for help. Something must be done if ordained priests habitually fail to function at the Altar. Men of God, why cumber ye the ground?

We are emphasizing ministerial education with good results. The standard is being gradually raised, and the clergy are ambitious to continue their studies. We note easily the improvement being made by our

younger men in their sermons and addresses. Ignorance may be bliss in certain directions, but African Orthodoxy must frown upon ignorance at the Altar and in the Pulpit. To this end the Endich Seminary emphasizes Homiletics and Liturgics. In the last two years every man to be ordained Deacon has had to preach a trial sermon to a congregation, and every Deacon to be ordained Priest has had to rehearse the Mass several times at an Altar with a well instructed Priest, save of course, the Canon of the Mass and other portions.

Law, Order and Obedience are a trio of first essentials to successful government. Some clergymen have forgotten the significance of the word "obedience." The Canons are to them scraps of paper, and ordination vows meaningless ceremonials. Priests who flout Law and Authority can have no place on our Clergy List, nor can they be given, or kept in positions of responsibility. When an individual reveals clearly a reluctance, or refusal to obey his superior officer, he simultaneously reveals his unworthiness to be placed in leadership of others. Let the African Orthodox Church demand Law, Order and Obedience at all hazards. Disabuse your minds of any notion that your office, or the importance of your congregation renders you immune from discipline. In our administration some have mistaken gentleness for weakness and construed our patience as indulgence. While still endeavoring to be "suaviter in modo," we shall be "fortiter in re." In this connection let me warn you, brethren, that the American Catholic Church, and its Primate, which have done great wrong to the A. O. C. during the past six years, intend to continue their unfriendly policy. I therefore forbid any of our clergy participating at any function or service under the auspices of their clergy, or permitting them to participate in any function of the African Orthodox Church. This is a definite and final order which must be obeyed.

The spirit of selfishness stalks openly and unashamed, and our clergy and congregations are almost all addicted to this vice. Ministerial and parochial selfishness prevails everywhere. Like priest, like people. Pray, brethren of the Laity, that love may abound among your priests, thus driving out selfishness. And ye, men of God, I plead that ye be mindful of S. Paul's exhortation "Let brotherly love continue."

We note that many of our priests are imitating the Protestant custom of wearing laymen's attire as their usual street cos-

tume. While it is true that clothing does not make a man, the garments a priest, nor the uniform a soldier, yet Uncle Sam demands his servants to be in uniform when on duty. The priest of God is always on duty. He can never be a private individual. Let us be recognized as God's priests in our going out and our coming in. I have worn on the streets, for 42 years, my clerical attire. I want to be known always as a man of God, on the street, as at the Altar. I would also particularly remind deaconesses of their duty to wear the garb of their office at all times. It is a shield of defence for them, and it behoves them to wear it, however irksome, dull and attractive it may be.

We very much doubt if the Women's Auxiliary fully understands the nature of the work assigned them. This is an organization to assist the General Synod in its program of Church Extension, of cathedral building, or any central undertaking it may plan. It is not an organization of parochial guilds for taking care of home needs, but an Auxiliary of this body with an assigned task, and we request that this be borne in mind and reported annually.

Men and brothers, what we have achieved in ten years has been due to hard labor. The fields are white already for the harvest, and we need more laborers. The African Orthodox Church stands ready to welcome laborers. We have no more room for those who come seeking titles and emoluments. Come, ye laborers! Come and welcome! Come, ye valiant toilers!

Come, labor on!

Who dares stand idle on the harvest plain,  
While all around him waves the golden grain,  
And to each servant does the Master say,  
"Go work today."

Come, labor on!

No time for rest, till glows the western sky,  
Till the long shadows o'er our pathway lie,  
And a glad sound comes with the setting sun—

"Servants, well done."



## SUMMARY OF PROCEEDINGS OF ELEVENTH GENERAL SYNOD.

The opening service was held Wednesday, September 2, 1931, at 8.30 P. M. in Calvary Church, 140th Street and Edgecombe Ave., New York City. The procession was made

up of a choir of 80 voices from congregations in New York and Brooklyn. Bishops and Clergy numbered 40 more. His Grace the Archbishop was Cantor, Bishop Trotman, Lector, and Bishop Valentine, preacher. The sermon was a masterly presentation of the African Orthodox Church and a message of cheer to all, from the text "Set yourselves, stand ye still, and see the salvation of the Lord," 2 Chron. 20:17. We hope that Dr. Valentine will send us a copy for publication. The Tenth Anniversary Thankoffering was then taken for the Cathedral Foundation while the choir sang "How Manifold are Thy Works." A welcome address by Bishop Bennett was responded to by Rev. Fr. C. J. Anthony Butler of Nassau; another by Rev. Fr. E. E. Thomas was responded to by Rev. Fr. G. S. Nurse of Brooklyn; another by Rev. Dr. Toote was responded to by Rev. Fr. R. G. Robinson of Philadelphia, and another by Rev. Sister Theresa was responded to by Mrs. Elvira Headley of Boston. The Rt. Rev. J. C. Sherwood, Bishop-Coadjutor Metropolitan of the American Catholic Orthodox Church brought greetings from his church, and the Rt. Rev. J. C. Van Loo of the African Orthodox Catholic Church also expressed his felicitations.

On Thursday morning at 8:30 the Archbishop pontificated at a Missa Cantata, and the Deputies joined in Corporate Communion. Special remembrance was made of the late Archbishop Vilatte, the Priests Martin De Vere Stuart and Joseph Alexander Ford, the Deacon Benjamin E. Louard, and the Subdeacon Percy Edwards. After breakfast the Conclave met in camera. Bishop William Ernest's letter was read stating his inability to be present due to circumstances over which he had no control. Bishop Garrett's resignation was accepted. Bishop Van Loo's application for admission was laid over for a later hour in the day when the applicant would be present.

Synod being called to order, clergy and others were enrolled after satisfying the Chair about their qualifications and credentials. Holy Trinity Church, New York City, and S. Mary the Virgin, Brooklyn were by motion received into organic union with the General Synod and their Deputies seated. Hon. Louis Jeppe, Ex-Chancellor and Rev. Fr. Wilson of the P. E. Church, were introduced and after responding were seated with the Deputies. The report of the Rt. Rev. Wm. Ernest, D.D., of the Southern Jurisdiction was read, and Rev. Fr. Anthony of Nassau added comments.

Greetings were read from Rev. Dr. Hartley of Trinidad, and Bishop Bennett moved that the same be filed and a reply sent to our Commissary. Recess was taken for lunch. At 2:30 P. M. Synod resumed its work. Episcopal reports were read by Bishop Arthur Stanley of Boston, Bishop Edmund Robert of Brooklyn and Bishop Robert Arthur of Chicago. The Primate then read his journal covering his official acts for the past year. The Clerical and Lay Deputies then made oral reports of their respective parishes. Adjournment was made for dinner. After dinner the Conclave met to consider the application of Bishop Van Loo. He presented his letters of Consecration from the Primate of the American Catholic Church, and was requested to furnish a photostatic copy for our Archives. A unanimous vote was taken for his admission. Synod having resumed its session at 8:30 P. M., after devotional exercises Bishop James Cornelius Van Loo, B.D. was formally received. Kneeling before the Altar he took the Oath of Obedience to the Primate, and to the Constitution and Canons of the African Orthodox Church. The document of admission was then read, special prayers offered, the Kiss of Peace given, and his appointment published as Auxiliary Bishop of Connecticut, Bishop Van Loo expressed his gratitude in appropriate words. The Primate then delivered his Annual Address a shortened form of which precedes this account. The Primate's address called forth many expressions of appreciation and gratitude for the wholesome admonition given and for the inspiration received. Bishop Bennett led in a prayer of thanksgiving and Synod adjourned.

On Friday Morning, following celebration of Mass by Bishop Trotman, breakfast was served. All the activities of the General Synod, its business and its entertainment, took place in the new premises of the Church of the Good Shepherd, 104 West 130th Street, secured by the Archdeaconry of Manhattan for the purpose. On resuming business, the Synod listened with interest to Mrs. Haddocks the female representative from S. Ambrose, New Bedford, who made a plea for a resident clergyman, and Rev. Fr. H. C. Herod expresses his willingness to go. In his absence the Report of Archdeacon Philips of Nova Scotia was read by the Secretary. The report of Archdeacon Kirnon of Manhattan was then read. Reports from Archdeacon Sibblis of Cuba and Rev. W. S. Jones, forwarded with recommendations by Bishop Wm. Ernest were also read and discussed. Before luncheon



recess a collection of over \$30 was made for Bishop Trotman to aid him on his forthcoming visit to Sydney, Nova Scotia, where his wife lies very ill. After luncheon the discussion on Cuba was resumed. It was decided that we could not permit Archdeacon Sibblis to leave the Cuban field at this critical time, and that we guarantee him the sum of \$25.00 monthly. Deputies pledged themselves to forward their quota at the closing week of each month to the Primate so that early in the following month the Archdeacon would receive his grant. The request of Rev. W. S. Jones was next considered. The work in Nicaragua was officially closed by the General Synod of 1929 and a grant ordered paid to Mr. Jones, of which he has received only 30 per cent. He asked to be removed to Santo Domingo. General Synod listened carefully to the excellent report made concerning Mr. Jones by the Primate, but regretfully came to the conclusion that outside of Cuba and Bahamas no overseas field should be opened in the Southern Jurisdiction until the financial depression passes. Bishop George S. A. Brookes was introduced. He was formerly associated with the A. O. C. but is now independent. He responded to the welcome given him. Mr. Cleveland Allen, journalist and publicist, and Bishop C. C. Alleyne of the A. M. E. Zion Church were introduced and made splendid and inspiring addresses. Bishop Alleyne aroused great enthusiasm among the brethren. He recounted the hardships and early struggles of Negro Methodism, and encouraged us to bear bravely our share, predicting that the day would come when in every hamlet there would be congregations of African Orthodoxy. Mr. C. F. Boyce, printer, reported to General Synod that within a fortnight the Divine Liturgy (in part) would be ready, containing Asperges, Mass, Vespers, Benediction of the Blessed Sacrament, Litany of the Saints, Baptism and Confirmation, being about 64 pages. This would cost 30 cents per single copy or four for a dollar. When these are sold, the receipts would enable him to print the remaining offices so as to complete the 128 pages. Orders were placed but will be filled only for those who have paid with their orders. Experience is a stern schoolmaster. (At this writing the books are ready and cash orders can be sent to the Primate's office).

Archdeacon Hollinsed was then presented to the General Synod. It was explained that the case submitted against him by the Auxiliary Bishop had been heard by the

Conclave and that as the Archdeacon had made amends and expressed regrets, his intentions being good, the matter was dropped by recommendation of his Auxiliary Bishop. The Archdeacon then thanked all who had shown such great interest in him, and hoped that henceforth there would be better understanding and cooperation in the District of Massachusetts.

Friday Evening was observed as a celebration of the Tenth Anniversary of the A. O. C. Addresses were made according to the prepared program after which a Banquet was served, toasts being made and a hearty time enjoyed until the wee hours.

On Saturday Morning Bishop Bennett celebrated Mass. On resuming work the Synod, by resolution, ruled that the financial legislation of the past year pertaining to Patriarch's Pence and Office Assessment remain unchanged, with the same penalties attached. Bishop Valentine and Rev. Fr. Herod spoke of the necessity of reporting Church news monthly in "the Negro Churchman."

The Primate called upon the rectors of S. Mary the Virgin, Brooklyn; Good Shepherd, New York; and S. James, Boston to read their documents conveying property to their respective parishes during the past year. General Synod found those of S. Mary and S. James in regular order, but was dissatisfied with the documents submitted for the Good Shepherd. By motion of Bishop Valentine, seconded by Bishop Trotman, a Committee consisting of Bishop Bennett, Rev. Canon Miller, and Rev. Fr. Nurse, was appointed to see that the papers are properly drawn to protect the rights of the Church of the Good Shepherd. Recess was taken for lunch. Synod then resumed its work. Rev. Fr. Greenidge gave the Synod information concerning a Benevolent Society which he had organized in connection with his parish known as the "Brotherhood of Mercy." The Women's Auxiliary Hour followed. Lady McGuire, President submitted her report, also Mrs. Breedy, Treasurer. The funds reported were assigned by the women to the Cathedral Foundation. The work for the ensuing year will be divided equally between the Mission Field and the Cathedral Foundation. The slogan suggested by the Primate for the year is "Strengthen the stake; lengthen the cords." Special effort is to be made to have a branch of the Woman's Auxiliary in every parish. On the agenda of next General Synod the Program of Friday Night will be under the auspices of the Woman's Auxiliary. Local

meetings are to be held monthly by each parish, and sectional meetings each quarter, in preparation for the Annual Meeting at Synod. Election of General Officers resulted thus: Lady McGuire, President; Mrs. J. Breedy, Vice-President; Mrs. Rose Clarke, Secretary; Mrs. Headley, General Organizer; Mrs. B. Allen, Treasurer; Mrs. Best, Chaplain. Mrs. Vernon of Chicago was then presented, the Primate requesting Bishop Valentine to introduce her, which he did in his charming manner, and Mrs. Vernon with her winsome smile, responded briefly, acknowledging the courtesy.

Invitations were called for as to the meeting place of the next General Synod. Before action was taken, it was unanimously passed on motion, that the provision by Canon Law for the entertainment expenses of General Synod be suspended, and that for every clerical or lay deputy, or female representative, sent by a congregation to Synod, the sum of \$5.00 shall be forwarded by the 15th of August to the Entertaining Committee. Archdeacon Hollinsed then issued an invitation to Boston to General Synod of 1932, and all the Clergy, Deputies and Representatives of Massachusetts having endorsed it, unanimous acceptance was given. It was moved by Mr. Riley of Boston and seconded by Rev. Fr. Greenidge that a Committee be appointed to report in 1932 a standard of Church School instruction literature. This was unanimously carried. The Committee consists of the Primate, Rev. Fr. Nurse, and Rev. Fr. E. Thomas. It was also decided that a Children's Hour be placed on the Agenda of next General Synod of Saturday forenoon. Adjournment was taken till Monday morning.

On Saturday Evening Bishop Trotman made Mr. Samuel A. Robinson of Boston a Cleric, and ordained him Porter, Reader, Exorcist, and Acolyte. On Sunday at 11 A. M. the Archbishop ordained him Subdeacon, the Rev. Fr. Nurse, his rector presenting him, and preaching the sermon from the words "Ye shall receive power after that the Holy Ghost shall come upon you, and ye shall be witnesses of Me." Rev. Mr. Robinson becomes Curate in St. Michaels Church, Boston, in which he has already rendered acceptable service as Catechist. On Sunday afternoon the usual Mass Meeting was held in Calvary Church, addresses being made by the Bishops, Clergy, Laity and distinguished visitors including Rev. Mr. Larsen of the Harlem Institutional Church, and Rev. E. E. Durant of the P. E. Church.

On Monday Morning Bishop Valentine said Mass. All reports not submitted before were presented at this final session, including the Registrar's report, that of the Committee on new Statistical Form, and the Report of the Brotherhood of S. Simon of Cyrene. On recommendation of Bishop Bennett General Synod voted to remove the name of Robert A. Jackson from our Clergy List. On motion it was decided that the Primate of the American Province be not designated as the Permanent Patriarch of the African Orthodox Church of the World, but the election of said Patriarch, when a vacancy occurs, shall always be held in the American Province. The Treasurer's Report was submitted and the necessary disbursements ordered paid. All General Officers of Synod were re-elected, namely Bishop Valentine, Vice-President; Rev. Dr. Toote, Chancellor; Ven. W. Kirnon, Secretary; Rev. Fr. Herod, Registrar; Mr. J. Bacchus, Treasurer, the Primate being ex-officio. The final question discussed was the purchase of a building known as the "Coachman's Hall" in New York City for a Pro-Cathedral and Headquarters of the Church and General Synod. All agreed that such a building was urgently needed. It was unanimously passed that steps be taken to procure same. When it came to the financing of the proposition, the Primate offered to secure a mortgage upon his home in order to make the first payment, but no one was willing to do anything more. After a lengthy discussion, Bishop Sherwood, who was present at nearly every session and took part in the discussions, suggested that a Campaign of a Dime a Week by Every Member of the A. O. C. be put on foot, and a large Committee spreading over the entire Church be formed to carry out the program and report to the Boston Synod. This recommendation was accepted and approved, the Committee appointed, with Bishop Bennett as General Chairman and Bishop Sherwood an Honorary Associate Chairman. The feeling seemed to exist that the Archbishop would be making too great a sacrifice, and would be placing his home in jeopardy. A motion prevailed to rescind the decision to purchase Coachman's Hall. Recess was taken for luncheon, after which Resolutions of Thanks were extended to all and sundry. The closing Service was conducted by the Primate and adjournment taken *sine die*.

## A PREDICTION FULFILLED.

"Thank you, Father Ford"

At the last Archdeaconry service held in Dec., 1930 at the Union A. M. E. Church at 122 W. 129th Street, New York City, the late Rev. Fr. Ford, in thanking the Pastor and Trustees for the use of their building, remarked "I feel that the African Orthodox Church will own this edifice some day." The thing seemed so unlikely and the remark was so embarrassing to those of us who were present, that we wished that the good Father had not said the words. Yet the seemingly impossible has occurred. On Monday, September 7, Synod closed, its last decision being not to buy Coachman's Hall. This left the Primate in the position of having no place under his immediate charge for the functions of his office. He had felt certain that Synod would have undertaken the purchase of a building this year. On Tuesday as he sat in his office deploring the circumstances a telephone voice asked him to call next day at 3 P. M. to look at a Church. He went to a Real Estate office and was carried to the Church at 122 West 129th Street. Next day with an architect and the owner he went through the building, made plans for a thorough renovation, got a mortgage on his home, paid the Contract Deposit, and now the African Orthodox Church is to possess that property. The prayers of those in the spirit world avail much. Thank you, Fr. Ford! You were absent from Synod in the flesh but present in spirit! You saw your Archbishop's distress while those present in the body did not perceive it. And you pleaded for him. Thank you! Your prediction is fulfilled! The Archbishop has made his sacrifice. God is with him, and those who have entered Paradise from African Orthodoxy are with him. Men and women in the flesh are praying and working with him. White and colored friends will donate generously to this new "Church of the Holy Cross." Six weeks of alterations and it will be ready for Dedication. Thank you, Fr. Ford!

## NOTES BY THE WAY.

From S. Mark's Church, New York City, Mr. Arnold Wm. Babb reports,—“Slowly but surely we are treading along in spite of the general depression. During the month of August we received two new members and our prospects for the coming fall and winter are exceedingly bright.”

EXCELLENT! A Bishop and friend Rt. Rev. C. J. Sherwood, D.D., having heard that Archbishop McGuire had secured a church to be known as "Holy Cross," telephoned, "Put me down as an honorary member. I shall give Three Dollars every month, and you will GET it." Who is next?

Mrs. Clara Haddocks was female representative at Synod from S. Ambrose Church, New Bedford, and brought Four Dollars for Patriarch's Pence. Several new members have been received, and the Church School is steadily increasing in members. It is to be hoped that Rev. Fr. H. C. Herod of Brooklyn will take charge of S. Ambrose for a few months as suggested.

The Rev. J. N. Dingwall came into our office a few minutes ago. When he heard what Bishop Sherwood had done he immediately said "Enroll me as the second honorary member of Holy Cross Church, I will send you my check for Five Dollars per month." GREAT, Fr. Dingwall! WHO IS NEXT?

The Right Rev. J. C. Sherwood was given the degree of Doctor of Divinity by the Endich Theological Seminary at the Mass Meeting on Sunday, September 6, 1931. He had submitted a Thesis on "The Influence of Canon Law and its Principles."

The Bishops of the Conclave had a conference after the adjournment of Synod. They decided that Bishop Valentine may enter into Communion with Archbishop Fryxell and his group in Chicago, they having Antiochean Orders and given written assurance that they will not organize Colored Work, nor ordain Colored men except at our request. It was also decided that for the present we refrain from communion with any group not having Antiochean Orders.

The concensus of opinion is that the Eleventh General Synod just concluded was the best ever held. Some came with great forebodings but were happily disappointed. Old Satan appeared at the door once or twice but we chased him, and the Dove of Peace hovered tranquilly.



Here comes one of our faithful women of the A. O. C. "Archbishop, I want to give an Altar Crucifix for Holy Cross Church. Please select a suitable one for me." "Praise God from whom all Blessings flow." We need other furnishings! WHO IS NEXT?

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### S. ANTHONY'S CORNER

Church Location, 228 W. 132 St., N. Y. C.

Rector, Rev. Fr. E. E. Thomas, L.Th.

Curate, Rev. Benjamin Queeley.

Another page was added to the history of S. Anthony's Church on Sunday, August 9th, when Rev. B. Queeley, the Curate, was elevated from the rank of subdeacon to that of deacon. We congratulate him on his promotion. He was one of the founders of this congregation, assisting the late Rev. B. Louard in launching the good work seven years ago, holding the office of Senior Warden until he became a member of the Clergy. He was a Senior Warden second to none, performing his duties untiringly and fervently. Responding to a call to the ministry he entered Endich Theological Seminary. On July 21, 1929 he was ordained Subdeacon, and on August 9, 1931

Deacon, the Primate, Archbishop G. A. McGuire officiating. The sermon was preached by the Rector, Rev. Fr. E. E. Thomas from the text, "Follow Me, and I will make you fishers of men," and was both interesting and edifying. He concluded with a special charge to the newly-ordained deacon. Present in the congregation was Mrs. B. Queeley and several friends from fraternal organizations including Messrs. St. Clair Thomas, Brooks, Rawlins, and Graham, who at the close of the service spoke words of high tribute to the Rev. B. Queeley. Following the ordination the Archbishop installed Rev. Fr. Thomas Rector, he having served as Vicar for the previous year. The Rev. Father having answered the necessary questions and taken the usual oath, the keys of the Church were delivered to him. At the evening service the newly-ordained Deacon preached a very interesting and illustrative sermon from S. Luke 20:2, "Tell us by what authority doest thou these things, or who is he that gave thee this authority?"

—REPORTER.

## CLERGY LIST. AMERICAN PROVINCE

- The Most Rev. George Alexander McGuire, D.D., M.D., D.C., 246 W. 139th Street, New York City.
- The Right Rev. William Ernest Robertson, D.D., 355 N. W. 14th Terrace, Miami, Fla.
- The Right Rev. Arthur Stanley Trotman, D.D., 204 W. Springfield St., Boston, Mass.
- The Right Rev. Edmund Robert Bennett, D.D., 1462 Fulton St., Brooklyn, N. Y.
- The Right Rev. Robert Arthur Valentine, D. D., 4400 South Parkway, Chicago, Ill.
- The Right Rev. James Cornelius Van Loo, B.D., 277 W. 150th St., N. Y. C.
- The Ven. D. Egbert Philips, B. D., 89 Laurier St., Sydney, Nova Scotia, Can.
- The Ven. R. Daley Sibblis, Cayo Mambi, Cuba.
- The Ven. Royal S. Hoagland, 542½ E. Brackenridge St., Fort Wayne, Ind.
- The Ven. William O. Perry, 1985 N. W. 4th Ave., Miami, Fla.
- The Ven. Wilfred S. Kirnon, B.D., 248 W. 130th St., New York City.
- The Ven. Oscar W. Hollinsed, 166 W. Springfield St, Boston, Mass.
- The Rev. Canon William R. Miller, L.Th., 453 Putnam Ave., Brooklyn, N.Y.
- The Rev. Canon Cyril O. Sheppard, L. Th., 59 E. 104th Street
- The Rev. Canon G. M. G. James, B. Th. M. A., Charlotte, N. C.
- The Rev. Fr. Horace H. Herod, L. Th., 347 Jefferson Ave., Bklyn, N.Y.
- The Rev. Fr. G. St. Clair Nurse, L. Th., 18 St. Nicholas Place, N. Y. C.
- The Rev. Fr. James O. Greenidge, 134 Sterling Street, Boston, Mass.
- The Rev. Fr. Charles Ignatius Smith, 2215 Wharton St., Phila., Pa.
- The Rev. Fr. Frederick A. Toote, M.A., Ph. D., 282 W. 137th St., N.Y.C.
- The Rev. Fr. Ralph W. Hawkins, L. Th., 123 E. 100th Street, N.Y.C.
- The Rev. Fr. John G. Bayne, 26 Irving Place, Brooklyn, N. Y.
- The Rev. Fr. R. G. Robinson, 1250 N. Frazier St., Phila., Pa.
- The Rev. Fr. C. J. Anthony, Box 383, Nassau, Bahamas, B. W. I
- The Rev. Fr. Joseph N. Dingwall, 134 Lee Street, West Haven, Conn.
- The Rev. Fr. Oliver Welch, L. Th., 132 Halsey St., Brooklyn, N.Y.
- The Rev. Fr. Edwin Ernest Thomas, L. Th., 235 W. 130th Street, N.Y.C.
- The Rev. Fr. Aubrey C. Hamilton, 723 St. Nicholas Avenue, N. Y. C.
- The Rev. Fr. James Thomas, L. Th., 112 E. 97th Street, N. Y. C.
- The Rev. Fr. Kenneth Wiggins, L. Th., 1469 Fifth Ave, N. Y. C.
- The Rev. John C. Simons, 246 W. 139th St., N. Y. C.
- The Rev. David E. Ewart, Florida, Camaguey, Cuba.
- The Rev. Benjamin Queely, 304 W. 152nd Street, N.Y.C.
- The Rev. Hubert T. Alcantara, 1090 Pacific St., Brooklyn, N.Y.
- The Rev. John R. Swift, 1 Herman Street, Boston, Mass.
- The Rev. David A. Cranstoun, 38 W. 129th St., N. Y. C.
- The Rev. James Ford, 37 Howard St., Cambridge, Mass.
- The Rev. Samuel A. Robinson, 33 Braddock Park, Boston, Mass.
- The Rev. Sr. Mary Agnes (Morris) 301 W. 118th St., N.Y.C.
- The Rev. Sr. Angelina Theresa (Brooks), 21 W. 117th Street, N.Y. C.
- The Rev. Sr. Phoebe Rebecca (Benjamin), 282 W. 137th St., N. Y. C.
- The Rev. William S. Jones, Bluefields, Nicaragua.

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# The Negro Churchman

*In Tenebris Lumen*

*Published in the interest of the African Orthodox Church*

NEW YORK CITY.

NOVEMBER 1931

VOL. IX, No. 10

TEN CENTS



ARCHBISHOP GEORGE ALEXANDER, M<sub>C</sub> GUIRE, D. D., M. D

Begins the Eleventh Year of his Consecration placing his Chair  
In Holy Cross Pro-Cathedral Church.

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(General Synod 1928; amended 1930).

1. All Congregations shall contribute, as from September, 1930, the sum of Three Dollars monthly as Patriarch's Pence, for Twelve successive months.
2. All Clergymen, except the chief Pastor of a congregation shall contribute, as from September, 1930, the sum of One Dollar monthly as Patriarch's Pence for Twelve successive months.
3. Each Congregation shall contribute as from September, 1930, the sum of Two Dollars quarterly for the upkeep of the Central Administration Office, the same to be forwarded in the months of October, January, April and July.
4. Failure to comply with this legislation will automatically deprive clergy and congregations concerned of a vote, seat and entertainment at the next General Synod without notice.

By Order of General Synod,

**GEORGE ALEXANDER McGUIRE**, President.

**WILFRED S. KIRNON**, Acting Sec'y.

**FREDERICK A. TOOTE**, Chancellor.

(N.B. This legislation holds good for all congregations in Canada, United States, and West Indies).

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In Tenebris Lumen

Published monthly, except SEPTEMBER, in the interest of the  
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Archbishop GEORGE ALEXANDER, Editor and Business Manager



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### DEDICATION PROGRAM, NOV. 8-15 '31.

Holy Cross Pro-Cathedral Church

122 W. 129th Street, N. Y. C.

Most Rev. George Alexander McGuire, Dean

#### SUNDAY, NOVEMBER 8.

7.30 A. M. Mass. Special Remembrance made of Departed Friends and Relatives. First Service in Holy Cross.

11.00 A. M. Benediction of Holy Cross Church, of the Altar, Crucifix, Candlesticks, Missal Stand, Pulpit and Organ.

11.20 A. M. Solemn Pontifical Mass. The Most Rev. George Alexander McGuire, D.D., M.D., D.C., assisted by the Rt. Rev. Edmund Robert Bennett, D.D., and the Rt. Rev. Clement John Sherwood, D.D., Bishop Sherwood will preach the Dedication Sermon. Several visiting choirs and congregations, with their clergy, will also assist.

3.45 P. M. Solemn Vespers. The Fraternal Organizations of Harlem will send Representatives and Delegations to this Service. The Most Rev. Lr. McGuire will preach on the topic, "Fraternalism the Essence of Christianity".

3.00 P. M. Solemn Pontifical Vespers. Bishop Bennett will preach.

#### MONDAY, NOVEMBER 9

8.45 P. M. Vespers. Citizens' Program. Vocal and Instrumental Artists. Distinguished Ladies and Gentlemen will deliver addresses. The Hon. Judge Watson, Mr. A. A. Austin, Lady H. Vinton Davis, Mr. H. S. Warner, Dr. L. Estwick and others have been invited to speak.

#### TUESDAY, NOVEMBER 10

8.45 P. M. S. James Presbyterian Con-

gregation will conduct Divine Worship for us. The Pastor, Rev. Dr. Wm. Lloyd Imbrie will preach, and the Church School Choir under the direction of Mrs. Blanche Thomas, will sing.

#### WEDNESDAY, NOVEMBER 11

8.45 P. M. Beulah Wesleyan Methodist Congregation will conduct Divine Worship for us. The pastor, Rev. H. Ingram Thomas will preach, and the Church Choir, under the direction of Miss Robinson, will sing.

#### THURSDAY, NOVEMBER 12

8.45 P. M. Calvary Methodist Episcopal Congregation will conduct Divine Worship for us. The pastor, Rev. Dr. E. W. Rakstraw, will preach, and the Church Choir under the direction of Professor Caldwell will sing.

#### FRIDAY, NOVEMBER 13

8.45 P. M. Union Temple Methodist Congregation will conduct Divine Worship for us. The pastor, Rev. Dr. Orlando S. Watt will preach, and the Church Choir, under the direction of Professor Clarence Smees will sing.

#### SUNDAY, NOVEMBER 15

7.30 A. M. Low Mass 11.00 A. M. High Mass. Archbishop McGuire will pontificate and preach.

3.45 P. M. S. Thomas Liberal Catholic Church will conduct Vespers. The Rector, Rev. James P. Roberts will preach, and the Church Choir, under the direction of Mrs. J. P. Roberts, will sing.

8.00 P. M. Solemn Vespers. Archbishop McGuire will preach the final sermon of Dedication Week.



## NOTES BY THE WAY

Bishop Trotman writes from Canada to the Archbishop, "I see from the Negro Churchman that you made a contract to purchase a building to be called Holy Cross Church, I congratulate you on your venture of faith. If one waits for others to do one's heart's desire it will never be done. Trust in God and pin your faith in Him, and He will carry it through. He will lead the way and help you to plan the financial end without any disaster to yourself or family." Thank you, Bishop!

From Rev. Fr. Greenidge comes a donation for Holy-Cross and Trinidad is right behind Boston. Rev. Dr. H. S. Hartley sends a donation from Port of Spain. And here comes Buffalo with a handsome donation from Dr. Theodore Kakaza!

The Rev. Fr. Dingwall, and Mr. Wm. E. Allen of New Haven, Conn. have paid their honorary membership dues in Holy Cross of \$5.00 for the current month. So has Bishop Sherwood paid his of \$3.00. New York has been fruitful in honorary membership and generous in donations, but we refrain from publishing the names of the local donors. The largest gifts was from a gentleman who donated \$100.00 on our new altar, the next largest from a lady of \$72.50 for a Brass Crucifix, another of \$50.00 from a lady towards our new Organ, and still another of \$20.00 for a pair of candelabra holding seven lights each. For the six canonical lights we have received from six persons \$5.00 each to pay the total of \$30. The cash contributions for the Building Fund are arriving from far and near. God be praised! Send in your donation today. One Dollar will be as gratefully received as One Hundred Dollars. And just think! The gentleman who gave us the donation of \$100 without any solicitation has lent us \$400 more to help us in getting things ready for the Dedication! ! !

Rev. Dr. E. A. Abbott of New Orleans has pledged \$5.00 to Holy Cross as a donation, and \$10.00 more as a Tenth Anniversary Contribution. This will be forth-coming in November and December. Fine, Doctor!

Why don't the clergy and parishes order their supplies of the Divine Liturgy now? By the way, Holy Cross Pro-Cathedral is indebted to Rev. Fr. Dingwall of New Haven for a gift of 40 copies of the Divine Liturgy at a cost of Ten Dollars. God bless you Reverend Father!

Mrs. Rachel Smith has benefited from her sojourn in Corona, Long Island, and with her health greatly improved has returned

to Harlem. She has been a reader of The Negro Churchman since the first issue, and a staunch member and supporter of the A. O. C. at home and abroad. We hope that she will fully regain her former splendid health.

If you have not received your usual supply of the Negro Churchman, get in touch with headquarters. Possibly you know the reason. We give our services as Editor, but the Printer requires pay for his services. Don't grumble! PAY UP!

We have sent \$18 to Cuba for Archdeacon Sibblis on his September grant. Had all responded we could have sent the entire amount of \$25. Those responding were the Archbishop and Lady McGuire, Rev. Canon Miller, Rev. Sr. Agnes, Mrs. B. Allen, All Saints Church in Boston, Rev. Fr. Greenidge, Bishop Valentine, Mr. Lionel Williams, Mr. T. Bacchus, Rev. J. C. Simons, Mr. O'Garra, Ven. W. S. Kirmon, St. Mark's Church in N. Y. City, Mr. George Barnes and his sister Mrs. Hunt. Are you one of the nine persons who failed to make good your promise?

On Sunday, Dec. 6 at 3.30 P. M. the Antigua Mutual Aid Society of America, Inc. led by its efficient Band will march to Holy Cross Pro-Cathedral Church for its Memorial Service in honor of departed members. His Grace George Alexander McGuire will preach the sermon.

The headquarters of the A. O. C., as well as the office and residence of the Archbishop, will be located at 122 West 129th Street, N. Y. C. on and after October 31.

A beautiful Episcopal chair with Mitre engraved on the top is being made by order of the Ushers' Club of Holy Cross and will be ready for Dedication Service on Nov. 8, 1931.

Rev. Gladstone S. Nurse, L.Th., Rector of All Saints, Boston, has been appointed by the Archbishop a Canon in the Pro-Cathedral Church of the Holy Cross. The Rev. Canons Sheppard and Miller will function similarly. The Rev. Fr. James of North Carolina is no longer a Canon having failed to function as such for two years past.

The Primate, following his purpose announced at Synod, has given each Deaconess a separate field:—Rev. Sr. Theresa has been appointed Missionary Deaconess in the Northern Jurisdiction, Rev. Sr. Agnes, Deaconess at the Good Shepherd, and Rev. Sr. Phoebe at Holy Cross.

# THE NEGRO CHURCHMAN

## THE PASSING OF MRS. TROTMAN

It is with regret we mention the passing away on Sept. 20 of Elizabeth Ann, wife of the Right Reverend Arthur S. Trotman, after a lingering illness of twelve months, at Sydney, Nova Scotia. The funeral service was conducted by the Ven. Archdeacon D. E. Philips at S. Philip's Church. There was a large number present to pay their last tribute to one who was held in high esteem by the entire community. Special hymns were sung and the Nicene Creed by Caleb Semper. The address on "She is not dead, but sleepeth," was delivered by the Archdeacon. Mr. Norman B. Crawford, organist, officiated at the organ and led in the choral service. Among the chief mourners were the husband, Bishop Trotman, who had arrived on Tuesday morning from S. Luke's Cambridge, Mass., and her son Ralph.

A memorial service was conducted on Sunday evening, September 27 by Archdeacon Philips in which fitting and timely remarks about the life of the deceased were made. The deceased is survived by one daughter, Ruby in Barbados, B. W. I., two sons, Roy and Ralph, besides her husband.

(Editor's Note. Bishop Trotman had the melancholy satisfaction of spending six days at his wife's bedside. He writes that during these days both exchanged thoughts, and Mrs. Trotman told him all she had to say. The remains were interred in Hardwood Cemetery on Tuesday, September 22. His Lordship will return to Massachusetts after closing up certain affairs in Sydney. We offer him, on behalf of this Magazine and its readers, our profound sympathy in his bereavement).

## SYNOD AS I SAW IT.

Mrs. Malcolm Vernon of Chicago.

The opening of Synod, as I witnessed it, was quite an elaborate affair with a beautiful setting—everything was in order. The procession, which was an inspiration in itself, took about half an hour; the seven choirs looked well and sang at their best—the psalms and anthems were beautifully rendered. The Rev. Canon Miller at the organ and Lady McGuire at the piano supplied good music. The Bishops and others of the Clergy in rich vestments and hoods, also the three deaconesses in their robes,

added to the splendour of the evening. The Church was well filled in spite of heavy rain. The addresses were delivered with vim and much eloquence. Bishop Benne impressed me forcibly with his eloquence and rich good humor. There were, in the audience, several clergymen of the Episcopal Church with whom I am well acquainted. This shows that the ministers in the East are well-thinking and broadminded men, unlike the ministers of the said Church in Chicago. Our Bishop Valentine was the preacher on this occasion, and he certainly "did his stuff." He looked and preached his best. I was overwhelmed when I saw "Our Father Valentine" (as we are accustomed to call him), and listened to his inspiring message, "Set yourself, stand ye still and see the salvation of the Lord with you." 2 Chron. 20:17. The audience certainly still as he delivered a rousing sermon. After the service I overheard many congratulations: Some said, "You preached a stirring sermon"; others said, "you brought a wonderful message from Chicago." On Sunday September 6, Bishop Valentine preached at St. Joseph's. I also attended that service. Here again the Bishop gripped his audience with the words, "Be strong and work, for I am with you, saith the Lord of Hosts Haggai 2:4. The sermon was very appropriate and highly appreciated. Surely this is the time when we should be strong and learn to depend upon ourselves and be in harmony with one another. St. Joseph's well arranged but somewhat smaller than our St. Matthew's. Their order of service is quite dignified, and the congregation large. Archdeacon Kirnon, the rector, is quite a speaker.

It was my privilege to visit on Saturday September 5, one of the business sessions and to see the Synod at work. It was good to see the earnestness of clergy and lay delegates, and to listen to heated discussions. The Primate, who looked his very best, used every care to maintain a proper standard of discipline. He in his general manner had me introduced, to my great embarrassment. He was correct when he said that I prefer to sing than talk.

I was glad to be at Synod. Everything was good; the people in New York seem so enthusiastic. It gave me pleasure to see how well the Churches there are attended by persons of African Orthodox Faith. We in Chicago need to wake up and bring others into the fold. This work needs our aid; day by day we see more clearly the necessity of having a Catholic Church govern

# THE NEGRO CHURCHMAN

ned by our own people.

"Hasten the time appointed  
By Prophets long foretold  
When all shall dwell together  
One Shepherd and One Fold.

Let all that now unites us  
More sweet and lasting prove,  
A closer bond of Union  
In a blest land of love.

Let war be learned no longer  
Let strife and tumult cease  
All earth His blessed Kingdom  
The Lord and Prince of Peace."



## BISHOP VALENTINE'S SERMON APPRECIATED

On Sept. 30 Dr. Elmer Campbell, Associate Editor of the "Chicago World," wrote our Chicago bishop thus:—

"Dear Bishop Valentine: I take this opportunity to express my appreciation and approval of your masterly sermon of Sunday morning, Sept. 27th, from the text. S. John 15:16. I shall be present at your church Sunday Morning, Oct. 4, for Mass. Ours truly, Elmer Campbell, D.D., Associate Editor."

Bishop Valentine replied in part: Many thanks for your letter of appreciation. We find it hard to interest some of our local negro papers in a racial Catholic Church. Many of our leaders are still begging for their race to lead us in religion. The A. E. Church is doing a splendid work under Negro leadership apart from white ethnologists. Surely the A. O. C. will succeed even though not governed by Catholics and Episcopalians of the dominant race, but our progress will be slow because of an inferiority complex which we regret to say is still a part of some of us. We shall be glad to give you a cordial welcome at all times.

Faithfully yours,  
ROBERT A. VALENTINE."



## CHURCH OF THE GOOD SHEPHERD. N. Y. C.

Judith Breedy, Correspondent

Service was held in our new Church building on Sunday, July 19, 1931 for the first time. Our Pastor Rev. Dr. Toote, cele-

brated High Mass and preached. He took for his text, the Divine Concert; "David and all the house of Israel played before the Lord on all manner of instruments," found in 2nd Samuel, 6:5. The church was filled to capacity.

Everyone was elated at the thought of having found at last a haven of rest after having wandered so long in the wilderness. The members so far have shown a wonderful spirit of cooperation, and I hope that they will continue in that same spirit.

I take this opportunity to thank Mrs. Donohue and Mr. and Mrs. Wattley for giving their homes for whist parties. I forgot to mention the Helping Hand Circle in the previous issue. They gave their Third Annual Concert on Sunday, June 21st. It was, as usual, a success. Hats off to the Helping Hand Circle which started with three ladies, namely, Mrs. Llewellyn, Mrs. Marsh, and Miss Belgrave. They were organized to work for the building fund of the church of the Good Shepherd and they contributed the major part of the money our Rector met in the treasury.

The dedication service was held on Sunday, August 2nd by His Grace the Archbishop of the A. O. C. He also preached, taking his text from the 14th chapter of Exodus, 15th verse; "And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." His sermon was, as usual, full of inspiration and encouragement. He impressed upon us that we should go forward with the good work that we have begun.

A concert was given in the afternoon by Professor Nixon and his chorus. The Primate delivered an address which was full of goodwill. We spent a very enjoyable day on the whole.

A Grand Sacred Concert was given by Mrs. Ward and Miss Cave under the direction of Professors Marshall and Pyle. This concert was quite a success. We were again honored with the presence of the Primate, who also addressed the gathering. Father Toote was given a shower by the members, as a Birthday appreciation.



## LETTER SENT TO LADY MCGUIRE On Resigning Position as Organist

104 W. 130th Street,  
New York City.

September 21, 1931.

Lady Ada E. McGuire,  
246 W. 139 th Street,  
New York City.

My dear Lady McGuire,

At the last Choir Rehearsal of the Church of the Good Shepherd, our Rector the Rev. Fr. Toote, informed the Choir of your having tendered your resignation as Organist, taking effect from the date of writing.

The Directress Mrs. F. D. Galloway, spoke briefly upon your labors in the Church of the Good Shepherd from its incipency, and turned the meeting over to the Vice President Mrs. Chatham who after a few expressions of regret as to the resignation presented the matter before the Choir for consideration, and on motion duly seconded it was unanimously carried, that a letter be forwarded to you expressing our deep regret that you have seen fit to resign from the Church of the Good Shepherd as Organist. The motion also expressed that we convey to you our sincere thanks and appreciation for the valuable, unstinted and self-sacrificing service that you have rendered the Church and especially the Choir. We wish for you long life, health and happiness, and success in whatever field you may deem fit to engage in. That you may be a constant aid and comfort to our Archbishop, in his great resolve to accomplish the work of the African Orthodox Church.

We remain very respectfully yours,

THE CHOIR

Of the Church of The Good Shepherd  
AFRICAN ORTHODOX

Louise S. Dixon, *Secretary*.



## S. ANTHONY'S CORNER

Church Location, 228 W. 132nd St. N. Y. C.

Rector, Rev. Fr. Edwin E. Thomas, L.Th.

Curate, Rev. Benjamin Queeley

On Sunday, September 6, we were fortunate in having with us two of the Clergy who were in attendance at General Synod. One preached for us, the other brought us a gift. Rev. Fr. J. N. Dingwall of S. Paul's, New Haven presented two lovely bunches of flowers which were placed on the Altar.

He expressed the hope that some day he would be able to supply all churches of African Orthodoxy in the Metropolitan area with flowers for their Altars. Rev. Fr. R. G. Robinson of Corpus Christi, Philadelphia preached a very edifying sermon from the text, 1st Cor. 13:13, "Now abideth faith, hope, charity" etc. His theme was "Christian Love a reflection of God's love." The preacher expounded the quiet unassuming but constant love which should pervade all Christians and Christian institutions, and contrasted the love of John and that of Peter during the passion, trial and crucifixion of Our Lord. We place on record our thanks to both of these Reverend Fathers.

On Sunday, September 20 at 4 P. M. a successful concert was held under the direction of Mrs. Louard, widow of our founder. The program and the attendance were very good, the former being one of the finest presented for a long time. The attention of the audience was held throughout, all retaining their seats until the Doxology was sung. We thank all who contributed to the success of this concert, particularly members of S. Joseph's who exhibited a fine spirit of cooperation led by their Rector the Ven. W. S. Kirnon, B.D., and his curate Rev. Fr. K. Wiggins, L.Th. The following was the program:—Recitations and Readings (Misses Ruth and Justine Williams, Mesdames Allen and Clare and Mr. Albury) Vocal Solos (Misses Carmen Haynes and S. M. Oxen, Rev. J. C. Simons and Mr. Cross); Piano Solos (Misses Guishard and Pauline Edwards and Masters Arnold Jarvis and Warren Louard); Piano Duet (Masters Cyril and Warren Louard); Cornet and Piano Duet (Miss G. Wiggins and Master C. Louard,—Miss Wiggins being particularly good on her cornet); Violin Solos (Masters Arthur Edwards and Wesley Louard); Anthem by S. Joseph's Choir; address on "Ambition" brilliantly delivered by Mr. C. Gordon. Appeal by the Archdeacon followed by a collection of \$11.00. Mrs. Louard then thanked the audience, and with the Doxology, and the Blessing of the Archdeacon the program was brought to a happy conclusion.

Reported.



## S. SIMON THE CYRENIAN

Brooklyn, N. Y.

With the close of the Summer Season, S. Simon opened its Fall and Winter program, with the wedding of Miss Ichma Dacon, daughter of Mr. and Mrs. Claudius

Dacon, and Mr. Gladstone Estwick, son of Mr. and Mrs. Reynold Estwick.

Both young people are members of the Choir of S. Simon. The ceremony was performed at Holy Trinity Church, by the Rector, Rev. Canon W. R. Miller, assisted by the Rev. Fr. Horace C. Herod. The Choir and Acolytes of S. Simon were in attendance, rendering their services.

Among the bridesmaids were: Elesna Dacon, sister of the Bride, who acted as Maid of Honor; Edna Charity, Rita Charity, Viola Powlett. The Flower Girls were: Eunice Dacon, Lucille Charity, Arnold Josephs, Pageboy.

Among other guests were His Lordship Edmund Robert Bennett, D.D., Rev. and Mrs. Thomas S. Harten, Mr. and Mrs. Irving James, Mr. and Mrs. Clarence Josephs, Mr. and Mrs. Evan Powlett, Mr. and Mrs. L. Linton, Mr. and Mrs. C. Martin, Mr. and Mrs. J. Collis, Mrs. M. Charity, Mr. N. Sherrieff, Misses L. and I. Vassall, Mrs. L. Myers, Mrs. S. Stoutenberg, Mr. and Mrs. C. Drayton, Miss J. Pilgrim, Miss O. Sargeant, Miss A. Josephs, Miss I. Tomlin, Miss Clarino Phillips, Mr. J. Freeman, Mr. C. Atwell, presided at the organ.

Bishop's Day was observed here on Sunday, September 27th, when His Lordship Bishop Bennett celebrated Mass and preached.

S. Agnes Guild held their Second Annual Concert at S. Augustine's Parish Hall on Sunday, September 27th, 4 P. M.

The Program was considered one of the best ever presented in Brooklyn. A high standard of excellency was maintained throughout. After liquidating all expenses the Guild donated the sum of Fifty Dollars to the Building Fund of our Church. This money was deposited in the Savings Bank. The Officers of the Guild are: Irene Miller, President; Mabel Lane, Sect'y-Treasurer; Helen Miller, Vice-President. Other members are: Ethel Kelly, Alice Williams, Wilhelmina Medford, Liota Downs, Clarine Phillips, Rhoda Neely, Nora Williams, Beulah Parker, Margaret Ottley.

The congregation was transported from these notes of joy into feelings of sorrow when on Wednesday, Sept. 30th, Sister Rosella Christmas, a loyal member, was taken out of time into Eternity. She died at St. John's Hospital after a very brief illness. She leaves to mourn their loss, Joseph Christmas, husband; Louise Harris,

Sister; and a host of relatives and friends. Funeral Services were held at Holy Trinity Church on Monday, October 5th. The Rector Canon Miller and Rev. Fr. Herod, officiated. On Thursday, Oct. 1st, Sister Minnie Keene, an adherent of S. Simon was killed while working; having fallen from the 4th floor of an apartment house. Funeral Services were held at the Undertaker's Chapel. She leaves a husband, Charles Keene, and a host of relatives. May they rest in Peace.

## PROGRESS REPORTED

### In The American Catholic Orthodox Church.

On Sunday, September 27th, the Bishop of Pennsylvania, visited Philadelphia and blessed S. Matthews Mission House and Chapel. S. Matthews will endeavor to inaugurate a program, which will effectively minister to the spiritual and social needs of the community. The various activities will be under the supervision of the Very Rev. Archbishop Moyer, assisted by Rev. Mr. Peabody.

S. John the Baptist located in the Archdiocese of New York was visited by the Coadjutor on Sunday evening, Oct. 11th. This work is being assisted in its development by the Rev. Father Curinga. The Coadjutor gave a short address and bestowed his blessing on the congregation, after which an informal reception was tendered the Bishop by the Chairman and others of the Church committee.

The Rev. Father Curinga is organizing a Mission in East New York among the Italian people—a Committee has already been appointed to secure a location and arrange for the financing.

Progress has been made in perfecting the organization of S. Basil's Mission in the Bronx, the members of which have from time to time been meeting in the home of one of its members—it is hoped that in a short time that these good folk will be worshipping under their own 'vine and fig tree.'

The Church office or Chancery is now located at 657 Cauldwell Ave., New York City, where all inquiries concerning the Church and its work as well as opportunities may be addressed.

CLEMENT J. C. SHERWOOD, D.D.,

Archbishop—Metropolitan

Coadjutor.

# THE NEGRO CHURCHMAN

## 5-CENT POSTAL RATE MADE TO CARIBBEAN

### Post Office Department Increases Postage To Bahamas and Other Islands.

Washington, Sept. 23.—Increased mail rates will be put into effect on Nov. 1 to the Bahamas, Barbados, British Honduras and other countries, the Postoffice Department announced today, with the hope of increasing postal receipts by about \$200,000 annually.

A five-cent rate to Canada, Newfoundland, Great Britain and the Irish Free State was made effective Sept. 1, which the department estimated would increase receipts \$1,000,000 annually on Canadian mail and about half that amount on mail to Great Britain and Ireland.

The countries affected by the increase announced today requiring 5 cents postage on letters for the first ounce or fraction and 3 cents for each additional ounce, 3 cents for single postcards and 6 cents for double postcard follow:

The Bahamas, Barbados, Bermuda, British Guiana, British Honduras, Jamaica (including Cayman and Turks and Saicos Islands); Leeward Islands (Anguilla, Antigua, Barbuda, Dominica, Montserrat, Nevis, Redonda, St. Christopher or St. Kitts, and British Virgin Islands); Dutch West Indies, Arububa, Banaire, Curacao, Saba, St. Eustatius and the Dutch part of St. Marins; New Zealand, including Cook Islands, British Samoa and Danger (Pukapuka), Manihiki, Palmerston (Avarus), Penrhyn (Tongareva), Rakaanga, Savage (Niue) and Suwarraw Islands; Trinidad (including Tobago) and Windward Islands (Grenada, the Grenadines, St. Lucia and St. Vincent).

The present rates are 2 cents for letters weighing one ounce or less and 2 cents for each additional ounce, 2 cents for single postcards and 4 cents for double postcards.

In most countries where the increase rates apply, a deficiency in postage would be doubled, the department said, and insufficient postage might cause refusal of a letter by the addressee.

The announcement asked that the public exercise care in applying sufficient stamp after the increase becomes effective.

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## MAKE THE EFFORT

"Launch out into the deep, and let down your nets for a draught." St. Luke 5:4.

Tune,—*"What a Friend we have in Jesus."*

Make the effort, God will bless it  
Though thy spark of faith be dim,  
Weak art thou? do not confess it:  
Press on, leave the rest with Him.  
Make the effort, God will bless thee  
And thine house an hundred fold;  
Let not enemies distress thee,  
Follow spiritual control

Make the effort, though clouds darken  
And the way thou may'st not see;  
Lift thy soul above and harken  
Love's sweet message, "Be thou free  
From the bonds of doubt, oppression  
Flee the throes of anxious fear,  
Loved one making intercession  
Chanting Psalms of praise and cheer.

"Mindful of each bird that falleth  
Doubt thou not His power to shield:  
Make the effort, rise, He calleth,  
Work, a harvest sure will yield.  
Make the effort, God will strengthen  
Every fibre of love's chord,  
At life's close when shadows lengthen  
Speed away to Christ thy Lord."

ANNA E. SHIELDS



## EX. ORIENTE LUX

Editorial Letter "Negro Churchman,"

June, 1923

Churchmen of African Descent, Greeting  
in Christ.

Out of the Orient comes Light. The Associated Press on April 25th, the Feast Day of S. Mark, Apostolic Missionary, Evangelistic and Martyr, broadcasted the glad tidings that another race has won its struggles for ecclesiastical independence. The Japanese clergy and laity in the Anglican communion have for many years pointed out the justice and necessity of a racial church with a racial episcopate. Their position proved impregnable, and at a conference of English and American bishops the decision was reached to surrender control of the entire work of the Episcopal Church in the two largest cities, Tokio and Osaka, to the Japanese, who will elect from their own clergy two bishops for the two dioceses. It is reasonable to suppose that in due time the remaining six dioceses in Japan now administered by white bishops will be handed over to the natives. What makes this historic transfer interesting to us Negro Churchmen, apart from the racial viewpoint, is the fact that after only 60 years of missionary endeavor from without, the Japanese have reached the point where they can independently support the work in the two most important dioceses and could therefore request, we might well say demand, the Episcopal jurisdiction thereof. Herein lies the crux of the failure of the Negroes within the same communion to obtain their ecclesiastical freedom. For a period more than twice as long as among the Japanese there have been congregations of the Protestant Episcopal Church among Negroes in America, Liberia and Haiti, and if today there is not a black bishop in charge of the work in the home or foreign field, the blame must be laid at the door of Colored Churchmen themselves. The role of suppliant and beggar has never yet appeal-

ed to the white man either in State or Church. When the American Colonies desired their independence of Great Britain, and the Hatians of France, they first had to strike the blow. When the Japanese sought control of their Church they recognized that the white missionary agencies in America and England could not be expected to surrender their work and support it just the same, hence they laid a financial foundation and built thereon until they were able to present the only argument which the white man respects—power, whether political, military or financial. For 35 years the Episcopal Church has turned a deaf ear to the perennial supplications of their black brethren in the United States for Negro Bishops over Missionary Jurisdctions. To this injury they have heaped what is almost insult, for wherein Colored Episcopalians have pleaded with the powers that be to elect black men as successors of Ferguson and Holly in Liberia and Haiti respectively, with impunity the request has been disregarded and the home Church has sent two white bishops to those missionary fields. When the sons of Ethiopia are prepared to pay the salaries of their bishops, the day of emancipation will be at hand. Negro Methodists and Baptists, and Japanese Episcopalians, have solved the problem. Once we ourselves were among the army of suppliants on bended knees, but realizing that there was nothing to gain from our white brethren by that mendicant posture, as men, and the sons of men, we stood on our feet. In the African Orthodox Church we have realized an Independent Episcopal Church, and the work, which in two years, has strengthened its stakes and lengthened its cords, is entirely supported by its membership and adherents. The yellow man of Japan has set an example for the black Episcopalian to follow. Ex. Oriente Lux.

Yours for Ecclesiastical Freedom,

GEORGE ALEXANDER.

## CLERGY LIST. AMERICAN PROVINCE

- The Most Rev George Alexander McGuire, D.D., M.D., D.C., 122 W. 129th Street, New York City
- The Right Rev. William Ernest Robertson, D.D., 355 N. W. 14th Terrace, Miami, Fla
- The Right Rev Arthur Stanley Trotman, D D ,204 W. Springfield St., Boston, Mass
- The Right Rev Edmund Robert Bennett, D D., 1462 Fulton St., Brooklyn, N. Y
- The Right Rev Robert Arthur Valentine, D. D., 4400 South Parkway, Chicago, Ill.
- The Right Rev. James Cornelius Van Loo, B. D., 277 W. 150th St., N. Y. C
- The Ven. D Egbert Philips, B D , 89 Laurier St., Sydney, Nova Scotia, Can.
- The Ven R Daley Sibblis, Cayo Mambi, Cuba.
- The Ven. Royal S Hoagland, 542½ E. Brackenridge St., Fort Wayne, Ind.
- The Ven. William O Perry, 1985 N. W. 4th Ave., Miami, Fla.
- The Ven. Wilfred S Kirnon, B.D., 248 W. 130th St., New York City.
- The Ven. Oscar W Hollinsed, 166 W. Springfield St., Boston, Mass.
- The Rev Canon William R Miller, L.Th., 453 Putnam Ave., Brooklyn, N. Y.
- The Rev Canon Cyril O. Sheppard, L. Th., 59 E. 104th Street
- The Rev. Canon G. St. Clair Nurse, L. Th., 18 St. Nicholas Place, N. Y.
- The Rev. Fr G M G James, B Th M A , Charlotte, N. C.
- The Rev. Fr Horace H Herod, L Th , 347 Jefferson Ave., Bklyn, N.Y.
- The Rev. Fr James O Greenidge, 134 Sterling Street, Boston, Mass.
- The Rev. Fr Charles Ignatius Smith, 2215 Wharton St., Phila., Pa.
- The Rev. Fr Frederick A Toote, M.A., Ph. D., 282 W. 137th St., N.Y.C.
- The Rev. Fr Ralph W. Hawkins, L. Th., 123 E. 100th Street, N.Y.C.
- The Rev. Fr John G Bayne, 26 Irving Place, Brooklyn, N.Y.
- The Rev. Fr R G Robinson, 1250 N Frazier St., Phila., Pa.
- The Rev. Fr C J Anthony, Box 333, Nassau, Bahamas, B. W. I
- The Rev. Fr Joseph N Dingwall, 134 Lee Street, West Haven, Conn.
- The Rev. Fr. Oliver Welch L. Th., 132 Halsey St., Brooklyn, N.Y.
- The Rev. Fr. Edwin Ernest Thomas, L. Th., 235 W. 130th Street, N.Y.C.
- The Rev. Fr. Aubrey C. Hamilton, 723 St. Nicholas Avenue, N. Y. C.
- The Rev. Fr. James Thomas, L. Th, 112 E. 97th Street, N. Y. C.
- The Rev. Fr. Kenneth Wiggins, L. Th, 1469 Fifth Ave, N. Y. C.
- The Rev. John C. Simons, 108 W. 130th St., N.Y.C.
- The Rev. David E. Ewart, Florida, Camaguey, Cuba.
- The Rev. Benjamin Queely, 304 W. 152nd Street, N.Y.C.
- The Rev. Hubert T. Alcantara, 1090 Pacific St., Brooklyn, N.Y.
- The Rev. John R. Swift, 1 Herman Street, Boston, Mass.
- The Rev. David A. Cranstoun, 38 W. 129th St., N. Y. C.
- The Rev. James Ford, 37 Howard St., Cambridge, Mass.
- The Rev. Samuel A. Robinson, 33 Braddock Park, Boston, Mass.
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